Colossians - Commentaries by Unknown Author

Young Christian: Volume 30, 1940, Fragment: The Intentions of God's Grace

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“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; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness” (Col. 1:9-11).

This introduction presents to us a fine summary of all that one can ask of God for Christians. If we had sufficient confidence in the interest which God takes in His children, we should have greater boldness in asking God, according to the intentions of His grace. We do not live enough by this, grace, and that is why our prayers are so constantly stamped with the sense of want. We are often the Abraham of Genesis 15, who asks for himself, saying to God, “What wilt Thou give me?”

But Paul shows himself here the Abraham of Genesis 18, sitting before God, worshipping Him, and making requests for others.

Christian Treasury: Volume 4, Colossians 1

In Col. 1 The apostle contemplates two characters of knowledge in the saints the knowledge of "the grace of God in truth." and the "knowledge of His will in all wisdom and spiritual understanding." vv. 6-9. The saints at Colosse had attained the first; he desired for them that they might attain the second.

According to this, he contemplates two characters of ministry in himself—the ministry of "the gospel." and the ministry of "His body... the church." vv. 23.25.

These distinctions should prepare us for much that we see in this day. Saints have commonly attained the knowledge of "the truth," or of "the grace of God in truth," that is, of "the gospel." but they have come short of the knowledge of "His will," that is, "the mystery." We are to accept them with all thankfulness. as the apostle accepted the Colossians (v. 3), but we are also to desire, as he did for the Colossians, that they might go on to reach the knowledge of the mystery in all wisdom and spiritual understanding.

But I will touch upon another secret in this chapter. Wherever the eye turns it is filled with one object, and that is the pre-eminence of Christ. In the regions of creation, providence, redemption, and glory, this is so, as the first chapter of Hebrews tells us in a more succinct form. He made the world; He upholds all things; He has purged our sins, and sat down in the highest place in heaven, and He is appointed heir of all things. So, here, when I look at creation, or all things in their original estate. I see Him as their Creator, nothing less than that, and that gives Him pre-eminence in the midst of them.

When I look at Providence, or all things in their upheld consistent estate, I see Him as "before" them, and that gives Him pre-eminence there.

When I look at Redemption, or at the great scene of reconciliation. I see Him as the Head of the body, the first-born from the dead, and that gives Him pre-eminence in the great regions of reconciliation. It is to Himself that all have returned in the way of reconciliation, and by Himself.

And lastly, when I look at Glory, or at the time of the inheritance, I see Him as having all things all things created for Him as well as by Him: "the first-born of every creature," or the heir of the whole creation of God, and that gives Him as surely, pre-eminence in the great scene of the glory, or the kingdom. Thus, wherever we look, in whatever direction our eye is turned, backward or forward, upward or around, the pre-eminence of Christ is made to shine before us. Words of Truth

Scripture Queries and Answers, Sufferings and Afflictions

Q. Colossians 1:24. Are the "sufferings" and "afflictions" of this verse the common privilege

of all saints, or only peculiar to the apostle Paul?

R. M.

A.-To the devout Ananias it was declared by the Lord Jesus that Saul was "a chosen vessel unto me, to bear my name before Gentiles and kings and sons of Israel. For I will show him how great things he must suffer for my name's sake." Taken out from among the people and the Gentiles, Paul was pre-eminently the suffering apostle of the nations.

He here rejoices in his sufferings for them (Gentiles even whom he had never seen!), and fills up that which is behind (or, lacking) of the afflictions of Christ in his flesh, " for his body's sake which is the church." What these afflictions were we may learn in part from such scriptures as 1 Corinthians 4:9-13; 2 Corinthians 11:23-28; 2 Timothy 3:10, 11.

For our sins the Lord Jesus suffered once for all on the cross, and in this He is alone, in which none can share. But if Isaiah 63:9 reveals the divine sympathy for His earthly people, how much more does Acts 9:4, 5 tell out His identification with the persecuted confessors of His name, the partakers of a heavenly calling. And as every Christian now suffers with Christ, if not indeed for Him, so should he take his share in affliction as a good soldier of Christ Jesus. We are called to be followers of the blessed apostle, as he was of Christ, and to " endure all things for the sake of the elect " (2 Timothy 2:3, 9, 10).

Questions and Answers on Scripture: From the Bible Treasury, Colossians 1:23 - "Every Creature"

Question: Col. 1:23: “the gospel, which was preached to every creature which is under heaven.” What is the meaning? Does “every creature” include North American Indians and South Sea Islanders?

P. H. D.

Answer: The universality of its witness is meant in the then known world, “in all creation that is under heaven.” Compare ver. 6 for its fruit-bearing and growth, as also Mark 16:15 for the Lord’s commission. The word “creation” is not that used for each individual creature, but for creation in an abstract way; and this is confirmed in Col. 1:23 by the absence of the article, so that there is no assertion of the Red Indian or of the South Sea Islander. Yet had it been proclaimed as a fact then, as Christ’s bondmen had gone forth and preached everywhere in all the world as then known. So Mark 16:20 testifies.

Questions and Answers on Scripture: From the Bible Treasury, Share of Afflictions Left for the Follower of Christ?, A

Question: In Colossians 1:24 the apostle speaks of filling up “that which is behind of the afflictions of Christ for his body’s sake which is the church.” Taking these words literally do they not seem to imply that our Lord did not suffer His full share of afflictions, but left a part to be filled up by His servant and follower after Him? R.C.

Answer: We must distinguish between Christ’s sufferings in atonement, in which none can share, and His suffering for righteousness, where He is not alone. Matt. 20:22 gives the first, whilst the next verse reveals the latter. So Phil. 1:29, 1 Peter 4:13, 16, speak of our part. See also “Bible Treasury,” Vol. VII. (1908), 208.

Chicago Conference: 2019, Colossians 1:13-19

Reading

285. Verse 2 Thou glorious light of courts above, joy of the Saints below, to us still manifest thy love, that we its depths may know. Jesus. Thy hand was. From. Is. From. Android. Love my heart. Holy man, God. 'S son with a Lord, I hope. Sorry. Be together. I know we're not done with the chapter yet, but if we could use this meeting to go back to the first chapter and meditate on the glories of the Lord Jesus in chapter one. From verse 13 down to 99. Just make that a suggestion. That is not. Thought, well, why? I'm glad to go back to the other two so. What did my brethren say? We've had such focus on the person of the Lord Jesus at him, thou glorious light of courts above. I don't know, I just suggest that. Amen. Brother. Perhaps verse 13 down through 19. Is that all right? Colossians chapter one. We'll start at verse 13. Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son? In whom we have redemption through His blood, even the forgiveness of sins. Who is the image of the invisible God, the first born of every creature. For by Him were all things created that are in heaven, and that are on earth, visible and invisible, whether they be Thrones or dominions or principalities or powers. All things were created by Him and for Him, and He is before all things, and by Him all things consist.

And he is the head of the Body, the Church, who is the beginning, the first born from the dead. And in all things he might have the preeminence. For it pleased the Father that in Him should all fullness dwell. There's three places in the New Testament where the. Glories of the person of our Lord Jesus are particularly focused on. 1St chapter of John. The 1St chapter of Colossians. The 1St chapter of Hebrews. And each in a little different focus, but I find it. And rapturing to the heart to just be occupied with something of his glory. When he came into this world, He veiled that glory. And so when they saw him, they said we know him. He's the Carpenter. That human form that he took was the veil. So that they didn't recognize who he really was. Sometimes the glory shone through that human veil. When he was on the ship, and he calmed the winds and the waves, His disciples said, What manner of man is this, that even the winds and the sea obey Him? Something of his Creator glory shone through that human veil. And of course we know that at the transfiguration. His face shone as the sun, and his garments were white as the light. Then when they came to take him at. The end. He goes forth to meet them, and says, Whom seek you? And they say, Jesus of Nazareth. He says I am and they go backward to the ground. Certainly must have been something of his Godhead glory that shone through that human veil. But oh brethren, we don't grasp. The immensity of the glory. So in this portion, I suggest that we have the. Title first born used twice. In verse 15. Also in verse 18. So he that first born is not a matter of being born, because David was called the first born of the kings of the earth in Psalm 89. It's as tie the love preeminence. And so there's two spheres. In this chapter in which the Lord Jesus is the preeminent one. So the first part is from verse 1516, seventeen and then. That's that's the first creation. And then from verse 18 and 19, he. Is the first born from the dead the one who has preeminence in new creation, because new creation begins with Christ in resurrection? So I just suggest that as kind of an outline of these verses, I have found it so thrilling just to meditate on His glory. In that 12Th verse. Giving thanks. Unto the Father. Remember 1.

All evening October, I believe. I drive to Montreal. And the sun was setting. And I don't remember seeing. Such beautiful skies. It was like coals and fire. The sun was setting. And it looked like coals of fire. And it moved me to consider. The setting of the sun as a wind. And I caused a fire. This creation bears witness in how God has made it to to him. To the Lord Jesus. So he has translated as the Father has translated us into

the Kingdom, and I think Mr. Darby translated and the Kingdom of the Son of his love. This is the relationship that we have with the father has his children. So if my wife had been with me, I was allowed in the car. If my kids had been with me, if anybody had been, I would have said look at that, look at that sunset. Never saw anything so beautiful. And I think the Father says to us, look, look at that sunset. Have you ever seen anything so beautiful, so glorious? He's translated us, transported us into the Kingdom of the Son, of His love, to enjoy in a small measure what He is to the Father and share with him that enjoyment and fellowship, that delight he's found in Him. He would say that isn't he glorious and beautiful? Say, he sure is, Father, He sure is. Verse 15 he says first of all he is the image. Of the invisible God. When God made man, He made him in his. Image and likeness. But here the Lord Jesus is called the image of the. Invisible God, because God necessarily in the grander and the greatness and the Infinity of his person. It's impossible for creatures to be able to grasp it. And so God became a man in the person of the Lord Jesus. And now we can say that the image is the visible representation. Of that which is infinite. Amazing wonder. And that's why I think in Matthew's Gospel. The morning. Read that the other day. And where it says the father. Knoweth the Son. They had better rate it because it is interesting. Matthew 11. And verse 27 he says, All things are delivered unto me of my father. And no man N the sun. But the father? Neither N any man the Father save the Son, and he to whomsoever the Son will reveal him. So that the person of the father is revealed by the son. It doesn't say that the person of the Son is revealed. It's a mystery, brethren, that God in all His fullness could be represented in a human body. In the person of our Lord Jesus Christ. It's something that just fills the soul and what with wonder to think of it, but the Lord Jesus is the visible. Representation of that which is infinite and eternal.

Could be Colossians 2 and 9 is that? For in Him dwelleth all the fullness of the Godhead bodily. Timothy, Chapter 6. A very striking passage, it seems to me. Pick it up from verse 15. The blessed and only Potentate first Kings. 615 The King of kings and Lord of Lords, who only hath immortality, dwelling in the light which no man can approach, unto whom no man hath seen nor can see, To whom be honor and power everlasting. Amen. The essential. Glory of glories where God has always dwelled, man could never approach to. But God has been pleased to come out of that place in the person of His Son. And John exalts in this in John chapter one and in passages like this. And to think that in that coming out as the Lord Jesus could say, I came out from God and nothing was left behind of God had glory, we could say because God was able to include if, if I could put it this way, it's holy ground. Everything as we as our brother read in verse 9, all the fullness of the Godhead. Dwelt bodily in him. I can remember as a young fresh Christian reading this for the first time, I had just put the Bible back down on the tape. Nothing left out. The greatest artist in the world seeks to express himself in some painting or in some sculpture. And the greatest that has ever lived, Leonardo, whoever it is, Rembrandt couldn't really express everything in a little human heart, But God has been able to express all that he is in the person of his Son, and he's come out to us that we might behold his Lord. Thinking of the thought that here is the glorious one. But it begins by telling us that He deliver us. He came to deliver us from the power of darkness. That makes it even more amazing, isn't it? This world was under the authority of that darkness, and now light, the full exhibition of light, came to deliver us from that. Sometimes in my work we get involved in transit systems and cities and to rebuild them or whatever, and you'll go to the city. We're not really familiar with it. We look at a map, we go to the full, the very first stop. Sometimes it's out in a very rough part of town. We get on the very, very beginning and we ride it all the way to the end. And that's what God has done for you and me. We got on in the dark, dark place. We couldn't have been lower. The Lord Jesus was with the wild beasts, and they never laid a paw on him. He walks among men who were the delight of God in the original creation. We know what happened. We were in darkness and under the power of darkness, but he's taken us to the last stop. Because what else more could He have done than assign us a place with His Son as we were speaking the other night, We stand accepted in the place, and none but Christ could claim. Problems. Sometimes we have as many. We don't recognize the majestic power of our Lord. We need to be told. We need to be manifest. I was thinking of the loop in Luke's Gospel when the demon call himself the Legion. Actually, let's turn to that. I can't hold it right. Luke's Gospel, chapter 8. In verse 27 there we came into this man and who would dwell in tombs. In verse 28, just read that. When he saw Jesus, he cried out and fell down before him, and with a loud voice said, What have I to do with thee Jesus?

Thou son of God, Most High, I beseech thee. Torment me not. These are the devil who sees Jesus coming in, perhaps for the first time in this place. They recognize who he is without introduction. They know. And if you notice, they didn't just say Jesus go away from us. Look at the title. Look at what they recognized that Jesus. Thou son of God, the devil believe, and they tremble because they know who he is. And not just the Son of God, they even acknowledge that the Son of God. Most High, and they also know the place they ought to be. Why torment us? Thou? They even beg Him and the following verses not to send them into that bottomless pitch, at least not for now. So the these unseen world recognize the power of our Lord, but we as men often forget. Chapter tells us that he is the one who created. Those invisible beings, whether angels or archangels, and the fallen ones too, He is the creator of all things. You're occupied with visible things mainly, aren't we? In this light? It seems like there's so much occupation with that which is visible, and there's no way to avoid it but to realize that there is a world that is invisible, the spirit world. And so he created not only that which is in heaven and in earth, visible and invisible, whether they be Thrones or dominions or principalities or powers. All things were created by him and for him. Incredible power when we consider the vastness of the visible universe. They say they can see out approximately about 13 billion light years. But what is billions of years to God means nothing, because God inhabits eternity. So it's the vastness of it and I, I don't think frankly rather than that. There will ever be any get into the end of the visible universe as far as man's concerned. I do believe there is an end to it because of the fact that that's the way we know creation. It's measurable and so there is an end. But where is that end? I don't think man will get to it because it's part of the revelation of the greatness of our God. How great is He? Beyond. Our ability to grasp. Can I use a corrected word, brother? And taking the occasion, I'm going to say something brother about Tony, you said incredible power. No. We think it's credible power. We believe. Thank you. We believe that. Don't we believe that? I can't measure it. It's unfathomable beyond my capacity to lay hold of it, but I believe it. I'm sure you wouldn't mind that brother. Thank you. Thank the Lord too. We believe not because we're smarter than the rest. He even have to give us the light to understand and believing. So I was just thinking as you're quoting this billions of years away. Well man, what are the thought is well, perhaps we can find a place out there knowing this world was coming to this end that we can escape to it. But in reality, even their own thinking is fraud because first of all, if it's so many light years away, well #1. Man without body, the physics tells us that nothing with a mask and travel at the speed of light, so you can't get there if it's a billion years away. And even if you could have traveled at the speed of life, well our lifespan wouldn't last that long. So really all this discovery is a fraud that man wants to justify that we can do things ourselves and leave God out of the picture.

You look at creation and. What holds the atoms together and then the nucleus of the atom that, that power, that atomic power, they, they kind of have that. What's holding all that together? What are, what are there's physical laws, you know, but it says here that all things by him subsist. He made the things and he's holding it. It's by him. When he decides that it's over, it's going to disappear. He's not going to hold it together. Anymore faith goes beyond science, and what it reaches is God and his power. And God says this is true. My son, the humble Jesus who hung on the cross, in whose face we spit, He's the one that's holding the universe together by the word of his power. Look at that first

expression again. Who is the image of the invisible God? That we've had these contemplations of his immense power, his glory, and yet. In John's gospel when he performs his first miracle. And he manifests his glory. He goes to a wedding and they run out of wine and he provides. Wine for that wedding. And it says He this was his first miracle, and he manifested his glory. What kind of glory is that? Well, what it tells me here was here was God manifest on the earth, and he cared about this little detail of the wine at a wedding. And he thought it was glorious to intervene in a little tiny circumstance in a little tiny village. The marriage. And you know what it tells me who's interested in the little details of your life. It's somebody that loves you. You know, that's the glory that he manifested here. Not only in the greatness of the universe, but in the minuteness of detail that he's interested in. And I often think. Of him standing there. In the counsel of the Jews. And. One place it says that when the chief priest comes up and spits in his face. I can't think of a more dehumanizing act towards another human being. What is the reaction? No reaction. Oh, brother. This is our God. The meekness. Beautiful. It's so much greater than our smallness, isn't he? There's two aspects here 2 That are important, I think, for our souls. One is fitness and the other's capacity. The apostle is giving thanks here as he presents the glory of the Son of God's love to us, that first of all the Saints were made fit. To participate in and to be able to share in the glory that's being revealed in the person, that's a wonderful aspect to us, that there's glory. But there are many who will never see it. And never enjoy it, because you have to be made fit in order to be brought into the Kingdom of the Son of His love, where that glory can be enjoyed and seen. And so, brethren, we give thanks to God this morning that we have been made fit to be able to enter into that sphere of things where we can behold the glory. The second is capacity.

God. Didn't make known this glory to the ants or the fish. It says in Psalm 19 that He created mankind to be able to see some of the glory. We've been hearing about. The immensity and the greatness of the universe and mankind in general is so made that He can see that glory of God and recognize that it had a Creator. And appreciate and measure that glory, even whether he's a believer or not. Albert Einstein, for example, one of the most well known. Scientists. Philosophers. Saw the glory, and God had given him the capacity that he recognized and acknowledged. There must be a creator. As he saw the visible display of glory, God has created angels. Angels have the capacity to see something of the glory of their Creator. But they don't have the capacity that you and I have. They don't have the capacity to actually sit and enjoy the revelation of the greatness of the person. Why first of all? They don't. They were not created with that capacity. They don't have the relationship of redemption that brings them into out of the darkness, into the greatness of the light. Yesterday we talked a lot about the life. That we have. What is it? It's the life of Christ. What does that do for us? It gives us the capacity to enjoy the glory in a way that no other creature can. A man that's not saved can't do it. He doesn't have the capacity for it. He's not fit to see it in the 1St place, to be in the presence of it. You can see the glory of creation, but he can't see the full glory of the person. That is the son of God's love and the relationship of that son to his Father that we have been brought into the enjoyment of that and Paul's prayer here is at where is and what he's bringing out is I thank God that he's done that for us and brought us into this place in which we enjoy as having the life of Christ. And Christ in us that this very person in all his glory is brought into such an intimate connection with us that we are enabled of God to appreciate it, to enjoy it, and to be found in the wonder of it. It's been said rightly, we don't understand it. Will that in that one aspect we do not. And it's the aspect that we always remain creatures. So we're always finite. He is infinite in His person and we can never grasp that. We can never lay hold of the fullness of the Infinity of His person and the Infinity of His love and so on. But God has said, no, you can't. But I'm going to take what you are and the capacity of the vessel that I have made you to be, and I'm going to fill you full with himself and my love, and you'll just overflow and worship and pray. And that's what we are, those vessels that have been filled to the fullness of the capacity to enjoy himself, to produce in us eternal worshippers and praise of himself. Part of the invisible creation is the angelic creation, and it's an interesting thing to look through the scriptures as to what it says. He makes his angels spirits, so they are spirit beings.

And they are of a higher order than the human creation, because when the Lord Jesus became a man, he was made a little lower than the angels. Somebody has said he passed up Angels twice. He passed angels on his word descent to becoming a man. And then? In glory as a man. He goes far above, and angels and all things are. Subjected to him as a man. Amazing to think there's a man, a human being in the glory of God today that is at the pinnacle of all power and authority, and we are associated with him. But it's interesting in these portions. And the part that is connected with our association with Him is from verse 18 and 19, where it speaks of him as the head of the body, the church who is the beginning, the first born of from the dead, because there could be no union with Him until redemption was accomplished. And so here in this second sphere that it's speaking about, that he is the first born. In verse 18. It's in resurrection because. New creation begins with the Lord Jesus in resurrection. And as such, He is the head of a new creation, and there is union with us who are redeemed by the precious blood of Christ. Wonderful. Weekend before the work of redemption was accomplished, there were those who knew God, who had fellowship with God in the Old Testament. Amazing how much they did know Job and. David and Abraham and so many others and Moses who actually saw the glory of God from behind. But it was only to a certain point. But rather than to think that now we are brought into union with this glorious person only in resurrection, and so he is the head of the body, the Church. Who is the beginning? Now that's the beginning of new creation. If you look at Revelation chapter 3, you have that same expression, and I think it relates to what we have here. When he's talking to the Church of the Laodiceans. He says this in verse 14 of Revelation 3. These things saith the Amen, the faithful and true witness. This part the beginning of the creation of God. If any man be in Christ, there is a new creation. Old things are passed away. Behold, all things are become new, and all things are of God. In new creation, everything is of God. Brethren, we are still connected to this first creation, but by new birth we've been brought into new creation. Wonderful truth, brethren, to enjoy. Was thinking of those expression there delivered us from the power of darkness. And he mentions in the 16th verse. Drones, dominions, principalities and powers. When he made them, there was no darkness, but there was rebellion, wasn't there? And. When you read in Ephesians chapter 6. Verse 12. We wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places. For description there of these invisible powers, you might say that we've been delivered from. I've enjoyed that David. He slew Goliath. Parallel that with Lord's victory over Satan at the cross.

But then four of David's servants. They slew four sons of the giant. And so these are the enemies that we face. And so in Ephesians chapter 6, it says that finally, my brethren, be strong in the Lord and in the power of His might. His power and might is way above that of spiritual wickedness and darkness in high places. So we put on the armor of God provided for us. All things are new, all of God. They're bulletproof. If I could use the expression, you know. So I just thought of that in connection with those four elements now, powers of darkness, that God has given us the resources from Himself to withstand these and to be victorious like our Lord was victorious on the cross. How important it is to recognize that there is this invisible world and the what you are mentioning there in Ephesians six of the need of having on the armor of God. Brethren, in these last days. It does seem to me that the spiritual warfare is quite intense here in this country. It's interesting somebody has pointed out years ago to me and I found it very interesting that. In the book of Daniel, you find Daniel praying in Chapter 9. And in chapter 10, in Chapter 9, he gets his prayer answered immediately that man Gabriel came, which was an Angel, really came and gave him the answer to

his prayer. Chapter 10. There's a delay of three weeks. And when the answer does come, the messenger says the reason I was delayed was because I was with the Prince of Persia. And now that I'm going to return, I'm going to go to the Prince of Greece. Was the time when the Persian Empire was changing to the Grecian Empire? And if we would realize, brethren, the intensity and the reality of the spiritual warfare that goes on in government circles, it certainly becomes us to be praying for those in authority. You know, sometimes in our prayer meetings barely hear a reference to. Those in authority, we need to pray for him, brethren. This is part, very real, part of the creation that we are part of. Verse 17 it says He is before all things and. Via him, all things consist or subsist. It's bringing before us something of the glory of the person that we're enjoying. His person and His glory is the Son of God's love. Telling us that before there was anything any of this, we've been talking about the creation and the immensity of it and the beauty of it and the glory of it and so on. Before any of that existed, He was. In this person that brings glory and majesty. When we think of it, here's one that was before any created thing existed. He was not created. He was the Son of God from all eternity. It is person, and so it's brought before us. He's before all things. But then the next statement is wonderful as well. By him all things obsessed. We can talk about what was before time, even though we can't understand it really, because we're creatures of time, but we can talk about it anyways. But what about today? What about this morning? I think it's in Job. The question is raised well. What happens if God just took his eye off the world for a moment? That would be the end of the world. God, by his power it isn't. A man, studies all the laws of nature and all the rest of it, and that's as far as he can go. But what sustains the law of nature?

Why do those laws continue to exist? Why are they what they are? It's because the Creator God creates the not only created them, but sustains them moment by moment. And that's the person of the Creator and the Son of His love. By Him we're all things created and by Him. We bless the glory of His person that this morning He's keeping the sun up there working. He's providing the natural laws, as man calls them. He's keeping him operating moment by moment. And so that's the immensity of his present work according to his glory. But I'd also like to make a comment on the matter of the powers of evil and the unseen powers that work today in connection with the glory of his person, and that's this. As long as there's sin, there's going to be conflict. As long as they exist, the flesh, the world and the devil in a place of sin, there's going to be conflict involved in it. And we tend to perhaps worry some about what's going to happen tomorrow or the next day. We have responsibility, as is mentioned, pray for the powers that be we were told to put to death and put into the state of death and live daily. In the subsequent exhortation out the life, but. Can't we sit here and not worry? Well, the end of this later in this very first chapter, with respect to all those things, verse 27 says the end of the verse, Christ in you, the hope of glory. What's that say? Says your destiny is as sure as the glory of this person. Is there any question mark that Satan will have the last word? The world will have the last word, your flesh will have the last word that will keep you from the destiny of glory and from sitting down with the Father at His table to have the person of this glorious Christ before your heart forever to start a feast that has no end. Can it happen? Well, only if this Christ who's in you fails. That's impossible, can't even think about it. And your destiny and mine is as sure as the greatness of the person that we're enjoying this morning. Praise the Lord, Amen. David. When he slew Goliath. It's interesting it almost the language almost seems like he kills him twice. Because he hits him with a stone in his foot, and he falls to the earth, and it says David slew him. But then he goes up. He takes Goliath's own sword through death. He destroyed him that had the power of death. He takes the sword, cuts off his head, and it says he slew it. But that's not then. Later on, he takes his head to Jerusalem. It's displayed gruesome. But he takes his armor into his own tent, and so there was a V1 at Calvary's Cross. There's the power of his victory evident in your life and mine now in this world, despite the adversary that we've been talking about adversaries. But as Paul wrote in the end of Romans, the God of peace shall bruise Satan under your feet shortly. There's no. Going to come a time when he's all this wicked, this wicked creation fallen, a heavenly creation, spiritual creation will be cast out of heaven. Then God will deal with the same on earth, and He's going to bruise Satan under our feet shortly. As the God of peace and His counsel, His purpose will be fulfilled. We'll be part of it. Say the same things that have just been said, but in slightly different words. When the army of Israel looked at Goliath, they looked at themselves and compared themselves to Goliath, and they were afraid.

When David came into the camp, he did not compare himself to Goliath. He said, who is this man to defy the armies of the living God? He compared the battle, the conflict between the living God and Goliath. What do we compare? All the conflict of today to ourselves, hope not. It's between the living God, the person, that of our chapter, the person of the Lord Jesus Christ and what he has done, the victories that he has won, the work that he will still do, between everything that is supposed to God and man. And so we can look at the person of the Lord Jesus this morning. And say all the battles are in his hands. Children of Israel, when David slew Goliath, he fell to the ground. I believe he was dead. But the children of Israel, they were still afraid. If this guy gets up, man, is he going to be mad, you know? But when David cut off his head. What? There was no doubt. So the Lord vanquished him in death. What's the proof of it? He comes out of death. Arisen Christ now the other side, the ones that he rose from the dead in this life, Lazarus and the young young girl of 12 and the widow of named her son, they came back on this side of death. But he rose up from the dead on the other side of death. No more question of death ever. And we should be like the children say, wow, what a victory. To be continued, maybe in the glory, if not here on earth. Time's up #132. Great praise 1 slaying by now. Again. In. Mind. Sorry. I. God. And praise the church. And. Lord. Of all. Angry.

Vestal Conference: 1996, Colossians 1:1-8

Reading

Colossians, Chapter One. All the apostle of Jesus Christ by the will of God and Timotheus our brother. The Saints and faithful brethren in Christ, which our philosophy grace be unto you and peace from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ. Praying always for you since we heard of your faith in Christ Jesus and other love which He had for all the things, for the hope which is laid out for you in heaven. Drug he heard before in the word of the truth of the gospel, which has come unto you as it is in all the world, and bringeth forth fruit as it does also when you since the day he heard of it, and knew the grace of God and truth. As he also learned of Epifra, our dear fellow servant, who is for you a faithful minister of Christ, who also declared unto us your love and the Spirit for this 'cause we also, since today we heard it, do not need to pray for you. And the desire that you might be filled with the knowledge of His will in all wisdom and spiritual understanding, that you might walk worthy of the Lord unto all pleasing being fruitful in every good work, and increasing in the knowledge of God. Strengthened with Almighty, according to His glorious power unto all, patience and long-suffering with joyfulness. Given thanks unto the Father, which hath made us need to be partakers of the inheritance of the Saints in life, who have delivered us from the power of darkness and have translated us into the Kingdom of His dear Son, in whom we have redemption through His blood, even the forgiveness of sin, who is the image of the invisible God. The first born of every creature, or by Him were all things created. These

are in heaven, these are in earth, visible and invisible, whether they be thrown, or dominions, or principalities, or power. All things were created by Him and for Him. And He is before all things, and by Him all things consist. And He is the head of the body, the Church, who is the beginning, the first born from the dead, that in all things He might have the preeminence. For at least the Father, that in him should all fullness dwell. That haven't 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. And you that were sometimes alienated and enemies in your mind by wicked work, yet yet now has He reconciled in the body of his flesh through death, to present you wholly and unblameable and unreprovable in his sights, if you continue in the faith grounded and settled, and be not moved away from the hope of the godful. Would he have heard? So which was priest to every creature which is under heaven, whereof I fall, and need a minister who now rejoiced in my sufferings. For you can fill up that which is behind of the afflictions of Christ in my flesh, for His body state, which is the Church. Where Albine may administer according to the dispensation of God, which is given to me for you to fulfill the word of God. Even the mystery which hath been hid from ages and from generations, but now has made manifest to his thing, 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 whom we preach, warning every man that heating every man in all wisdom, that we may present every man perfect in Christ Jesus. Where I'm due, I also labor driving according to his working, which worketh in me mightily. It has been said that in season one we have the highest truth, and in a sense that's true, the place of blessing that we are brought into. But in Colossians, in another sense we have the highest because it brings before us that Christ is all and in all. It's the glory of his person that is particularly brought before us in Colossians as the head of the body, the church. And Mr. Darby translates it in the third chapter. For our translation is Christ is all and I'll he says Christ is everything. And that's what we need to learn, brethren. And if we learn that and lay hold of it in our souls by the Lord or everything else into its right place, our difficulty is when other things come in between and Christ is not given his rightful place.

Told me the result of these meetings and reading this chapter give us to give Him that place that is rightfully He is in our hearts and in our lives. And I just like to also say that it begins in this chapter by showing the wonderful standing that we are brought into in Christ, in salvation, and then goes on to develop the truth of the Church because we need to enjoy the knowledge of our full salvation. And then we can enter into this wonderful place of nearness near to Christ as members of His body. It's helpful to see what the impossible is trying to do in this epistle. He says in the season, he's telling the believers there what they are to Christ. And in this epistle their hearts are wandering a little bit and they're looking at other things. And so he's bringing their hearts back to go to their hearts, to bring Christ before their hearts, that Christ would be the object for their heart. That was the tendency and we can see that it is fiscal the 2nd chapter in the first verse. Or I would that she knew what great conflict I have for you, and for them that are at latest here, and for as many as have not seen my face in the flesh. And then in the last chapter he tells them to the 13 first for a bears and record, that he had a great deal for you and them that are in latest years. And then in Hierophilus these assemblies were not far from each other. And in the 16th verse he said, And when this epistle is read among you causes it all to be read. And the church is the latest. Likewise, you read the epistle from later here. I think Mr. Darby, that is no, that is simple. That was athletic and he suggested maybe that would be a Pitbull to be a reason. But the point was that the need that there were similar latest amines after the tradition to the customs of the lay people. And so they got their eyes off of Christ and he's trying to turn their eyes back to Christ. If you want a wonderful object for faith we have. In the second verse, let's be careful that we don't make two classes out of the people of God, the Saints. And then there's the faithful brethren. That's not correct, and it reads in the AMD translation to the Holy and Faithful brethren. It's true of the two things were true of the brethren. No, even if you take the reading thing, uh, it isn't that some are Saints, uh, and some are faithful brethren. It's uh. Really characteristic of all the Lord's people, isn't it? And that's not a question. We, we look at ourselves and say, well, holy and faithful brethren and far from it. But uh, this is looking at it in grace, isn't it? As God, uh, viewed them as holy and faithful brethren in Christ Jesus. I just say that because there's a great tendency and I heard a man not too long ago belabor the point that. There are Saints and then there are faithful brethren and you have to, uh, hope that you're part of the faithful brethren as well as part of this thing. As to our standing, we are all in that place. Faith and, uh, faithful brethren, that is brought into that position by faith. It's by faith we stand. So there we are. And uh, we're holy and then we're told in faith and faith and to walk has become a thing. That's the practical side of it, but we need to see what our standing is first. And enjoy that then the exhortation to walk worthy of the calling for what we are called for, as we have here worthy of God unto all pleasing. That's important that it's now the officials are written and said he sent before them, they're standing and he brings practical exhortation at the end of the pitfall. And generally speaking, the world has a religion of somebody said a few to get and that's not Christianity. We've been placed in reposition by faith in Christ and therefore there are practical exertations that flow from that, but we need to be clear as to what our standing is. You have that expression, Oh brother, any price does that bring before us in our privilege, and the expression sometimes in the Lord for our responsibility?

I just mentioned too, it says by the will of God, and it's good for us, for us, and to realize that the will of God in the heart of God are the source of all our blessings. It's not our will, but the will of God. We think of a back in the past eternity, God had eternal purposes and that was that His Son should have the central place. The the head of all things, and there would be a people associated with him brought into that place of blessing, and we need to remember this. And originally I would enjoy it. Every believer in this room can say the will of God concerning me is that I would be brought into the enjoyment of the fullest blessing that is in the heart of God for me. And that's the work of the Spirit. Now that's what the Word of God brings before us, that we might know it. And the work of the Spirit is to bring us into the enjoyment of it, that the love of God would be shed abroad in our hearts by the Holy Ghost who is given unto us. I noticed after the greeting in verse two that. Paul says that he gives thanks to God, to the God and Father of our Lord Jesus Christ continually. And praying for them. And I sometimes wonder, brethren, why it is that we get so critical of one another? I think we've stopped giving signs for the same. I found in my own heart what a blessing it is to be able to think of the Saints and think of something you can thank the Lord for. Thank them. Thank the Lord that they are His. And it guards our hearts against developing a critical spirit. I just think that this is put here for our instruction, brother, that we might learn. To thank the Lord for those Saints that God has privileged us to not. I think that's a very good thought. Years ago, the certain brother was always, uh, it was another brother that was a thorn in his side and he kept condemning him and, and so someone said to him, have you ever prayed for him? That was a that was a a touch to his conscience. Have you ever prayed for him? He said if you pray for him, you will see him in a different perspective. You see him as God sees him. So pray for him. Very good. For them, we'll see the blessing that they are. David prayed that the Lord would require him. Good for Jimmy's railing on him. And the Lord, I believe, did that. And we pray and thank the Lord for the one that perhaps you think irritating us. This blessing will come out for us and for them too. The only failure of an Old Testament St. recorded in the New Testament is what we have in Romans where it says Elias made intercession for God to God against Israel, not for them, but against them. And that's the only failure recorded in the New Testament of an Old Testament claim. We should indeed pray for the Saints, never against them. We may feel things false, felt things very deeply. But he always interceded for the same, didn't he? I remember saying your brother one time, he was falling into that kind of. Period. I even I am left alone. That when Elias got to that point. Lord said I can't use you anymore, don't annoy Elisha prophet in your stead and took him up. And I believe that if we lose that spirit of praying for our brethren and

thanking the Lord for them, I believe we're finished as far as earthly ministry is concerned. Now God is gracious. I realize that the brother I mentioned it too is still active in ministries, but.

Uh, it it strikes me that. What happened here is that news came of the work of God in the heart of these Colossians. And since Paul heard of it, he didn't stop praying for them and thanking God for them. And I think that's an important thing. So often I hear about a work and I, I thank the Lord for it, come back from Argentina with my heart full with thinking about mistakes and thanking the Lord for them. And in two months, I've forgotten even a lot of their names that I was praying for the first week. I don't know if anybody else has that problem, but I do. And. It's, it's sad because. I know that Paul here didn't stop. He prayed for them. Now, I used to think that it was against the rules to have a prayer list. I don't think that anymore because I think the Apostle Paul must have had a very large prayer list. I'm not talking about you got to be formal about it. But not everybody has been. I realize it more and more as I get older. No, not everybody has a good memory. And you begin to forget names and people and and things that you really want to present before the Lord. Now the word is a way of reminding us about it, maybe through a sad circumstance that we hear about or whatever, but it should be a fresh daily exercise to pray for the different ones that we've heard about. Now we all pray today about Mozambique. How many of us will be praying about the work in Mozambique 3 months from now? When the Lord took Michael Walsh be home, everybody was praying for Theresa. But are we still praying for Teresa Washy? She still needs it, doesn't she? And there's a lot to thank the Lord for in her, in her pathway. I just mentioned that as a practical thing rather than not. Maybe nobody else has this problem, but I get four months away from an event or, uh, people and. They're out of my mind. There's new things I'm praying for and, uh, I think it's nice to keep remembering that they still need the, the prayer, the enemy is still busy and the prayer that Paul prayed for them was a very specific prayer. If you go on further here, you'll see that, uh, that, uh, if you go down to first, uh. 10/11. Uh, you see very specific prayers, you know, we have a tendency to say blessed Harry and. Well, what does that mean by tiring? Uh, it's nice that the word request hiring Mary or whatever, but I believe there are specific needs that the Lord makes us aware of and goals that need to be prayed for, things that need to be presented to the Lord. Sexual circumstances that our brethren are passing through. I'm very interested in one of the things. Of course, it doesn't mean that we're not aware of things that need to be corrected. Paul was very aware of this situation there in Colossi and he prayed particularly. Beware lest any man spoil you through philosophy and vain deceit and so on. And so there are particular things and it isn't contrary to the mind of the Lord that. We've mentioned all things and feel them and exhort in connection with them, pray in connection with them too. I say that because what we love all the same, umm, we're aware of certain needs, help the president are aware of needs that they see a million praise especially for them. And so we have that side of things that we don't make intercession against the faith. So we do notice things that require special prayer. An intersection the Lordy on the with dear Peter, he said, I have praised for thee that thy faith fail not. He saw Peter treading a slippery path, and he was perfect in all things.

I think so. I'm just a lot of things, doesn't it? 1St Corinthians 13 says love seeketh not her own. And the big thing is, is that, you know, we need to, we need to see them as one instead from the top of the rock with the vision of the Almighty. And I really believe rather divine love does that. Receive God's people and and then we can pray, I believe, for those specific things because we see them as He sees them. And that's so very important. You read that chapter and what does it say? Love never fails. And if our hearts are really occupied with the love of God, I think our prayers are going to be specific for things that need to be, need to be said, need to be asked for credit growth. Also, I mean their colostomy. He saw faith, he saw love. And you saw and it's good for us to remember that that these three things fit in the the reading through the epistles to find Paul usually grouping those things together. Faith, hope or faith, love and hope. And I think the three things are brought out here, as it says, and we give thanks to God and the Father of our Lord Jesus Christ. Pray all for you. Pray for whom since we heard of your faith. In Christ Jesus. And of the love which you have to all the things, and for the whole food is laid up for you in heaven. Beautiful, isn't it? To think that if you look back at that faith in the finished work of the Lord Jesus Christ, and love goes out to those around, as he says here, we're off the earth. The love for the hope which is laid up in heaven, whereof you heard before the word of truth, and the love which you have to All Saints. And then that hope of the soon coming Lord. Well, are there gonna be any fault there? Do we need any prayers and glory? No, I think he's calling our attention to the fact that if Christ is the object, if he is a, if he is truly our life, then we're gonna be directing our thoughts to the Lord Jesus, to God our Father, for the Saints of God. With homework suspenders, countless ages of eternity. Very interesting. Just taking the measure of that love is brought up naturally in first Peter one, isn't it? And loved one another first Peter one and verse 22. They, uh, purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren. See that you love one another with a pure heart fervently. I was thinking of that verse, the first part of that we're seeing. You have purified your souls in obeying the truth through the Spirit. That's important, isn't it? While we're living in the good of enjoyment of Christ in our souls walking in the truth then. This other follows through, doesn't it? Allow this manifest and then it gives us the measure with a pure heart improvement. That's like I mentioned too in the second verse. Is exhortation and almost all the pistols that are to an assembly raised beyond the UNT from God our Father and the Lord Jesus Christ. If we remember that we ourselves are the objects of grace and grace is the undeserved favor of God is not one of us in this room, but if we got what we deserved, it would be eternal judgment. We're not one bit better. It's only what grace has done for us. And if we live in the sense of that, so he says grace be unto you. And I believe, brethren, that in the measure in which we appreciate grace, in that measure there is peace. Not only peace with God, as long as the Sinner is looking in for feelings or feeling that he has to do something in himself, he's he never finds peace, peace with God. But when he rests entirely upon the work of Christ and the salvation is totally undeserved. It's by grace alone that he has peace with God. And isn't it true also in our practical circumstances of life? That if we ourselves are walking in the enjoyment of grace, that every favor that we have had since we are saved is all undeserved. It's pure grace. And then when difficulties arise, we don't say, why did this happen to me? I thought I deserve something better than this. Instead of this, we recognize that all God sways with us are undeserved in the goodness toward us. And this is what gives us peace in the midst of.

UN shall I say, unpleasant circumstances that come in our lives. We are peace because we know that you know a God of love who is abounded toward us in his grace, and now grace in the enjoyment of grace has to salvation. And as to our floss, since we are saved, it's all undeserved, and that gives us peace in the midst of difficult circumstances. When our brother Charles was reading about the love to all those things, I was thinking how easy it is for our hearts to become sectarian in love and how careful we need to be that that doesn't happen now. I have no doubt the Lord has told us to have passed. It involves the being apart from many of our brethren in a practical sense. But does our love flow out to them? When you hear somebody use the name of Christ, does it warm your heart and do you love them because of it? I think that's an important thing, and I feel the need in my own soul to be kept in that. Uh, in that spirit that the Lord might. Increased my love towards those even that I can't talk with. In fact, sometimes I was just remarking to my wife about some Christians I met a couple of weeks ago. I said, you know, I'm very, very thankful that I'm going to be an eternity with those dear ones, even though we don't walk together here. But I'm also glad the Lord has called me. To a path where I can carry out the truth of God. You see, that's the thing, we sometimes become very narrow in our affection towards the Lord's people. And the Lord has a way of, of, uh, admonishing us about that. Here is the love to all the Saints. And

that's not a sentimental thing. That's a very real love, isn't it? It's not sentiment, it's just not, uh, going up and throwing your arms around and kissing them and everybody's standing up and hold hands together and that sort of thing. That's much more than that. Judas did that. Yes, yes, I was thinking too, Uh, brother Richard, love is not just a word. It's an exercise of heart. We use the word all the time. We're all I love. Do we really love you? The first thing the search is the heart, doesn't it? Where is my heart? What is my affection for that individual? Are those those ones that may be in the wrong path? We, we can't go along with them, but we certainly can love them. That's a fine line, isn't it? And that line means that we've got to be near to the Lord Jesus himself to see his. Uh, his love, which was an unrequited love. He did not require something from us. His love sold out to us when we were so unloved. Did they say that the uh. One and the two are brought together. The fact of it and the enjoyment of it in John chapter 15 and verse 9. As the Father hath loved me, so have I loved you. Continue ye and my love. That's an absolute, unconditional love. As a Father hath loved me, the Father loved the Son perfectly. And he said so have I loved you. That's unconditional. That's grace and grace alone. But now the uh, 10th of 11 First, bring the practical side of it, if also the word if, if he keeps my commandments, he shall abide in my love, even as I have kept my Father's commandments and abide in his love. These things have I written unto you, have I spoken unto you that my joy might remain in you, and that your joy might be full? That's the practical side of it. Let's put it in a simple way. We understand that in family relationships.

If you're a father, you love everyone of your children. You love the most disobedient and rebellious child. You love that child because he is your child and you love him. But that child doesn't enjoy your love. If he self will, he perhaps will say, I don't think my father loves me as much as somebody else because he's not walking in your will. He self will. And so if we're going to walk in the enjoyment of that unchanging love, there needs to be obedience. There needs to be that walking in communion with the Lord. And then as it says, our joy will be full. No human love is perfect, but the love of God is so perfect, so wonderful. It's like a vast ocean. You can never, never measure it, but it's toward us present, and it's toward everyone in this room. And if I'm not enjoying it, it's my fault, not the fault of the heart of God. That's unchanging. And said that obedience and. Submission are the healing principles of Christianity. Why are there so much? Why is there so much hatred and, uh, diversity? Because the love isn't there. So submission and obedience are the healing principles of Christianity, and I believe it's something to take into consideration, isn't it, that we might be found walking in that manner? Is it not as cool on earth either that can't know in that kitchen work those things better, you know? That's that's a great thing. I'm thinking the the second Peter chapter one, uh, before we turn there, I'd just like to look at the third chapter of the Colossians and the expectation in there. First step 12 put on there for is the elective God, holy and beloved, bowels of mercy, kindness, humbleness of mind there. Interesting point. Meekness, long-suffering, forbearing one another and forgiving one another, that any man have a quarrel against any. Even as Christ forgave you, so also do ye. Verse 14 And above all these things, notice that put on charity, which is a bond of perfectness. There it is. So we have to grow up in these things. I got saved, but I have to grow up in these things. And let's turn over now to Second Peter chapter one. Uh, let's start here from verse 5. Second Peter chapter one and verse five. And beside this, given all diligence, head to your face virtue and to virtue knowledge and to knowledge, temperance and to temperance, patience and the patience, godliness, and the godliness, brotherly kindness, and the brotherly kindness, charity. For if these things be in you and abound, they make you that he shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But. See that lack of these things is blind and cannot see a far off has forgotten that he was purged from his old skin. Wherefore the rather brethren, give diligence to make your calling and election sure. For if you do these things, he shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ. But thinking too of of the end there of first Corinthians chapter 12. What does it say It says Speaking of the spiritual gifts it says. And yes, show I am to you are more excellent way. And what is it? It's divine love, isn't it? One time I was challenged on that verse and mentioned in the 13th Business Love Never failed and. This man, I don't know whether he doesn't think he was large, he said. It does fail. Look at all the breakups, look at all the all the divorces, look at all the animosity that man is going through.

I said love never fails. And you looked at me and I said, you know why? Because God's love, not to say that man fails, but God's love will never fail. Never. He's not turned aside because of the wickedness of man's heart. It's still God's love is still there. That's how the apostles are heart attacked him because that's where he is. That was in John 15 and in the chapter first. If you just read in the first Peter. We also find it on our chapter in connection with our standing in the second verse of state and faithful brethren. But when it comes to a possible state in the 22nd verse, 21St verse, 22nd verse, first chapter in the body is blessed reconciled. Through death to present you wholly and unblameable and unreprovable. The land of sight, if you continue interface ground is settled. So again, it brings in our responsibility. The Lord doesn't change because love doesn't change. We have to continue in these things. Speaking of that expression, because of the hope laid up for you in heaven. We have a very. Hard semantic problem in our minds with the word host. Immediately we think there's doubt in connection with it. If I say to you, I hope that next Tuesday we're gonna head up to Saranac Lake that has doubts connected with it, A lot of doubt because I may get sick or my wife might get sick or, umm, the car might break down or the piece might go up instead of the whole family's sick. Don't come. Uh, there's many things that are doubtful about it. But hope in Scripture, and this is something we ought to take firmly into our souls. Hope in Scripture is deferred, certainly. It's deferred certainly because it doesn't depend on us or on any circumstances. It depends on God. That's why in Hebrews 6 it says we hope we have as an anchor of the soul, sure and steadfast. Hope can be an anchor. Yes, because it's God who does the the doing Christ has entered in for us, and therefore our hope is an anchor, the grip, the rock. And there's nothing doubtful about it. I just say that because I think in general our minds are accustomed to think of hope with a doubt connected with it. Umm, are you going to go to the Sunday School picnic tomorrow? I hope. What do you mean by that? You mean there's a doubt? You might not. But if you say you're going to be in heaven, I hope to be there and I will be there because that hope is dependent on God, doesn't depend on me. He is faithful who is promised. So I think that's important to get a hold of it. I just stress that especially some of our young people will get a hold of that concept in their minds. Hope. In Scripture is a deferred certainty. It's something we don't have yet. Why does the man hope for it if he has it? But the hope we have has no doubt connected with it whatsoever. That hope is reserved up there for us, and we're kept down here for it. This is a beautiful good thing, that. Whether whether it's faith, whether it's love, or whether it's hope. Where did we get it? Who gave it to us? Even the faith to believe we've given you a God. And God's love has been important to you. Put in your heart, and the hope of glory is before us. As you mentioned, those verses in Hebrews 6, I believe, are very, very good verses. Our hope is there. Either it's an anchor of the soul and it's the person of Christ business. Can anything happen to him? Can that hope be turned aside in any way? Never, never. It's all God, isn't it? And what he wants us to do is to lay hold of this. Embrace it as we find in, uh, that's, I think it's Thessalonians, the love of the truth. Or is it Timothy, the love of the truth? Make it good to your own soul. I'll say, well, that's the truth and I believe it. That's not enough. We should embrace the truth and make it good to our souls. Well, then those three things, faith, hope and love, The question is where they are centered.

If I have faith in my fellow man that he's going to do something, that's faith in man. I may disappoint me, I may have love towards another person, but something may happen. And if it's not divine love, activity may spoil the enjoyment of that love, and so is the hope. So the words

are properly used with uncertainty whenever they have to do with man, but whenever they have to do with God, then there is absolute certainty. Does God's love ever change? I love you with an everlasting love. Having loved his own, which were in the world, He loved them unto the end. And so with the hope that we have been Speaking of when it's a man, why there is an uncertainty. You may not be able to fulfill what he promised, but everything that matters in God that is pure and certain. And so whether it's faith or hope or love, if it's connected with man, there's uncertainty. I was connected with God then there's absolute certainty the eternal God is thy rescued, and underneath are the everlasting arms. So very important to see that because we live in a day and age, you know, where people have a tendency to look at God through circumstances. And ourselves were guilty of that too. And somebody had said when we look at God through circumstances, we're really acting in unbelief. What we need to do is we need to look beyond the circumstances, so to speak, the second causes and see the one who has ordered everything. Sometimes in the shaking of our world, you know, we turn and and we realize that it's the Lord who is shaking it, that our confidence, you know, might be in him and not in ourselves or in anyone else, but in the living God instead, who gives us rich, we all think to enjoy. Where do we hear about this? Oh, I think it's important to see here in this verse, verse five that we heard before in the word of the truth of the gospel. It isn't something that came out of somebody's imagination. We've been enjoying second Peter in our readings in Mount Tabor and, uh. We've just specially been enjoying that. We have not followed cunningly devised fables. Then there'd be no UN, no certainty at all if it was a cunningly devised fable. But we heard about it in the word of the truth of the gospel, The word of the truth of the gospel. If you're resting on experience, forget it. There's no place to rest. And, and the sad thing is that thousands and thousands of living Christians are resting on experience today. Rest on the on the word of the truth of the gospel. God's word is reliable. I know some of objected to that little hymn of the Bible stands like a rock undaunted meets the raging storms of time. I want to tell you it's one of my favorites. Uh, it's pages burned with the truth eternal and they glow with the light supply. Bible stands of the hills may tumble, it will firmly stand on the earth shall crumble. I will plant my feet on its firm foundation for the Bible stands, It's the word of God that gives assurance to our souls. And uh, there's been a tendency to take the emphasis off the word of God and put it on to experience. That's a very shaky place to rest because our experiences are subject to many influences. Other than the Word of God. But if you're resting on the Word of God, what can you shake it? Nothing can shake it. It's a rock. It's the word of the truth of the gospel. Someone has said that Colossians brings this the positive side of the gospel. Although Paul was writing to the Colossians, there was a there was a problem there. They were they were going a little bit into heresy. They were turning away. They were not holding the head. And so I think it's beautiful. As you mentioned here at the end of that fifth verse, notice the opening of the sixth verse.

The word of the truth of the Gospel, which is come unto you. Every child of God hears come unto you. And also in the world that has the world received it? No, the world has rejected it. Does that take away from the truth of the gospel? No, it does not. It says here, which is come unto you as it is in all the world. Now notice the next clause and bring it forth root. God is looking for fruit in each one of our lives and the only way that we can bear fruit. Someone has said true fruit is what our affections are for the person of Christ before God. True fruit. Repeat that charster. That's nice. A true fruit is our affections for the person of Christ before God. That's what truth would be. That's what God is looking for. And I think of it here. He says and bringeth forth proof as it does also in you, since the day he heard of it. And know the grace of God and truth. Well, it's an assured thing, isn't it? Beautiful and beautiful, precious truth. I believe there's an emphasis here too, laid out for you in heaven, not on earth, because very much of Christendom is involved in world government, taking part in big movements to try and improve the conditions of the world, and that they feel that Christianity is intended to do this here in this world. Well, in a certain sense it may have that effect, but that isn't what our hope is. Our hope is laid up in heaven for heaven. We have to expect that things in this world are going to get worse and worse. The world is going to ripen for the judgment of God. There's no use painting the sinking ship. It's going down. But we have this whole thing in our blessings are all heavenly, not particularly brought out here and collage and so much as in Ephesians. Ephesians were seated in heavenly places, blessed with all spiritual blessings in the heavenlies, but we're still here on earth, umm, in Colossians. But our hope and ours, our brother's been saying it's sure uncertain hope, no doubt about it. It's not here. Hello Snoopy. Disappointed if we see the breakdown of things in this world and shall I say with sadness, even among the people of God. The last state of the church is not like the day of Pentecost. But the hope is laid up for us in heaven and we can enjoy these things and we can seek to encourage one another as we look at what we have in Christ and walk in the enjoyment of it. Rather not so important for us and that will enable us to go on an evil day. I mentioned that because it is quite surprising to see how much of, uh, Christian effort is put into, uh, improving the world and trying to stop the, uh, course of evil that's going on. What they need is the gospel. It's the power of God unto salvation. When they believe it, they won't be improving the world. At least that won't be their effort. It will have some effective improvement, but that isn't the effort. The effort is to bring sinners to Christ. They might know salvation. And then have a hope laid up for them in heaven, which they're in the enjoyment and good up. You mentioned the fact that the evil surgeon said, my Lord, the latest was coming and began to beat the men's servants. I was thinking of why were the children of Israel 400 years in Egypt? Because the iniquity of the Amorite was not yet full. And so we may try to restrain them in the progress of evil in the world. But it really is until the full manifestation of it is that that was why the children of Israel were in Egypt in that last period of time because. Evil is not God doesn't judge a thing until it's right, and so it really has a practical effect of trying to set the world straight is really practically is delaying the Lord's coming. It only magnified his grace when you stop and think that here we are in 1996 right down at the close and every day that the Lord doesn't come in just one more one more statement to this world in grace. This world is responsible to accept and and to believe that which God has set forth in connection with the person of his son. But I I just thinking of the grace of God in that way. If it's, if it's even possible to turn back the hands of time that the center might be saved, God would even do that. Absolute confidence in the grace of God in that way. And uh, but it's wonderful to see that every day that goes by just one more statement to this world of his love and grace be seeking the Sinner to come. I love second Peter chapter 3 long-suffering to us word not willing that any should perish, but all should come to repentance.

I'll prepare the unbelievers too. We must through much tribulation enter into the Kingdom of God, he said. He doesn't say get saved and your life will run smoothly and everything will go wonderfully. No, He said, we must through much tribulation enter into the Kingdom of God. This is not our rest. We're not to expect it. So Lord said to the disciples in the world, he shall have tribulation, but be a good cheer. I have overcome the world. And if these difficulties turn our hearts heavenward, make us enjoy our heavenly portion, the Lord, But then they're used to God for a divine purpose. But let us not be weary in well doing. There is a service for us to perform, but it's not hating the ship. It's telling sinners that there is a light bulb. There is an escape from the judgment, and it provided, it's a full and free salvation. It's a great salvation to whosoever will. Seems, uh, interesting here to note that the Lord had used other than the Apostle Paul for the blessing of these people. Paul doesn't say, well, that's not my work, I won't get involved in it at all. There is a sense in which one doesn't build on another man's foundation, and that's a biblical principle too. But I believe that as a true servant of Christ, Paul rejoiced in whatever work God was doing. And this dear man, Mephipurous, a fellow servant of Paul's, was for them a faithful minister of Christ. That's an expression that just blows my mind. I just think about it and I think of how unfaithful I am. And I think, wouldn't it be nice if that could be said, a faithful minister of Christ? Does that mean

that apricots never made any mistakes? I don't think that's it. I think he went on faithful in what was given to him to do. In the service. That's what ministry means, ministering Christ to these dear ones. And the fruit of it was. This company of Christians in Colossae, the as the assembly in Colossae, uh. And, uh, it's nice that, uh, I prefer it's not only ministered to them, but he carried the news of the work of God in their hearts to fall and told him about it. And, uh, he said, Paul, you want to see they're loving the Spirit, how God has worked in that little company there. And, uh, there's real love in the Spirit there. What does that stir and fall? Jealousy. Envy. No. It says verse 9 for this cause also. Since the day we earned it, we had ceased to pray for you. And then he outlines what is specific prayers were. Now just let your mind go to some place. Near or far where God has worked and, uh, you've heard about the work of God? The steer ones over there. Mozambique. When shall we forget about them now? No, we want to pray for them, don't we? We've, uh, in our prayers, we kind of emphasize heights, I think because we know Heinz. But, uh, you must not forget Lineo either. Uh, whether the worst son-in-law, who, uh, is a faithful man of God and I believe, uh, has a real desire for those Christians. What are we going to pray for, for them? Look at us that they might be filled with the knowledge of his will. What a wonderful prayer. That they might be filled with the knowledge of His will. Sometimes we kind of narrow in His will in our minds to being gathered on scriptural ground. That's part of His will. But let's not think that's all of His will. His will is all that He's expressed for us in His Word. His will is that we might walk in a holy path. That we might walk separate from all the evil around us. That's part of his will too, isn't it? Beautiful. The thing is apartheid. He must have been a very outstanding, uh, person because it says in our verse, as he also learned of Epipress, our dear fellow servant, who is for you a faithful minister of Christ. I'm just turning over to the 4th chapter what was part of his ministry.

4th chapter and the 12Th verse. Epiphone, who is one of you, a servant of Christ. Deluded, you always laboring. Fervently for you in prayers, that you may stand perfect and complete in the will of God. Was God gonna answer his prayers? Indeed he was because he stood firm in the truth of God. He was a man of prayer. He just didn't go out and say, well I've got to get everybody saved and the whole world is going to get saved. Didn't say that. He was a man of prayer. He prayed and God answered his prayers. He gave us verse 13, two. So if you don't mind. For I bear him record that he hath a great deal for you, and them also that are in the play of the piano, those in Hieropolis. So it's the deal of of one who. I, I believe mainly his ministry was the ministry of prayer. That's very important in our Christian life. If you're not praying, if you didn't pray for these meetings this morning. I feel sad about that. You should be praying about it. God is the one that can, can make arrangements for meetings like this. And if we're not praying about it, sometimes we, we, we make the arrangements ourselves and, and there's, there's failure, but not with God. So it's good to remember to be in prayer before God before we do any, any acts at all. His name comes up again. And Philemon and where Paul is writing there uh, uh, epipress, that is in verse 23 of Philemon. It says there, so look, the Epipress, my fellow prisoner in Christ Jesus. Now obviously this man must have suffered some hardship. It's quite possible that he was imprisoned or whatever too. So it's interesting, you know, sometimes people say, well, the trials of life, why does God allow them, brethren, God allows them to make it that we might be more cast upon him, that we might realize that true, our world may be turned upside down. But he's using, he uses these things. That's what we've been looking at there next, you know, through much tribulation and so on, we enter into the Kingdom of God. You know, wherever the cross is, the shadow of the cross, that that's like the Kingdom of heaven. But the Kingdom of God is, is righteousness and joy and peace in the Holy Ghost. We might have that joy in faith, in believing, but the mountains in our Christian experience, and God put them there and by his grace, he can help us to climb over them.

Vestal Conference: 1996, Colossians 1:9-14

Reading

See about the ninth verse. Colossians chapter one beginning at verse 9. For this 'cause we also, since the day we heard it, do not cease to pray for you, and to desire that you might be filled with the knowledge of His will in all wisdom and spiritual understanding. That you might walk worthy of the Lord unto all, pleasing being fruitful in every good work, and increasing in the knowledge of God, strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness. Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the Saints in life, who have delivered us from the power of darkness, and have translated us into the Kingdom of His dear Son, in whom we have redemption through His blood, even the forgiveness of sin, Who is the image of the invisible God, the first born of every creature. For by Him where 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. And He is before all things, and by Him all things consist. And He is the head of the body, the Church, who is the beginning, the first born from the dead, that in all things He might have the preeminence or please the Father, that in Him should all fullness dwell in heaven, 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. And you that were sometime alienated and enemies in your mind by wicked work, yet yet now has he reconciled. In the body of this flesh through death, to present you wholly and unblameable and unreprovable in its sight. If you 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, and made a minister. 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, whereof I am made a minister according to the dispensation of God, which is given to me for you to fulfill the Word of God. 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 His of this mystery among the Gentiles, Which is Christ in you, the Hulk of glory whom we preach? Warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. Whereunto I also labor, striving according to his working, which worketh in me mightily. I believe it was the burden in the heart of the apostle that the dearest Saints, that colossi, and not only David ourselves too, would see what Christianity really is and that we would see that we are a heavenly people. We're not here to make things better in this world at all, but we are here to walk in the enjoyment of the the loveliness and worthiness of Christ, to see him at the center of all God's counsel, to see that we are a heavenly people. And to walk worthy of that vocation wherewith we are called. We know that much of Christendom is very busily occupied with trying to set up institutions and set things right in this world. And his desire was that the things that colossi and not only David ourselves would have the full knowledge of his will and walk here as heavenly men in the enjoyment of the place that we have been brought into all through the glorious work that the Lord Jesus. Accomplished. There's an order in that prayer too, because. We cannot really walk. Worthy worthily of the Lord. We don't know his will. And uh.

It's the communication of His will to us that forms the basis for our walking. Now, one without the other is not good either. Uh, that is to say that we could, uh, have the full knowledge of His will and not walk in it. That wouldn't please the Lord at all. But it's interesting that the prayer progresses first. He laid the foundation. They might know the full knowledge of His will and all. Wisdom and spiritual understanding so as to. In order that you might walk worthily of the Lord unto all. Well, pleasing. And it's, uh, it's don't, don't think about pleasing the Lord if you don't know his will, because that is the foundation for walking to please the Lord is to know what his will is. In other words, if I don't know that the Lord's will isn't to paint the ship, then I'm going to get involved in painting the ship. And I'm not gonna be the sinking ship and I'm not going to be. Pleasing him in what I do, Uh. Uh, that doesn't mean that those people who are painting the ship don't love the Lord, does it? Some of them have more fervent devotion to the Lord than you and I have, but He wants it to be based upon a knowledge of His will. Not at the end. Ambassador from Canada was down here trying to set this country along the lines of what they thought was right. They would immediately acknowledge that he was entirely out of his place because he's not intended to do that, just to represent Canada in this country. And if we see our position as heavenly man, the hope which is laid up for us in heaven, that where our citizenship is in heaven, that we're ambassadors in this world. Why, it sets us, shall we say, our right line of things to know what our responsibilities are. But if this ambassador from Canada to behave very badly, that would be a very poor testimony for his country. I only speak of this to illustrate, if we know his will, and know what our position is in this world, it lays a basis for our whole conduct of walking worthy of the Lord unto all pleasing. What a privilege, what a responsibility. That's why the epistle begins when we start standing and what's positioning place with him? Because we can't act properly unless we know where the Lord is placed looking. So my wife is sitting next to me, but if I don't know whether she's my wife or my sister or my mother or my daughter, how can I act in a right relationship to her? And so many believers take up the doctrine of the church and these things, and they seek to go on and these things that they don't really know what the church is and what our relationship to Christ is. And so they can't walk right. It's not as if they're not affectionate there. Is it dead? But it really is what governs the practical side of things which come out later in the epistle. There's something else in connection with this. You mentioned the order, but we may know what the will of God is, but we it says here. In wisdom and spiritual understanding, and I believe that Jacob knew what the will of God was, that he would get the blessing of the first born, but he went about it entirely the wrong way. And it was God's desire that he gets the blessing. And at the end of his life it was happier than at the beginning. He had a very happy ending. He worship leaning on his staff and he learned the ways of God. When he blessed Joseph's sons, he crossed his hands and he gave the blessing of the first born. The younger one, and we may want to see our children gathered, we may want to see our children saved, and that is the will of God. But we need the wisdom of God as to how to walk in connection with these things. And just as often what brings us into strife and into difficulty is that we know what the will of God is, but we don't have the wisdom of God. And spiritual understanding is how He will bring these things about. The large ship of Christ is brought in here, isn't it? I was thinking of it says that, uh. That she might want worthy of the Lord unto all places over in the First Thessalonians lungs or two. You don't need to turn to it, but I'm just thinking in verse 12 he says that she would walk worthy of God. Why the difference? I suppose maybe in other translations may be the same, but I believe it's because these Thessalonians have turned.

From to God, from idol turn to God from idols. So God was the supreme there. Wasn't he walked worthy of God whereas here? It's more holding the head, recognizing the lordship of Christ, so he says that you might walk worthy of the Lord unto all, pleasing and so on. I was thinking too about. His his desire is he says that the verse 10 that you might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing not so much and more by the true knowledge of God. You know, there are a lot of people have some great knowledge and we think fire really, umm great people, they have a lot of knowledge. Well, is it the true knowledge of God? That's that's the key here to me is increasing by the true knowledge of God. Not by something that I've conjured up or by some great, uh, theologian that has given me something. I wanna know what the word of God says. And that's Paul's prayer, wasn't it? I think of two men who said to God, I knew thee, at least in tight. There's one in the Gospels. Who hides the talent? And he says, I knew these are the most fear man. Did he really know? Then there's one who says, I knew you, I knew these, that was pardon this people if I preach to them. And that's Jonah, of course, I believe he knew him, didn't he? He really knew the heart of God. And I think it's important for us to know God in that way and to be in communion with him in regards to not only our ministry, but to all those about us too. So that increasing by the true knowledge of God, growing by the true knowledge of God is, is a wonderful way to grow. Now in, in the second Peter one where we were looking at those things that Ed brought before us earlier about having your faith, uh, such and such, uh, goes on and made a series of things. It goes on to say these things being in you that you should neither be barren nor unfruitful. And, uh, I think I saw Mr. Garvey Gibson Baron nor unfruitful. You see, it's one thing to. I oh, I don't run truthfully, what is that? The King James and starring are unfruitful. You see, there's a lot of activity that doesn't really produce fruit, does it? It's just motion, a lot of motion without fruit. And then we're at about fruit. I think sometimes we can find fruit to the number of souls that get saved. That's an important part of it, isn't it? But it isn't all there's a. Fruitfulness for the Lord, I think. What was it? Who was it, you, Charles, that gave us a definition of that this morning? Apprehension of the Person of Christ. Umm, everything forward from that, doesn't it? By occupation of Christ. What you were saying this afternoon, Brother ****? Uh, Second Timothy, chapter 2 and verse 14 the way, at least in the, uh, new translation. Just like to read it as it is in the new translation, Mr. Garvey. But thanks be to God, who always leads us in triumph in praise, and make us manifest the odor of His knowledge through us in every place, for we are under God, a sweet odor of Christ. Uh, not an odor of praise to God in the saved, and then those that perish. And he looked upon me proclamation of the gospel as the March of triumph through these, even the heathen cities. Here they were in slavery, and he said, We're carrying on a March of triumph, just as when a Roman general had won a great victory. Then there was a March of triumph held in Rome. Everyone could see that a victory had been won, and all the displays of that victory were before the people. They might hear or they might blame, but at least there was a March of triumph. They knew that a victory had been won. It isn't a wonderful brethren, especially the brother who tells of the Gospel this evening.

It's gonna hold a March of trial. He's gonna tell to this world that a victory has been won by which everyone may profit, because the gospel is for every preacher which is under heaven, and all they know and enjoy the results of that victory that has been won. To the one, that's the Savior of life unto life. To the other, the Savior of death unto death. But there is a March of triumph. And isn't it lovely that that's what we Christians are doing? We're holding a March of triumph. We're telling there was a V1 of Calvary in which every man and woman and child in this whole world. You can share on the fruit and blessedness of it. If they receive it, they'll share on it. If they reject it, it's to their eternal loss. Then the last thing that he prays for is that they might be strengthened. Uh, with all power. According to the glory with almighty, according to the glory, his glorious power in order to cast out demons and, and, uh, cure people and, and do all sorts of marvelous exploits. No so. Strengthened with all might, according to his glorious power unto all patience. And long-suffering with joyfulness. Blood of that's a wonderful aspect of the power of God. I have to say a little about. What did I do more? Well, I think it flows from these other things that he prays for not knowing his will and walking worthy of them, being fruitful, growing by the knowledge of God and then strengthened with all. Might or power? According to his glorious power. Unto. For all patients. And long-suffering. Many years ago, brother told me when I was young, before I was gathered, he, he told me that I didn't say that word right. I clipped it off and it says it's secret to, to, uh, putting it into practice is to say it

right. And so he sat with me a little while and taught me to say. Long-suffering, not long-suffering. We we said real quickly, don't we? long-suffering. Well, I've done that now, but. The power of God, beloved, is not so much manifested in exploits for the Lord as it is in patient bearing with things and with people. What is the result at the end of that verse? I'm just noticing that. If you do this, that's the will of the large person. 07 Truly, the signs in the past that were bothering me in all patients, we wouldn't have expected that either. We would have thought that the signs of an apostle were all those great things that he did, that God had called him to do. But it was his patient spirit in which he met all kinds of situations, both from the world and even among the people of God. And he went on and the spirit that he showed toward those. Who even had, you know, feelings toward him was most beautiful the writing as as he did to those in Corinth and so on. There was long-suffering of joy from this, wasn't it? Extent too which God took him and if you turn to 2nd Corinthians chapter one, I just want to point this I believe this is important accepting that Corinthians chapter 2 and chapter one rather 2nd and fiscal spring.

I'll pick it up here from birthday. So we would not, brother, have you ignorant of our trouble which came to us in Asia, that we were cracked out of measure above strength in so much as we despaired even of life, But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raises the dead. And and, and so on. It was right to the point where you could say we were oppressed beyond measure. You know, these are these are the, the great victories that were won. In connection with the apostle and those days, you know, we have a, a movement of what today where people actually claim, you know, that they're apostles. We lost a sister in one of the meetings up home, you know, to this so-called Vineyard fellowship. You know, said when you stop and think about it, I didn't think that the glamour, you know, somehow they think was connected with apostleship. When you take a look at this and you realize what the Apostle Paul went through, the suffering that that he passed through and so on, and yet it was done with joyfulness. What victories were won in the early church in those in those early days? It seems that as if the word that I'm just noticing that Dandy's translation there says that we were impressed excessively pressed beyond our power, beyond our power, not beyond measure in the sense that God doesn't measure everything that's needed that's given to us. He measures it all. But it's as if God says, I'm going to get you just to the point where you can no longer trust in yourself. Beyond your power. Then I'm gonna show you who I am. And you know, that's a wonderful experience in our lives because we love to be the masters of things. And it hurts us sometimes when the Lord brings us to the point where we're pressed beyond our power and where there's nothing we can do whatsoever. There's nothing We're absolutely. Uh, at a point where we often call it which end corner. And yet it's a great place to be at which Angora corner, because then we stop relying on ourselves and we start relying on the one and the God who raises the dead, and that changes everything. Then it turns despair into. Tramp to be trusted in the one who raises the dead. So he says that we should not trust in ourselves in verse 9, but in the God who raises the dead. That's a great lesson. It's one that I, I struggle with. I have trouble dealing with it in my mind because I'd like to be able to, to deal with things that come across my path. And all of a sudden the Lord says, I'm gonna put you where you can't deal with anything. And especially dealing with some of these deer fellows in the jail. You know, I, I come to a point where I said, Lord, there's nothing more to tell them. There's nothing to teach them. There's nothing that. No convenient, convenient paper I can give them, giving them everything I can give them that might help them. And here they are still right back in the in trouble again. Divorce is I want you to trust in me, not in intelligence, not in yourselves, but in the God who raises the dead, and that changes everything there. I'm thinking right now you're speaking to him there. I'm thinking of a brother that I know and I. He is afflicted with three things. He's an hemophiliac, he has rheumatoid arthritis and now because of the blood supply in Canada, he also has aches three things and yet he loves the Lord and those things that have you know, you look at you look at a person like that and you say well, what? And yet when you look at these verses you say why not when you think of. The ways of God and the way in which God works through his people and so on. It's absolutely refreshing to be in His presence because of what he's gone through, because of what he suffers because he's gone through. You look at it and you say insurmountable mountains, but God's opportunity, it's just refreshing to be in his presence and as you hold his hand and talk to him and just listen to the Spirit of God, sometimes he speaks through.

Umm and uh, one of the men in there was, we used ice cream and uh, there was a man in there. His name was Carl West. And if you ever saw anyone that was crippled with whatever it was, he was warped to no end in terrible, terrible pain. He had. He had bulges on his neck like this and his hands and his arms were just twice in size and his knees. He was in a wheelchair. And we'd go in to visit him. How are you today, Brother Carl? Well, I've got a lot of things to do tomorrow for me. Pain. His pain was greater than anything I could ever bear. He did it off. That dear man knew nothing of the proof that we know. And he was the happiest suffering man I believe I ever saw. I thought of that first time. That was it. Many times. He was just. He was rejoicing in the margin office. Charles, don't you think maybe he do secrets that we don't know anything about? I mean, it's one thing that they didn't know the truth of gathering, which is what I think you read right in our heavenly calling. But some of those people have secrets that I wish I knew. Good. No. Good. No. No question of soaring knowledge. It's not what we know. It's whom we know. Oh, that's that's. What follows here isn't it yet giving thanks for the four things that we have that can't be taken away through sickness or trial or mouth of man or anything. There's four blessed things. Giving thank you hath made us meet. He has delivered us in the power of darkness, and He has translated us into the Kingdom of His dear Son. And we have redemption through his blood. How wonderful. That's what he was rejoicing and not the, uh, trials that he was going through, but what he had as his portion. And until we enjoy that portion, we're not able to bear all the difficulties away. But when we enjoy that portion, what we already have, we know there's a lot more or less in the future, but what we already have right now, every believer is entitled to enjoy these four things forever given to us because of Christ. Glorious work. Seems to be, Gordon, that your father used to have an expression that all the light of God's glory will never discover anything, that the blood of Christ is not fully, uh, cleansed. A problem. And that's really the secret of this little expression here. Umm, who has made us meet to be partakers, or as grandly says, fit for sharing the portion of the Saints in life? If I had a dirty shirt and I was supposed to get up and make a speech, I hope the lighting was poor in the place, wouldn't I? But as I look forward to the portion of the Saints in life. I don't have to fear anything. Because all has been. Suitably and forever removed from the presence of God. I used to think, uh. Chuck Hendricks was down in Woodbridge a few years ago and talked about, uh, that God. Will not remember. And I said wow I never thought of that before. All in my life I thought that God forgot our sins. But if you do something against me. I might forget about it, but then again, something may jog my memory and I'll remember. God is not a forgetter, is he? It cast them behind his back. Is fully removed, all of it in a righteous basis, and he chooses not to ever remember him again. I can choose not to remember something that someone did against me. I can make that choice. But, uh, God is not a forgetter. He's a chooser not to remember.

150 years ago, he perfects everything he touches. And you think of the cross of Calvary and what that has done and how the work of Christ has glorified God when a Sinner is brought into that blessed relationship of sins, forgiven and born again by the Spirit of God and so on. Uh, it's a work of grace and the work of power And it, it, well, it's, it's like, it's, it's been stated a piece of work is a signature of the person who did it. When we look at the work of Christ. All we can do is stand back with our mouth open and see how wonderful, how glorious it really is to perfect everything he touches. This is an expression giving thanks unto the Father, because the heart of God is the source of it all. His

blessing. Son came to and did do His will and do it perfectly, but the heart of God not as you were saying, an austere man, but he's seeking the blessing of man. And man as we often see a little Him. God be teaching and refusing to be made forever glad, so giving science unto the Father. Which has made us neat or fit to be partakers of the inheritance of the Saints in life. We'll never be more fit than we are right now. We have Christ as our Savior and our sins put away in his precious blood. In the 13th verse, the expression who had delivered us from the power of darkness. I think we need to understand that there are two words that are translated power in our Bibles. One has the sense of capability. It's connected with our word. Dynamite. The other one has to do with the card. Now, darkness has both over us when we're unsafe, it has power over us, and it has authority over us. But it's wonderful here that I think the thought is that we've delivered and delivered from the authority of darkness. Darkness has no more authority over us. God has made us fit for the portion of the Saints in life. He's brought us out of darkness into his marvelous light. And he's delivered us from the authority of darkness. To me, that's wonderful and triumphant that darkness has no power in that sense over us now. Uh, we know that there's darkness such as maybe felt around this today. And there is a certain power in the sense of, of, uh, capability or dynamics in connection with how that power without authority. But. As to our position before God, we have been. Totally, completely delivered from the authority of darkness in our lives. And to me, that's a wonderful statement. What we've been saying is we're waiting for the timeline to deliver from the presence of something. Of Ephesians 5 there. Verse 8 beginning at verse 8. For ye were sometimes darkness. Uh, this, this verse to me digs pretty deep. It just doesn't say that we're in the darkness we were darkness itself darken our souls toward God as it says sometimes darkness. But now are you light in the Lord and he brings in the responsibilities walk as children of men. He puts us in the position first then he says now the only way you're gonna enjoy it is to walk in and so I think it's so beautiful to see that because then later we're told that just in verse nine for the. Proof. I think I understand. It's the fruit of the light is in all goodness and righteousness and fruit proving what is acceptable. Under the Lord, how do you prove it? By walking in it, by walking in that marvelous light, as I thought of the verses here where he says who hath delivered us? That's past, isn't it? That's a in past tense. Have to look at us from the power gardens. Translated us into the Kingdom of the son of his love. Well, and that brings before a stand responsibility, doesn't it? In order to enjoy that and enjoy the position that he's brought me into. Now he wants me to walk into not be caught as we find in Ephesians, uh, caught in sleep or being in a sleepy condition like the rest of the world.

The latest Good for us to realize that there are two powers that are superior to man. The power of God and the power of Satan. Satan's power is inferior, of course. God's power is the greater. Man likes to think he's a free moral agent. He can do as he chooses. So he talks that way. He acts that way as if he had absolute freedom, that he could do as he liked. But if you want to do something, if there's a power superior to yours that's holding you from doing it, then you're not free. And man is not free. He needs to be set free. And that's what the gospel does. It's the power of God unto salvation to everyone that believe us. And so I believe it's important to realize this because man likes to think this. And sad to say, even many Christians don't realize the power of Satan. They like to think they're free just to make any choice. But unless the sun makes us free, we're not free indeed. But He has set us free from the power of darkness. He not only saved our souls and made us fit for heaven, brethren. But there is a path through this world, as Mr. Darby put it. There is there is a path through this world where Satan cannot touch us. That is the path where the Lord Jesus walks. And it says in Psalm 17, By the word of thy lips have I kept me from the path of the destroyer. If you and I think that we can step out of the path of obedience and be preserved from Satan's power, we're mistaken. There is only one path through this world where we're safe from the power of Satan. That is an obedience to the word of God and the Lord Jesus was a perfect example of that. He could say, I do always those things which pleased him, and he could say the Prince of this world cometh and asked nothing in me, nothing for me. Bless the deliverance because he's delivered us and he's given us a new life, a very life of Christ. Christ himself is a believer's life and His word is the instruction for our pathway. You see that when I say the cancer, though, I don't get so read it. It's coded that verse in the Psalm. So to, uh, keeping him in his way. It's just that part out. Maybe we should just look at that Matthew 4. How much is 406? There's five. Then the devil taketh him up into the holy mountain, and setteth him on a pinnacle of the temple, and step on to him. It shall be the Son of God. Cast thyself down, for it is written, He shall give his angels charge over the concerning thee. He leaves the part out here, and then he says, and in their hands they shall bear thee. Uplift at any time thou dash thy foot against the stone, for the part that he left out was to keep thee in my way. And it's, uh, Lordy, kept in the way that God had appointed for him. And, uh, outside of that path, we were in danger. About darkness, it speaks of the unbeliever as being dark, and I never realized that until recently. That be in darkness, you know, that means that you know that there is no light. What we have as believers that you know, is really come to us by way of revelation. You know, it's been revealed to us and. You know how we need to value that and then to think that, you know, we walk in a pathway in this world like we have in the book of Jehovah path, which no, you know, the vultures I have not seen because it didn't even the key misperception of of human ability of human wisdom or reason cannot trace this fast. It's only the pathway of faith and it's it's the only way in which, you know, in which it can be walked. They mentioned this morning, you know, about experience and we're here in this, you know, a lot of Christians remember someone saying to a brother in Christ one time, I'm not interested in the word of God. All I want is experience for the pathway. This is what this young man said.

Well, if that's true, he better go back and read the life of Eliphaz, the team. And I did Joe, because he steps before US1 who was acquainted with experience. I had a spirit stand at my bed at night, and it set all my bones to shaking, he said, and so on. What's the Lord has to say about that? He said very simply, Thou hast not spoken that which is right concerning me as my servant. Joel half now he'll pray for thee, and he'll offer these sacrifices. Let I deal with thee and thy friend according to thy folly. God calls that thing folly. Because there's only one pathway. It's the pathway of saying obedience, admissions of the Word of God. And as the brother among us said, we don't learn by experience, We learn by the Word of God. That's how we learn. It said that in fact a riot if they came back and he said it did not belong to the proper state. Take hold of you. And we think we learn by experience, but we don't really have it. We learn by experience and come back and say, well, I made a mistake because we wound up in the wrong path. And once we come back to the point of really acknowledging the point of departure that the word of God said this and I departed from that and we don't we may think we've gone back into the past and what we've really not made a full recovery. We simply learn things by experience. People are very determined on that point too. Where? It's been exasperating sometimes to try to deal with souls who claim they've had this experience or that one and, and, uh, I've stopped trying to prove that they did or didn't have it. I don't really think it matters very much whether they have the experience or not. I think the real issue is what's up the scriptures and. We need to bring all our experiences to God's Word and judge them by God's Word. Otherwise we get into my decision. And that's what's sweeping over evangelical Christians, Christendom today is, is a form of mysticism. And if there's no arguing, you guys, you can't say anything because they don't accept the basis. And the basis is what does God say about it? Uh, I use an example. It's perhaps a very obvious one, but, uh, you, uh, say, well, it isn't right for a woman to speak in assembly and ecclesia. And, uh, they say, yeah, but I got a blessing from that sister that was speaking, you know, and, and she spoke with power. And uh. Prophesied. And, and so you go back and you say, but here's what God's word says about it. Yeah, but what about my experience in, in listening to that? And, uh, you know, you just, you just shake your head, you wonder how can you ever get through? Well, you can. The only way is God's word that can, can Vanquish that sort

of thing. Uh, the strongholds that are pulled down are the imaginations of man's heart reasoning. A man's heart and what pulls them down. It's God's work, God's work. And I think we have an answer to that. Deuteronomy 13. If there arise among you a profit or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, for I'll be spake unto thee, Let us go after other gods which thou hast not known, and let us serve them. Thou shalt not hearken unto that the words of that prophet or that dreamer of dreams. For the Lord your God prove with you to know whether he loved the Lord your God with all your heart and with all your soul. And ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice. And you shall serve him, and came unto him. The great test was not whether the thing happened, but whether it was according to the word of God. That was what was to settle it. Because I say again, Satan has more power than man, and he is a great imitator. In deceiver tells us that he's an Angel of light. And so whenever you hear these things, always test them not by whether it came to pass they could. Create, create some limitations like you did with the, uh, the, uh, ones in Egypt, you know, the, uh, the, uh, false prophets in Egypt, but here it says you're detested the Lord your God. Prove with you to know whether you would love the Lord your God with all your heart. He shall walk after the Lord your God and keep his commandments, while may the Lord grant that we will test things by the word of God.

Mother and Tyrol and are in the Middle East. Year old neighbor St. Her daughter and her daughter said that she was going to Our Lady of Lourdes and our friend's mother made this comment. She said if the devil can turn himself into a serpent, he can turn himself into a woman. And, uh, the devil appears as an Angel of light and deceive. And so if we're looking for experiences and things, we're going to be deceived. I love the expression that says in verse 13 at the end. He had translated us into the Kingdom of His dear Son, or the Son of His love. I marvel at that because it really is the same. I think he was at one moment he was here on earth, and the next moment he was translated into the presence of the Lord. And I like to think of that sometimes we tell the fellows in the jail, you can pass from this moment, from Satan's Kingdom into the Kingdom of the Son of Islam by a simple act of faith in the Lord Jesus Christ, by receiving God's salvation offer and obeying the gods. Modern obedience isn't it obeying the gospel, and in that moment that person is translated. Into. Kingdom of the son of his life and they they no longer have many loyalty, allegiance or connections with that old team. They've been taken out. Remember Gilbert Christensen little thoughts on this trans translation and thought he spoke it put it this way. He said I will turn to the scriptures, but he said if we're occupied with the one who was transfigured. Which was priced, we're going to be transformed. And eventually we're gonna be translating. Entertainment of the son of his love. So he used that. He went over that with us quite quite a little bit occupied with the one who was transfigured were then transformed and we're going to be translated. Is that future or something that's already been done? Well, we know we're still here. The purpose of God is there, isn't it? We haven't been in spirit. We're already translated. I mean, that's God's purpose, but as to its reality, we're still here. As we know it says he was translated that he should not see death, but I believe here is our rather saying if the present thing we're already in the Kingdom of the son of his love to enjoy it, we're going to have the same thing as happened to translate it into. The license of Christ that is coming. But here is something that we can enjoy. The word half and half are brought in here, something that we presently know, the Son of his love. It's a wonderful thing when we think of this because. Lord Jesus said iniquity and accept a man be born again. He cannot see the Kingdom of God. There is no fixing up of the first man, no change made in the first man that was just born of the flesh is flesh, but God has brought us. And brought, brought us by new earth into an entirely new position. And every believer, brethren, here has a very life of Christ, tells us in this very epistle, when Christ, who is our life shall appear, then shall we also appear with him in glory. And we have the life of Christ, we have the Spirit of God as power for that life. This is a present thing. So this man that you were talking about it all these physical things. That were so hard for him to bear. By a natural sense. He was enjoying these four things that we have and that's what will lead us to be happy Christian. God may take us out of difficulties or He may leave us in them, but we can always enjoy these four things, brethren, Maybe enjoy them more than our presence portion.

I was thinking of the Romans, to whom Paul wrote. They were under the most despotic government of all. And then he could say government started any thought and so there. Relationship to the government entirely changed because they were translated out of the authority of darkness to the authority of the under the authority of the Son of his love. And so a completely different set of motives. The government didn't change, but they're the one who they were seeking to please now have changed. And so we gave them the power to walk in a very difficult situation. And we often think that we're going to show the character of Christ when there's great answers to prayer and people like to get their testimony. And it is a wonderful thing when the Lord answers the prayer. He finds exactly the right car or gets us a job or something like that. But I really believe that the Lord really shows his power, umm, in this long-suffering and all patients with long and long-suffering with joyfulness. I think that's what we see in Paul and Silas are singing in the prison is that there was a real deliverance there. And I wonder if that's not what touched the conscience of the jailers. I think even a Moses coming down and seeing the people that he was really grieved and inspired by what he saw. But it says he whisked not that his face shone and so on the difficulty that we need. The Lord can give real, perhaps more powerful testimony than we think. When we're getting great answers to prayer and great deliverance. Is that brother there that you're referring to showing far more, I think of the character of Christ and perhaps we do when we think or he's answered a great prayer. We've seen sold things and this kind of thing that that we see that in in in this way. The power of God is much more shown, I believe today, and faithfulness to go on in a day of weakness than it was a Pentecost. I believe we're living in more privileged days than they were in Pentecost. It was easy to go on with 3000, breaking bread from house to house. And so on. And it's a much more difficult thing to go on in weakness where there's just perhaps two or three and just a faithfulness to the Lord and having the Lord sanction of that, if that takes really more power than it did to go on in a day when there were great numbers being saved and great encouragement in that way. When I was first gathered not long after. The Lord raised up the testimony in Lima, Peru, and there was. Umm, wonderful blessing in that little company down there became a rather large company and I remember that the Lord allowed that. Some charismatic influence came in in the assembly. And I'll never forget a letter we got from Brother Valderrama. The Lord had cleared things and shown them a lot. He said the power of God in that in, in, uh, today is manifested not so much in signs and wonders as it is in resisting evil doctrine and carrying on the truth. And I thought what a wonderful lesson for them to learn at the beginning of their and for me to learn at the beginning of our experience with walking with those gathered in the name of the Lord Jesus. Because the natural heart wants to see all these demonstrations, but the power of the spirit and energy of the Spirit of God is put forth in resisting evil. And resisting evil often has a doctrinal sense, doesn't it? We recognize more quickly morally. You see that in judges. They were already what an infamous deed is done here. We're going to rise up and we're going to deal with Benjamin. We're going to. Deal with and that wasn't that wasn't as quickly discerned in the case of the, uh, the the man who had a House of gods wasn't. Uh, so we we very much more quickly recognize morally, but the Spirit of God raises up a voice against doctrine of evil. More subtle, isn't it? Far more subtle and more. I'm thinking of Roman 12 and verse two in the next month. Umm, do not confirm to this world that we transformed by the renewing of their mind that you may approve whether that's good and acceptable and perfect will have gone well. The mind is occupied because it seems to be Speaking of there and bringing in that which is not a part of the truth of God and the thing that may appeal to the mind, but it's pretty sure about the renewing and why.

And back to Christ and His Word. But I see our time is about one, but maybe further, Gordon, can you tell us why in Ephesians, the expression that we have in verse six, uh 14 is umm in whom we have redemption through his blood, the forgiveness of sins for as I believe it doesn't belong here in Colossians. Yes, and Mr. Darby translation is left out. It isn't entirely omitted from the chapter, as we see from the 20th 1St, it's properly there. Having made peace through the blood of his cross. But the emphasis here is on the person that did it, not on what it cost him. Because I sometimes illustrated by a great depth and I say it's paid and you say who paid it? I say, well, Henry Ford paid it. It wouldn't be how he paid it, but it was the man that paid it that that he was actually that interested in me to pay a debt for me. And that is the point in Colossians. The Spirit of God is occupying us with Christ in fact. We might have already noticed that there's no mention of the Spirit in this whole book except the one love in the Spirit, because the Spirit is occupying us with Christ. That is his word. He, he said, when he has come, he shall glorify me. And so it, it threw his blood, certainly as the 21St show. But when it's talking about the great deliverance, who did it? The Son of God's love, the one who was the delight of his heart, is the one that loved me enough to pay my debt, put away my sins by his glorious work at Calvary. Thank you.

Vestal Conference: 1996, Colossians 1:15-29

Reading

On the 15th Earth, or perhaps begin at the 14th to get the connection. Colossians chapter one, beginning at verse 14. In whom we have redemption through his blood, even the forgiveness of sins. With the image of the invisible God, the first born of every creature. For by Him we're 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. And He is before all things, and by Him all things consist. And He is the head of the body, the Church. It was the beginning, the first born from the dead. That in all things He might have the preeminence we're pleased the Father, that in Him should all fullness dwell, 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. And you that were sometimes alienated and enemies in your mind by wicked works, yet now happy reconciled in the body of His flesh through death, to present you wholly. And unblameable and unreprovable in his sight, if you 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. Whereabout Paul and native minister, who now rejoice in my sufferings for you, and fill up that which is behind the afflictions of Christ in my flesh for His body's sake, Which is the church whereof I am made a minister according to the dispensation of God, which has given to me for you to fulfill the word of God. Even the mystery which has been hid from ages and from generations, but now has made manifest to a St. 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, whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. Where unto I also labor, striving according to his working, which worketh in me mightily. The thought and the word image is representative and, uh, the first born of all creation. The way Mr. Darby translates it, that is the Lord Jesus when he takes his place in his creation, for He has created all things. He must be the first. He's the one who is the head. It's not a question of time. It's a question of position and honor. That is his. I just mentioned this because we know this person's been used, You misused to teach that. He was a creative being, but thank God, we know from many other scriptures by him all things consist in the beginning was the Word, and the Word was God, and the Word was God was with God and the Word was God. Well, I just mentioned this. So he's the one who came into this world. He's singing a little hymn. Thou lost the image in man as well as dies of the invisible to mortal eyes. And I think that expresses that very nicely as to his position of image. And then in the Psalms it says I will make him my first born higher than the kings of the earth. That's a position of honor that belongs to the Lord because of who he is. And we say that no matter where the Lord enters, he is the first born, that is in coming into the creation, the first creation. By necessities the first born of all creation. When he rises from the dead, he's the first born from the dead. And when we're talking about the new creation, he's the first one of the new creation. So the Lord must have that place. And I think that borne out in our verse, uh, 19. Umm or 18 rather than he might have the preeminence.

There's one of the little joys of visiting the assembly in Lima, as you walk into the door and the door of the meeting room, right up on the wall, very prominently it says that in all things he might have the preeminence and that all things is very broad. Beloved, I'm glad our brother Gordon emphasized that and I just stressed to young people get a hold of that concept that the umm. First born is not a time statement. It's a physician statement. Uh, it's, it's, uh, a place of honor and don't let anybody misuse that with you, whether it's Jehovah's Witness or anyone. The Lord by necessity in every place that he enters, takes the places first board versus the Psalms is most useful on that. What, what's the reference for it again? Oh, you're not. Which phone? It is myself. I will make them my friend, you know. Umm, so we. OK, verse 27 looking at it. 8989, I'm sorry. Verse 27. I think what's interesting too is in uh. Isaiah Chapter 9 and verse 6. So we can just turn there for a moment where we have that well known verse. We just turn over there to the 9th chapter of Isaiah the prophet. That well known verses that is often read. People often speak of the accuracy of the Word of God. Here's one verse where we can really appreciate just how accurate the Word of God is. Uh, Isaiah Chapter 9 and verse 6. For under what the child is born, here's the phrase here unto us a son is born. Is that what it says? It doesn't say that, does it? Under what a son is given is given. How accurate the word of God is. It's true He was a child born, but he was a son. Given that means that he always existed. I think through we need to go over these things. Again and again, because the attack of the enemy is very subtle and continuous on that truth. And it was right from the bosom of those gathered to the name of the Lord Jesus Christ, or in the bosom of those gathered to the name of the Lord Jesus, where the idea was, was advanced that He was not the Son who passed eternity. And you know what Satan did to one of the best. Expositor, Expository creatures and evangelical Christianity Today. Is, uh, John MacArthur, and John is not clear on that at all. Does not hold eternal sonship with private. If anybody has a doubt about it, I have written documentary proof of it. Be careful what you listen to and who you listen to because, uh, you'll find that Satan won't use a fellow that doesn't know anything to advance his thoughts. He chooses someone who is clever and and, uh, gifted. Very often to advance what he wants to advance. I just mentioned that not to down the brother because he's a very capable expositor of the Word of God, but when it comes to the person of Christ, which is everything, isn't it? Who doesn't see that basic thing that our brother is bringing out and giving us so clearly from Isaiah 9:00 and 6:00. He was the Son from all eternity. This is Darby wrote a little paper about 1855 I believe it was, and the manuscripts available in his own handwriting. I hold it vital to hold the sonship before the world. It is the truth.

And if you give that up? There's no telling where you wind up. I was just thinking the First Chronicles 5 because it gives something of the thought that we're talking about there. First Chronicles 5 and verse one. Now the sun is, uh, proven, the first born of Israel, where he was the

first born. But for as much as he defiled his father's bed, his birthright was given unto the summons of Joseph, the son of Israel. And the genealogy is not to be reckoned after the birthright. In other words, in course time. Reuben was the first born, but he was not recognized as the first born. The honor was given to one who wasn't actually, as far as time was concerned, the first born, but the honor of the position was given to him. And that's the thought that the honor of the position is given to the one who was from all eternity. Therefore, if he comes into time, he must be, he is the first born. We use that term in that way if, uh, the president's life was called the first lady and she occupies that place, not the oldest or the first one in the country, but she occupies that place of preeminence. I would like to point out something though, because the young people about the, the, this attack on the internal sonship of Christ, the NIV and translation of second Psalm and Hebrews were told that they say. I almost hate to repeat it, but it says you are my friend and you have become your father. It's blasphemy. God never became the Father of the Lord Jesus. Christ, thou art my Son this day I'll begotten you. What the Son is given. God did not become the Father of the Lord Jesus Christ. He was the Son from eternity. And so they, they, it's not, and it shows too. It really reveals that it's not a translation at all because the word Father isn't in the verse at all. Thou art my son this day I begotten thee. I did not become the Father of the Lord Jesus Christ. That's something we want to belabor the point that. It's self contradictory when you think of it. How could one who, who is created be God? And think about it, it's impossible, right? It's just impossible. I think of the verse in Isaiah that says from everlasting. To everlasting thou art gone, everlasting a past eternity. To the present time everlasting the the present eternity to come from everlasting. To everlasting thou art God. Who is that? What was it? It's it's it's a simple childcare could could state it. That's our Lord Jesus Christ. Was the view that was pointing out yesterday that in that mercy district from Isaiah that it's not the everlasting Father, but the Father of eternity? Thought that is the fact is, is that he is the father of eternity and we speak of them there in Revelation, you know, with Alpha and Omega. Yes, he's that. He's everything outside of that too. You know, the first and last and last letter of the Greek alphabet, that he's everything outside of that too. The beginning and the ending. He had no beginning. He will have no ending. But think of it that that blessed One came into time. He came in to time, and He assumed flesh and blood with the children, but it had been said in manhood he never ceased to be God. That glory with veiled brethren, but he never ceased to be God. Hebrews chapter one verse eight also makes it very clear. Hebrews one verse 8 but under the sun he said that God the Father addressing the Son. But under the sun he passed. Thy throne, O God, is forever and ever. A scepter of righteousness is the scepter of thy Kingdom. The Father addressed him, The Son of thy throne, O God, is forever and ever. Well, as the divine mystery, brethren, it's beyond our mind. No man knoweth the Son, but the Father. He is, uh, has an unscrutable mystery, just as we can't understand eternity. So that it's just vow and worship at the revelation that God has given, and give him the honor that the word of God and that God gives to him. His Son, His eternal Son. One other clue that might be a help to some who are puzzled about these things is that in our way of thinking, sonship implies in inferiority.

Now, that isn't always true in an absolute sense, but in fact it's not at all true in an absolute sense. But. In the Scriptures, the idea of son and father is an idea of relationship. It's not a question of who's on top. In human relationships, simply from the fact that the sun comes from the father. And the father brings up the son. There is that thought with it a submission and. Umm and uh, we acquire a thought in our minds that there's an order of things, father and son, but don't press that on the divine relationships because remember that the relationship of father and son. In human relationships derives from the other, not the other way around. And there's a very key verse in Hebrews that I think is a clue. Like it gave me a lot of help when I was a teenager and struggling with the idea of umm, the sun being inferior to the father. Look at Hebrews chapter 5. All right. Reverse hey. Though he were sons, I'm reading out from Jamie's translation. Though he were son, he learned obedience from the things he suffered, which he suffered. I think if we were writing that we would have put because he was son, he learned obedience. But God knew that that thought, that evil thought would be intruded of the fact that sunship requires. Obedience. And so it says, though he were Son. In the full glory of the sun. God the Son. He came into this world. And I like the way Chuck Hendricks puts it. He who always commanded learned what it was to obey. It was a new experience. He didn't have to learn how to obey, did he? Doesn't say he learned how to obey, but he learned experience. That is, I mean obedience. It was a new experience for it. That person was a great help to me. I hope it perhaps is to others too, to see that sonship does not per SE involve obedience in human relationships. It does because of various things, age and who brought up whom and who provides whom and that sort of thing. But I think we, we approach it as our funds achieve maturity and have their own families. There becomes a, uh, perhaps an increased understanding of the. Is is, uh, an almost an equal situation? And divine things, of course they were, Go equal with the eternal God. And, uh, the Lord Jesus says that one who was equal to. One with the Father, he came into this world. And learned obedience through the things that he suffered and. He it was a, as I say, a brand new experience for him. Not something he had to learn how to do, but it was something he had never experienced before. And in so doing. He becomes. Uh, having been perfected, he becomes to them that obey Him the author of eternal salvation. That's us to his priesthood. I like to think of it that he learned, but obedience cost. That is when he refused to turn stones into bread. He was still hungry. He he refused in perfect obedience to his Father's will, but there was a cost to that obedience. And the Lord Jesus having become a man taken that holy place. He was still hungry, thought he was obedient and he was now he can sympathize with us.

He asked us to do something in His word. He knows what it's called. He's been through the pathway before. Not that there was any other desire or thought. And it's hard to be anything else but pleasing to his Father. But he learned what obedience cost and he enters into all that we've passed through and loving sympathy in our pathway here. So I think that's beautiful. That's the way He was suited to be a high priest to us. He learned obedience, and now he's become a merciful and faithful high Priest. In some parts you can see those two things, merciful and a faithful, a faithful high priest. If man would belittle him to the point where he's not God, how would these things ever mean anything to us? I think about what I'm saying. How would it ever mean anything to us if one who was so perfect is not what they claimed, you know? Or he, he is what they're not claiming. And and, you know, they're just belittling the whole thing. I wanna ask the question. Yeah. In connection with the Philippians Chapter 2. We just turn over there for a moment. Maybe somebody could explain what this means here in verse 6? Uh, chapter 2 and verse 6. Christ Jesus, who being in the form of God, thought it not robbery to be equal with God? What? What does that term mean? Well, that was not created in the image of God, but it was robbery for him to want to be equal with God. But the Lord Jesus really was and is and always will be God. He was God the Son, but he made himself a little lower than the angels. Adam tried me, Adam tried to climb up. He wasn't equal with God. But Satan's suggestion is he shall be of God, knowing good and evil. It was broadly for him to desire that place. It didn't belong to him, but the Lord Jesus was and always is. I say again with reverence, equal with eternally the Son of God and all the glory of His person in Godhead. But He made himself a little lower than the angels for the suffering of death. He took on manhood form. But it wasn't, shall I say, it wasn't beyond what belonged to Him to be God. It was His place that He never left that. But he became, if I could illustrate it, if the King's son went out to be an example to a group of workmen how to work, he would still be the King's son in all the honor of his position. But he has put that aside and put on overalls and works now. He's still the king of his son. And the king would be very hurt if somebody said he's not the King's son. He is that. And so if one of those workmen said I'm gonna be equal with my employer, now he's out of his place. And that's the thought in the past. He's just marvelous, marvelous grace. Worship that he made himself a little lower than the angels for the

suffering of death. What a marvel of God's grace. Well, let's try with unshod thief when we speak of these things. But they're there for us to know, to enter into, to understand, and to enjoy. Could we say he was always be fun? Uh, I was thinking of a simple verse of you say simple verse of John 316. So God so loved the world that he gave his only begotten son. When was he not respond? He was always the son, but I think one of the writers, I'm not able to quote it exactly, but I'm one of the writers, put it that he took into his bosom or into his heart humanity with the end of his work. I don't know whether I'm quoting that correct that this writer quoted, but I thought it was beautiful to think that he became a man in this world and took took into his bosom. Humanity so we have a divine person. We also have a true man. We have a true true solidness because you hear something of the of the words who being in the form of God. Perhaps if he had to write, he might write Christ Jesus thought enough robbery to be April with God, but it doesn't say that. It says Christ Jesus who being in the form of God Father, not robbery to be equal with God.

I'd just like to say a word about the UMM. Following verse verse 16. In this sentence that sometimes young people say, why don't we say the Apostles Creed? Everybody else seems to know the Apostles Creed and. Reducing the truth of God to creedal forms always brings error, Always, because we can't say it better than God has said it. We cannot express it correctly apart from the language of Scripture. So what? What about the Apostles Creed? Well, it starts right out on a wrong basis. I believe in God the Father, Maker of heaven and earth. Is that right? No, there is a sense in which the entire Godhead was involved in creation. Certainly it was God's thought what God the Father thought, wasn't it? And yet the one who is expressly said to have done the creation, and this first makes it so plain by Him were created all things. Things in heaven, things in there, visible and invisible. Rose Lordship, principalities, authorities, and then it ends the verse. All things have been created by him and for him. So don't lust after a creed. Somebody asked Mr. Darby one time to write a paper on what the brethren believe and he said no, we don't believe in in making creeds. He said they're all subject to human error. He said, what I will do is tell you what I've learned from Scripture. And he wrote a little paper, which is a nice little paper, but don't take it as a crease. What have I learned from Scripture? We're always entitled to say that. And there's always a freshness about that, isn't it, When we can state clearly, this is what I have learned from Scripture. And I put it out and the brother Gordon says, well, that's not quite right for *** ****. You know, it should be this here. Notice this scripture that says this. Thank you brother. That's that's the principle of statement of what we believe and we want to be ready to state what we believe. Watch out for a man who won't tell you what he believes about things. Every false teacher. Is squirming. He won't. He won't pin down. You can't get him to be pinned down. I'm sure it happened back in the Apostolic days. We know what happened during the Reformation. BW Newton was one who wormed and weaseled his way around in the early days of the testimony of those gathered together to the Lord's name and others later. Mr. Raven was very hard to pin down. Mr. Taylor and others. Let's be very careful about people who won't state what they believe clearly. Let them do it humbly and say this is what I've learned from Scripture. Correct me, brethren, if I'm wrong. But. You better have a you better have thoughts formed by the Word of God and don't rely on credible statements. Almost every Protestant, evangelical, denominational or inter denominational board or organization power, church organization has a doctrinal statement. Some pride themselves on a very long way. I believe in the premillennial pro, uh, pre tribulation rapture of the church and then be because they disagree with others who don't and others say no, I'm gonna be very broad and I'm gonna say I just believe that price is coming again. Be careful of those things because, umm, I have to tell you that my wife was gonna teach one time at a Christian School. When we were, we didn't have, uh, when I had lost my job and she was gonna help out with things and she went to this general association of regular Baptists at the Christian School in Parsippany, NJ and, uh, they passed out a statement of faith to her to sign before she could teach. She brought it home and we went over it together.

And she says I'm not comfortable with this and this and this. I looked at them and I said I'm not comfortable either with. Was it that it was fundamentally unsound doctrine? So one, one example, one thing is you have to say, I believe in believers baptism by immersion. Well, we don't personally, uh, we believe in believers baptism by immersion, but we also believe in my wife and I in Christian household baptism. So we, we, we couldn't sign that statement. Ruth couldn't sign it and get the job. Umm, I just mentioned that that be careful because there is a tendency. To want to reduce the truth of God, the creedal statements, you can't do it. You can't do it. It took God. All of that has set out his truth for us. Later on in this chapter, we read that Paul rounded out the outline of the Word of God. He completed the Word of God. But that's a very full book and. Gordon, you've been studying that a good many years, haven't you? Reading it, re meditating on it. I've been exhausted. No. Is there any points on which you think you might get corrected by the Lord before He comes? I was wondering mention was, uh, referred to the book of Hebrews in chapter one. And I, I think it's so very, to me, this has been the most clear statement as to who created the heaven, who created it all. He was one very, very plainly written, uh, speech, speech here about God with some New Times and in diverse manners and fake and time passed under the father by the prophets. Passed in these last days, spoken unto us in the sun. Now. Now it says. Whom he has appointed heir of all things, By whom also he made the world. Who made the world? Uh, yeah, I, I, I'm sure we revelation or, uh, Genesis one, I think that you find that there's the, the triune goddess there in that creation also, but definitely here, as it says. Whom he has appointed heir of all things, and whom also who made the word? The simple statement isn't it? But it's a profound statement, and it's a statement that men have wrestled with and set aside and turned upside down and inside out. And as you say, brother, they, they don't know where offers and they don't know where they're from. May our brethren at least take my question to be. I know we're in Colossians, but the brother brought up Philippians chapter 2 verse six and I said something that I wasn't making a comment, I was asking this question. The question I was asking is what is the meaning of the word who being in the form of God? As we will provide Dolby Mites write down Christ Jesus or Father not robbery to be equal with God, but it doesn't say that my question is. What is the meaning of the words who be in the form of God? I don't know if I can stay in God is a kid and so that the Lord Jesus did something when he came into this world and took a body that had never been so God had before, but now here was God himself, the creator of all things in this world as an invading fashion of the man and to me that's what who be in the form of God says in John chapter 4. God is a sin and worship him must worship him in the spirit and truly he's spoken of here in our chapter as the invisible God, but he became a man. And that blind man, it's the worst I do best. I believe in the Son of God, that's who is thee Lord, that I might believe in him. He said thou let's both see him, and it will be the socket with me. There was God himself in human quantity fell down worship.

Thinking of that man who was Luca John Chapter 9 you know, umm. How the Lord? I can reveal how he revealed himself to that, that man and by faith, he, he saw the Lord Jesus and yet the religious element of the day went right. It just went right by them. There he was, you know, down in the end of that chapter. Maybe we better turn to it and want to get it right, uh, at the end of, uh, John Chapter 9. And I think by the Lord making this statement, he, uh. He really exposes the heart of man, especially the religious element of what we've been talking about here. Uh, the 9th chapter of John's Gospel. And I would just like to read verses 40 and 41, John Chapter 9. Some of the Pharisees which were with him heard these words and said unto him, Are we blind also? Jesus said unto them, if he were blind, he should have no sin. But now you say, we see, therefore your sin remaineth. What a solemn statement is here. They said that they could see it. They weren't real in their

hearts. OK. I was just thinking when just about the anything different from what's been said so far, but maybe just put it a little different way. Uh, in. All of the. Creation. You've learned to classify things. There's mineral. Has no light. It's inanimate. There's vegetable, has light. No salt. And then there's the animal lines. And then there's man. Man is a distinct element within creation, but outside of creation, outside of time and space. There's the one who? Is this spirit that we've learned? Who is omniscient, Omnipresent. And. Is, uh, omnipotent? And there is a word that almost every language has. I suppose I don't wanna be dogmatic and say everything. Every language I've been exposed to, that's a few. Every one of them has a word to express. That. Being outside of creation. Who is? Eternal. Find Richard Scott. I was, uh, talking to a group of Albanian people. Few years ago over in Switzerland. And the refugees from the wars in Albania. If you wanna do something hard, try to communicate with people who don't speak your language. Who don't, uh, who have been told from infancy that there's no God? They've just never been exposed to the concept of a supreme being. Everything is explained in material sentence. And who had a smattering of French, some German. I didn't know their language, they didn't know mine. And I wanted to tell them they got lost. When I asked the Lord I said help me to and finally I found out there was a word in Albanians or God. It's zogged. So I was a little girl. Her story was in the Sunday school paper a few years ago, A little girl by the name of Sonia. And she listened intently. We read verse after verse of the Scripture. I had to have them show them where it was and then have them read it in their language from the Albanian New Testament. And I explained to them the best I could and the mixture of German and French and some English.

I explained to them that that God had sent his Son into the world. To die for our sins on the trust of Calvary. And one little girl, that little girl, Sonia, lifted her eyes to have an incident. Boucher Zoo. A mixture of French and she was going to school in in Switzerland and learning French. If you didn't know the word in French for God so you used the Albanian word. Thank you God for Jesus. Couple of years later we went back and I asked how is Sonia doing? Oh, she's telling everyone about the Lord Jesus. What a joy. But I just mentioned that. It's a concept of a spirit eternal who has. Doesn't live in creation, but who entered into creation. In order to redeem our souls. And the Lord Jesus was in the form. Of God, or soft or good or whatever you however you want to put it. And that God has a personal name. His personal name is. We say Jehovah the Lord. That's his personal name, but the Lord Jesus was in the form of God, that he didn't think it was something to be grasped after, to be equal with God. Made himself with no reputation. All right, so here's the ghost story about the man he met on the ship going to England. He he was one who liked to get into a conversation with others. He wasn't that. He wasn't much on giving out facts, but he'd like to break into a conversation. So he walked up to this man and the man couldn't understand a word he was saying. He couldn't understand him. So he thought somehow I got to communicate. So he says Jesus, Jesus. And he said he put his arms wrong. We had a great time after that. Understand each other. But we need, we need to. It seems that he's quite happy with that. Umm. Sweet part of what it is too, if you think that He not only entered creation, you know. But the sweet thing is that after He shed His present blood, He ascended in that same body and is needed there today in the majesty of the heaven. Think of it. A glorified man burying in His body the marks of the servitude while He was here in this world. Think of it. And He's there, and He's going to come again in that same body and receive us to Himself and for all eternity. And I believe that's the truth. Of the Revelation chapter 5. And they saw in the midst of the throne and of the four beasts and the elders, a lamb. And it had been lame. Now to God, as if the cross took place two days ago. When you and I are raptured to heaven, you and I are going to look into the faith of Jesus someday, and we're going to see Him as He is. What a thought that is. So we say that there's only one true man in heaven right now. As in body. The Saints are there in spirit. I don't know whether that's a broad table or not, but the Lord seems to be there. Puzzled how to answer. Sometimes they have. People have asked me. Well, Brother Nick, where it's been on that night. Amanda. He's the first one there in a glorified body, isn't he? And uh, I think we, we must hold on to that firmly that he's there and he's there and body. And neighbors 15 You'll have both aspects of his divinity. And this command Thou art my son. There's no time element whatsoever. That is the first spoken in eternity. That was always true. When you come to this day, you see anywhere in time this has to do with this humanity and it says why do you bring it then the first forgotten the world that all the ages of God pushing them. This man, this human man is so important. Every single Angel with that exception is kind of Washington, but then you come to this, I will be to him a father. We have future Transformers and we're on holy grind. We've got to be very careful because it primarily requested his humanity.

But you know, there's just relationship that I can't explain. There's the eternal relationship and there's this relationship as a man, which did have a stop. And we're on such holy ground that they've got to be very, very careful. 3:15 We can turn over there for a moment, Mr. Smith. What tremendous person. First step, Timothy 316. No, there's many 316 in the Bible like John 316, but here's first Timothy 316. That's one way in your memory because it's a beautiful verse mode of controversy. Great is the mystery of godling of God was manifest in the flesh. What a statement. What a powerful statement that that God was manifesting that what? When did that take place? When did that happen? When we read in John chapter one and the word became flesh and dwelt among us and we beheld her glory, but glory is not the only begotten of the Father full of grace and truth. There's only one person who can meet that, that's our Lord Jesus Christ. Think of that then what else does this say? Justified in the spirit scene of angels preached under the Gentiles, believed on in the world, received up in the glory. Mark 16 the same thing and after he had accomplished these things. He said he he attended there and sat down at the right hand of the majesty on high, and that's where he seated this afternoon. And brethren, one of these days he's going to rise up off that throne and he's going to step into the air and he's going to get one call. And we're going to be gone. He's going to wrapped her up out of this control. That's the one that we're gathered to. That's the one by grace that has paid us and brought us into this place of blessing and savor. Oh, how could we ever tolerate anything that would belittle him or put him down on the level of a man or whatever? Peter tried in Luke Chapter 9, but the father wouldn't have it. He said, this is my beloved son in whom I am well pleased here. Him. Hear him. Verse 17 says he is before all things. And by him all things consist. And these translations is substance. And what's the difference? Well, this chair consists of metal, doesn't it? But that's not the thought. Everything is held together by that blessed One. Even when he was down here working. I don't wanna be too speculative, but. Very nails that held his hands to the cross. So sister through it. The soldiers. The soldiers who? Uh, nail them to the cross through his breath. It's persistent through the Lord Jesus Christ. Can I explain that I validated? I believe that's important that we learned the valve before the truth of God. Not saying that our human minds can explain them. The the mind is a wonderful thing. God gave us our minds. But the mind is nothing unless it's subject to God's truth as contained in His Word. I think someone remarked about. Uh. About, uh, J&D that he had one of the greatest minds of his time, but like a fully subjected it to the word of God. No, that's the secret of of his usefulness. Down through these last couple of 100 years is that that was a mind that was subject to the word of God. It wasn't saying, well, I think I can explain this. There's many things I can't and won't even try to explain. They're not my I'm. I'm not capable of explaining. I am capable of believing. And bowing at his feet in adoration. And that's where I am.

I think that's a, that's a good thing. Uh, there are young people here that I'm sure that, uh, may be wondering right now, what are we talking about? I mean, all these are deep truths that God has made known in his word, and it takes years for us to read them and to enjoy them. But the one thing that you must remember is this. You've got to believe it, though you may never, never, never always understand it. So faith is

that which takes God of this word, doesn't it? So we don't need to be able to expound on the you say about the the person of Christ in that way or to dissect it in any way, but just to believe it in simple faith and it's yours. You can have it upon simple faith believe. On the Lord Jesus Christ. Who is he? He is, he was God. He is God. He is the creator. He is the savior. Hebrews one tells us that. And so I think it's just a nice force to remember. We, we get into deep things and and we, we wrestle with many things, don't we? But The thing is that faith is the substance of things hoped for, the evidence of things not seen. So we need just to believe the simple truth. When Christ died for us, He lives for us and coming for us. Nice business. But I'd just like to go back to Revelation chapter 4 and 11. Thou art word thee, O Lord, to receive glory and honor and power. For now, has created all things and. For my pleasure they are and were created and men are very unhappy today and they don't know why they're here, but we were created for God's pleasure and he gets no debt pleasure in the death of the wicked. A man once said to me, he said, what is this to God if I go to hell? And I said you were created for God's pleasure and you get no pleasure in the death of the wicked. And the Lord when he came into the world, he said, I come to do thy will. O God, our brother spoke to us of rejoice in, but that's why he was always happy and his soul, he never had the sense of his father's disapproval and what he did never at any time. Right up to the time that he said farther in the right hands. I commend my spirit. He had the sense of His Father's approval. He came to do as coming into creation. And so this is what will make us happy. And so he was. He's created all things and they were created for Him. Your brother, I think your brother's cold one years ago, I'm sure some of us knowing very well I mentioned about the, uh, I think it is created by him and for him. Uh, he mentioned this, he said, you know, the orchid grew in a remote places of the jungle. It's just in recent years that man has been able to, uh, be able to. Grow the market, uh, in a. In a setting you might say a man's inventions or man's thoughts, but he said that orchid. Orchid grew in the dense, remote places of the jungle, he says. For whose eye was the beauty of that flower? I always thought of that, dear brother. Breathing by him and forth. And this glorious person is the head of the body, the church. What a thing to hear people say sometimes. Who's the head of your group? All that's never, never think of anything left or anyone left. And this glorious person we're talking about the eternal Son ever with and equal with God. This is the person who's ten of the body of the church and is finding is going to find his eternal joy in making us eternally happy in his presence with all that he provides him. Back in 1951, I was I got a letter from the President of the United States. Uh, I don't know how many of you have received a letter from the president, but I have. Told me that I ought to report on such and such a date to the draft board. To, uh, be inducted into the service. Well, I prayed and read many, many pamphlets on the subject, and I became convinced in my own soul that I could not ever share arms.

And I filled out the forms as provided in the United States for conscientious objector status. And they don't just let you get away with it. I mean, they you've got to defend your position. So one day they called me up and they said you're going to have a hearing in Jamaica, NY and such and such a street before draft board #63. That was probably because I was the eldest in the family and the first one they had in that, uh, in that district that had taken that stand. And I had known that, uh, two others had suffered for that stand and I prayed much before I went, prayed, read scripture, and finally I went And they, one of the first things they asked me, they said, when you filled out your form, we asked you who was the head of your church and you put the Lord Jesus Christ. We're not looking for games, They said, we want the facts. So I said, excuse me, but that is the fact. There is no other head but the Lord Jesus Christ. Oh no, every church has a. Well, I said, the one that God has joined me to is the Lord Jesus Christ is the head of it. And so they said, well, it's just something you just invented yourself. I think. No. And I read this first to them. He is the head of the church. Goodbye. All right, and we'll move on to some other question, but I don't want to get into that whole hearing. The Lord was merciful and they granted that the status and feeling an awful lot of potatoes in the next couple of years. It was. Uh, you can see that men's thoughts just don't jive with gods, do they? How does it work without a head? Brethren, right in this epistle, we're worried about the need to hold his head. That's to make it practical and real. One thing to go tell the draft board that the Lord Jesus is the head of the church. It's another thing to sit down in a care meeting and act as if he said. And I, I just mentioned that this truth, the fact that he's the head of the assembly or the church. The body is fundamental to our practice. It's not just a doctrine. It's not something we put on some statement of doctrinal beliefs. It's real. And there has been disaster among the people of God every time we have gotten away from the practice of the fact that the Lord is the head. They said, well, I don't think he can handle this problem. We better try to handle it ourselves. And what happens? We get it. More mess. This is real truth of God. He is the head of the body and He has all the righteousness that has the body. How often we learn that jump into our own chains. That, you know, here we are, we we confess that we're very a testimony to the truth that there is one body and who is the head of it? It's Christ. In Ephesians it says that he's not only the head of the body, he is head over all things to the body. It's wonderful when you see that. So here I am, as one gathered to the name of the Lord Jesus. I have to ask myself a question. Am I at this moment taking the direction from the head in heaven?

Edification: Volume 5, Our Scripture Portion.

(Col. 1:1-16).

Please have your Bible open at the passage indicated above as you read this article. The writer takes it for granted that you will do this, and consequently all his references to Scripture are in the briefest possible form.

THE believers at Colosse were far in advance of the Galatians as to their spiritual state. As we go through the epistle we shall see that there were certain important matters as to which the Apostle Paul had to sound a warning note, yet in the main they had been marked by progress, and he could speak of their “order” and of the “steadfastness” of their faith in Christ (2:5). They were therefore in happy contrast with both the Corinthians and the Galatians, for the former were characterized by disorder and the latter by backsliding as to the faith of Christ.

Because of this, doubtless, they are addressed as faithful brethren as well as saints. All believers may rightly be called holy brethren for all are “saints,” or “holy ones,” that is, “ones set apart for God.” Can we all be addressed as faithful brethren? Are we all going forward in faith and faithfulness? Let us take these questions to heart for the unfaithful believer is not likely to appreciate much, or understand, the truth unfolded in this epistle.

As so often in his epistles, the Apostle opens by assuring the Colossians of his prayers for them. If any word of admonition or correction is necessary, it comes with much greater power and acceptability from lips that have been habitually employed in prayer for us, than from any other. His prayers had however been mingled with thanksgivings, and both had been provoked by that which he had heard concerning them, for, as verse 1 of chapter 2 shows us, he had not yet seen and known them face to face. Tidings had reached him of their faith in Christ and of their love to all the saints.

These two things, simple and elementary as they may appear, are of extreme importance. They indicate with definiteness and certainty the possession of the divine nature— see, 1 John 3:14; verse 1. An unconverted person may be quite attached to an individual believer here or there, who happens to strike his fancy, but he does not love “all the saints.” That is quite beyond any, save the one who is born of God.

The Apostle does not inform them as to the burden of his prayers for them until verse 9 is reached. He first tells them of that for which he gave thanks. “We give thanks... for the hope which is laid up for you in heaven.” That hope is alluded to in the course of the epistle (see, 1:27; 3:4), but it is not unfolded in any full way because they well knew it. Tidings of it had reached them when the word of the Gospel first came to their ears. We learn from this that those who preach the Gospel should take care to emphasize not only its present effect in delivering from the power of sin, but also its, ultimate effect — introducing the believer into glory. It would of course be equally a mistake to preach its ultimate effect without insisting on its present effect.

The Gospel in those days had overleaped the narrow boundaries of Palestine and was going forth into all the world. It had reached to the Colossians, Gentiles though they were, and consequently they knew the grace of God in truth. Does grace make us careless or indifferent? It does not; it works in an exactly opposite direction; it brings forth fruit. “The Glad Tidings... are bearing fruit and growing, even as also among you,” is another rendering of this passage. Both growth and fruit-bearing are proofs of vitality. There is no stagnation and decay where the Gospel is really received.

It would appear from verse 7 that Epaphras had been the servant of Christ who brought the light to them. They had learned the Glad Tidings of the grace of God and of the hope of glory from his lips. Then verse 8 indicates that he had traveled to Rome and made known to Paul what God had wrought among the Colossians, and the depth and sincerity of their Christian love. We can see how highly Paul esteemed him. He speaks of him as a faithful servant of Christ, and at the end of the epistle we learn how truly devoted he was to the spiritual welfare of the Colossians.

The report brought by Epaphras had not only moved Paul to thanksgiving, as we have seen, but also impelled him to constant prayer on their behalf. In verse 9 he begins to tell them of that which he prayed for on their behalf. His prayer may be summarized under four heads: —

He desired that they might have full knowledge of the will of God, so that

they might walk in a way worthy of the Lord and well pleasing to Him; that so they might be

strengthened to endure suffering with joyfulness, and

be filled with the spirit of thanksgiving and praise.

But let us look a little more particularly at these things.

The will of God is to govern everything for us; hence the knowledge of His will necessarily comes in the first place. The word used for knowledge here is a very strong one really meaning full knowledge, and with that full knowledge they were to be filled. The apostle would not be satisfied with anything short of this. The will of God was to possess all their thoughts and fill up their horizon. This is an immensely high standard truly, but then the divine standard and objective never is anything but immensely high.

Further our knowledge is to be in spiritual understanding; that is, understanding acquired by the Spirit of God and not by a merely intellectual process. It is possible to acquire Biblical information in much the same way as one obtains historical or geographical information, and in such a case one may be able to analyze and expound the Scriptures and yet be quite a stranger to their experimental bearing and their power. Also our knowledge is to be in all wisdom. The wise man is he who is able with good judgment to apply his knowledge to the circumstances that he has to face. So what the Apostle desired for the Colossians, and for us, is that we might gain full knowledge of God’s will by the teaching of the Holy Spirit, for in that way we shall ourselves be governed by what we know and also be able to apply our knowledge to practical details in the midst of the tangled circumstances that surround us.

Now this it is that will enable us to walk worthily of the Lord, so as to please Him well. Few things are more sad than to see a believer distracted by circumstances, filled with uncertainty, vacillating this way and that. How inspiring, on the other hand, when a believer is like a ship, which though buffeted by fierce winds, blowing at times from all points of the compass, yet keeps with steadiness on its course, because the skipper has good nautical understanding of the chart, and the wisdom not only to take his observations from the sun but also to apply them to his whereabouts and direction. There is a definiteness and certainty about such an one that glorifies God. That of which we speak was exemplified in surpassing measure by the Apostle Paul himself. We have only to read Philippians 3 to see it.

This walk, worthy of the Lord and pleasing to Him, is the necessary basis of fruitfulness. We may distinguish between the “fruit or the Spirit,” spoken of in Galatians 5:22, 23, and “being fruitful,” according to our 10th verse. There it is fruit produced in the way of Christian character. Here it is fruitfulness in good works. The former lays the foundation for the latter, but both are necessary. Good works are the necessary outcome of a character which is really formed after Christ. Good works are works which give expression to the divine life and character in the Christian, and which are according to the Word of God. We are to be marked by every good work.

And in all this there is no finality while we are on earth, as the last clause of verse 10 shows. Though we may have the knowledge of His will yet we are to go on increasing in the knowledge of God, or, “by the full knowledge of God.” We not only grow in it but by it, for the more we know God experimentally the more our spiritual stature increases, and the more too are we “strengthened with all might,” as verse 11 indicates.

The language of that verse is very strong. It is, “all might,” “His glorious power,” (or, “the power of His glory,”) and “all patience.” We might well ask with astonishment, “Is it possible that weak and failing creatures like to ourselves should be strengthened to this extraordinary degree?” It is. The power of the glory is able to subdue all things to Himself, as Philippians 3:21 indicates; hence it can subdue and strengthen us now. But to what end?

The answer to this question is even more astonishing. To the end that we may be able to endure all the trials of the way, not only with longsuffering but with joyfulness also. We should naturally have supposed that extraordinary strengthening would have been in view of the performing of extraordinary exploits in the service of God, of our acting like an Elijah or a Paul. But no, it is in view of suffering, sustained with

endurance and joy. A few moments reflection will assure us that there is nothing less natural to us than this.

The world knows and admires that attitude of mind which is expressed by the saying, “Grin and bear it.” We commend the man who faces adversity with cheerfulness, though his cheerfulness is only based on a species of fatalism and a refusal to look ahead beyond the day. The believer, who has grown in the knowledge of God and is strengthened, may be plunged into suffering, and instead of being consumed with desire to get out of it he endures with long-suffering, instead of grumbling at the Divine ways he not only acquiesces but is joyful. Joyful, be it noted, and not merely cheerful... His joy flows on like still waters that run deep. But then the power for this is according to the might of His glory. That glory exists today, and very shortly it is coming into display, so even now it is possible for us to “rejoice with joy unspeakable and full of glory.” Read 1 Peter 1:6-9, for it illustrates our subject.

The saint who is joyful passes naturally to thanksgiving and praise. Hence verse 12 flows out of verse 11. We give thanks to God as the Father, for it is in this character we know Him, and that He has wrought on our behalf in the pursuance of His purposes of love. We give thanks for that which He has done. The items of the thanksgiving follow a descending scale. We work downwards from His purpose to the meeting of our need, which was necessary in order that His purpose might be reached.

Made “fit for sharing the portion of the saints’ in light.” Not, to be made, nor, in process of being made, but, MADE. We who have believed are fit for heavenly glory, fit for that portion in the light of God’s presence which is to be shared in common by all the saints of this dispensation. We may be very little able to realize what this inheritance means, but how full is the assurance that we have been made fit for it by the Father. The fitness is ours already though the inheritance is future.

In order that we might be made fit deliverance had to reach us. In our unconverted state we lay under the authority of darkness. Darkness here stands for Satan and his works, even as we have just had the word, light, used to describe the presence of God. We have been delivered from Satan’s kingdom by being brought into a kingdom of an infinitely higher and better character — the kingdom of “His dear Son,” or, “the Son of His love.” By coming under the authority of perfect good we are delivered from the power of evil.

Again and again in the New Testament are we reminded that having believed we are brought under the Divine authority. The kingdom of God is spoken of, and in Matthew’s gospel we read of the kingdom of heaven, inasmuch as Jesus, God’s King, is seated in the heavens, so that He is exerting heavenly rule upon earth. Other expressions also are used as to the kingdom, but none of them give us so great a sense of nearness and affection as this which we have here. The word, kingdom, in itself might have a slightly harsh sound in our ears, but there is nothing harsh about “the kingdom of the Son of the Father’s love.” It speaks of authority truly, but it is authority of a perfect love, its every decree tempered by that.

Never let us kick at authority. The fact is we cannot do without it, and were never intended to do so. At the outset when man began to kick against the authority of God he instantly fell under the dark authority of the devil. It was never intended that man should be absolutely uncontrolled. If now we get deliverance from Satan’s authority it is by being brought into subjection to God’s dear Son. The yoke of Satan is burdensome to a degree. Those under it are like to the demoniac, who had his dwelling among the tombs, and who was always crying and cutting himself with stones. The yoke of the Lord Jesus, as He has told us, is easy and His burden is light. Our removal from the one to the other has been a translation indeed!

This translation has been effected in the strength of the redemption work of the cross. Only by redemption could we be extricated in a righteous way from bondage under the power of darkness. We have been brought back to God by blood; and by that same blood shedding have our sins been put away, so that all are forgiven. We should not be able to rejoice in the fact of being brought back to God apart from the forgiveness of all our sins, which once stood between us and Him.

Though the glorious truth of verse 12 to 14 is stated as from God’s side on a descending scale, we on our side enter into the knowledge and enjoyment of it on the ascending scale, that is, in the reverse order. We necessarily begin with the forgiveness of our sins. Then entering into the larger thought of redemption we begin to appreciate the great translation effected, and our absolute fitness for glory, as in Christ. The more we do enter into all, the more will our hearts and lips be filled with thanksgiving to the Father, from whom all has sprung.

But if the Father is the Source of all, His dear Son is the Channel through whom all has flowed to us — the One who has put all into execution at such immeasurable cost to Himself. Redemption has reached us through His blood, and when we know WHO IT IS that shed His blood, our thoughts of it are greatly enlarged. Consequently in verse 15 to 17 we are given a sight of His splendor in connection with creation. Here is a passage hard to equal, whether we consider the sublimity of the thoughts expressed, or the graphic power with which they are expressed in the fewest possible words. Sublimity, graphic power and brevity are combined.

In verse 15 two words call for brief remarks. The word “Image” has the force of “Representative.” The invisible God is exactly represented in Him, a thing impossible apart from the fact of Himself being God. Some are inclined to slightly demur to this on account of the second word in the verse, to which we have referred. In the word “Firstborn” they lay too much stress in their minds upon the second half of the word. “But He was born,” they say. The word “firstborn” however besides its primary meaning has also a figurative sense (as in Psalms 89:27; Jer. 21:9), meaning, the one who takes the supreme place as holding the rights of the firstborn. That is the sense in which it is used in our passage. The Lord Jesus not only stands forth as the Representative of all that God is, He also stands forth absolutely pre-eminent over creation. All creation’s glory and its rights are vested in Him, for the simple reason that He is the Creator, as verse 16 states.

That verse not only states it but emphasizes it in a threefold way, of which we must speak more particularly on the next occasion.

F. B. Hole.

Dispensations: June 2024, Dispensation Given to Paul , The

“The dispensation of God” given to Paul completed the Word of God. Every subject — creation, providence, law, government, the kingdom, incarnation, atonement — had been unfolded in the Word of God but one. When it was revealed through Paul, the full circle of revelation was

completed. This final subject to be revealed was the mystery of Christ and the church. It has two parts: First, that Christ should, as Man, be set in the heavenlies, having all dominion. by redemption (personally He had it as God), as Head over all things in heaven and earth, to the church, His body, united to Him by the Holy Spirit come down from heaven.

Second, He is “in you” [Gentiles] “the hope of glory.” This was a new thing. When Christ came, He was the “minister of the circumcision [the Jew] for the truth of God, to confirm the promises made unto the fathers” (Rom. 15:8).

Abraham was the vessel of the promises of God; they were repeated to the fathers, Isaac and Jacob. Israel took the promises on the ground of law and man’s responsibility and forfeited them totally. Then Christ came, in whom were all the promises of God, yea and amen. He came to establish the promises to the people to whose fathers they had been made, namely, the Jews. He was rejected, and instead of becoming the “Crown of glory ... unto the residue of His people” (Isa. 28:5), the Heir of glory goes on high, and the poor Gentile believer who had no promises comes in by pure mercy.

As we read, “That the Gentiles might glorify God for His mercy” (Rom. 15:9). We get a place in Christ on high, united to Him who is the Heir of all the glory. Not only are we in Him, but He is in us — not the “crown of glory,” but the “hope of glory.” “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” (Col. 1:27).

Christian Treasury, Vol. 10

Ottawa Conference: 1975, Colossians 1:1-12

Reading

General meetings, Ottawa, March 1975, Second reading meeting. Welcome to the Colossians. Chapter One. All an apostle of Jesus Christ by the will of God, and to multi as our brother for the Saints and faithful brethren in Christ, which are Colossians. Grace be unto you, and peace from God our Father, and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we've heard of your faith in Christ Jesus, and of the love which you have to all the Saints, brother, hoping to laid up for you in heaven, wherever you heard before, in the word of the truth of the gospel which has come unto you as it is in all the world, And bring it forth root, it does also in you since the day you heard of it. And knew the grace of God in truth. As he also learned of Epifras, our dear fellow servant, who is for you a faithful minister of Christ. Who also declared unto us your love in the Spirit? For this 'cause we also, since the day we heard it, do not cease to pray for you and your desires. You might be filled with the knowledge of His will in all wisdom and spiritual understanding.

That you might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, strengthened with all might, according to his glorious power, under all patience and long-suffering, with joyfulness, joyfulness. Giving thanks unto the Father, which has made us meet to be partakers of the inheritance of the Saints and light, who has delivered us from the power of darkness, and has translated us into the Kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins, Who is the image of the invisible God, the first born of every creature. For by him were all things created which are in heaven. Earth, visible and invisible, whether they be Thrones or dominions or principalities or power, all things are created by him and for him. And he is before all things, and by him all things consent. And he is ahead of the body of the Church, who is the beginning, the first born from the dead, that in all things he might have the preeminence. For it please the Father, that in him should all fullness dwell. And having made peace through the blood of his cross, by him to reconcile all these unto himself, by him I say, whether there be things on earth or things in heaven. And you there was some time alienated and enemies in your mind by wicked works, yet now had the reconciled in the body of his flesh through death, to present you wholly and unblameable and unreprovable in his sight. If you continue in the faith, grounded and settled, and be not moved away from the hope of the gospel which you have heard and which is preached to every creature which is under heaven, where have I, Paul, and made a minister, who now rejoice in my sufferings for you, and fill up averages behind of the afflictions of Christ in my flesh, for the body's sake which is the church? Where have I made a minister according to the dispensation of God which is given to me for you? To fulfill the word of God, even the mystery which has been hid from ages and from generations. But now it's made manifest to his Saints, to whom God will make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory, whom we preach warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ. For unto I also labor, striving according to his working, which worketh in me mightily. I just mentioned at the beginning of our meeting that I'm sure all who have read Ephesians have seen the similarity between Ephesians and Colossians. But you will observe this difference that Ephesians gives us the fullness of the body. Colossians gives us the fullness of the head. And we'll find as we go on in this epistle that the enemy was busy seeking to bring Christ down to a lower level and connect him with other. Imaginary beings saw that they were in danger of philosophy and vain deceit of the. Surrounding philosophers of that day and getting away from the lowest of the person of the head, so we can see the apostle is leading an error, and in that way he exalts.

Christ in the Lord's precious marvelous way. And this is one of the three chapters that especially give us the glories of Christ. I was thinking of the three. The first chapter of John, the first chapter of Hebrews, and the first chapter of Colossians especially give us the glories of the person of Christ. In Ephesians, is it not Christ? The believer in Christ, or in Colossians, it's Christ in you, the hope of glory. I was thinking, as you remarked, about the glory. Joseph had a coat of many colors. And, brethren, that's to be our occupation now. What the scriptures reveal about the glories of Christ, these are object. He's our hope and in Luke's gospel, which introduces us really into heavenly things. We have the three glories mentioned in the 9th chapter when the Lord Jesus will come. He's going to come in his own glory. And he's going to come in the Father's glory, but he's coming in the glory of the angels or over the angels. Now it's been said that glory is excellence in display. I'm sure that's true, but. Its excellence also in another way, and that's the way in which you and I are to lay hold of it now as we have in Ephesians, and that is that we might know Christ and beloved that's in the inner man. That we enjoy the glory now in the inner man. We can't observe the outward glory now. But these two books are given us Ephesians and Colossians, so that you and I as Christians. Might have an abundant entrance into the everlasting Kingdom that we might be already in the enjoyment of what we're about to enter into the glories that surround our blessed Savior. And you know there are no glories higher. There are no there are no higher truths. Than what we have in these two books. I'm sure that John is in keeping with what we have here in the first chapter has been mentioned and also Hebrews. But there's the glory seen in a little different way in each one, is it not? But if we're occupied with the truth of these two epistles, our spirits are raised above the world

through which we're passing and will be like the Bridegroom and the Song of Solomon. On the top of the mountain, above the obstacles, our spirits will be raised above what surrounds us. So that we can enjoy. Our passing through this world. You know what it was said of Joshua and Caleb? Someone made this remark that although they couldn't enter the land when they wanted to. They had a a happy spirit as they went through the desert, and because they had hope, they had already seen that land. And brethren, that's what God wants you and me to do. Now He wants us in these two books to see that land. And enjoy it now. Mentioned that we trained from that which is negative to that which is positive, and in the Gospel of a John chapter, one I enjoy just now a verse verse. 16 in which you say and always fullness. We all have received grace upon grace. That's the epistle to the colloquialism and obvious fallenness. We all have received grace upon grace, and that's what we need. Mother has said that in Ephesians it's what the church is to Christ. And so he has spoken of his head over all things to the church that is having that great affection for the church. He loved the church and gave himself for it. Why he's over everything. And seeing he is over everything. Why the abundance of the blessing distilled is brought before us so beautifully in the epistle to the Ephesians.

And that we might be filled with all the fullness of God. In Colossians it's rather what Christ is to the Church. And so he has spoken of not his head over all things, but head of the body of the church, and so the glory of his person, his exaltation. He is in himself is particularly brought before us in Colossians, and that's why this especially precious and bringing before us the glory of the person. But it's lovely to connect it, as it's been said with Ephesians, because this glorious person is the one who has such affection for the members of the body and all that glory that he has. He is going to share as much as it's possible to share with those who are so dear to his heart. It's interesting too. I believe the notice of In Ephesians we find the body mentioned in the dead center of the epistle. In Colossians we find the head of the body in the dead center of the epistle, and in Philippians we find the gospel in the dead center of Philippians by which the church was formed. After you light encounter verses, there are 77 verses before the body and 77 after the body. In Colossians there are 47 before the head and 47 after they head. In Philippians as 51 before the gospel and 51 after the gospel. And it's not by chance they're placed in that way, surely, is it? In both the visions and in Colossians at the beginning of the Epistle we have the mention of faithful Brethren. Don't get the thought that the apostle is separating or distinguishing. Few that were more spiritual or devoted than others. In fact, it takes in all the family. Because you could put it like this, those that have faith. So it doesn't that it is a just addressing a few. That he's addressing all the family and that takes in the younger members as well as the older members. Wonderful, isn't it, how the apostle himself could rise above his trials? We could scarcely think of a man a prisoner chained to a soldier. Have for at least. Four years he'd been a prisoner, and yet his heart rising so far above. The circumstances in which he was placed. And then, even though he was. Confined to Roman as a prisoner, his affections went out to. All God's children well known to himself, because much of the work, especially on the Gentile countries, had been the work the Lord used him, and when he brought the gospel among the the unsaved. So he says in the 5th, the third verse we thank we give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Jesus Christ and of the love which he have to all the Saints. Well, although he saw a danger for them, and he was instructing them so as to. Deliver them. Yet his affections went out in a very rich and wonderful way, so that he his prayers were for them and he was thanking God for their faith and their love to all the Saints. Now isn't that an important word for us? We don't want to limit our love.

Just to any. Limited circle, but going out to All Saints wherever we find any of God's children. Why? Our affections go out to them, and we should cultivate those affections so that when we meet God's children. In our travels, as we go about that, we might be ready to encourage them. Because we are members of the same body, although we may be separated because. Of systems that man has set up. That faith and hope is it not connected with the next verse, and the thought perhaps this that. It's on account of that hope which is laid up for you in heaven. That is. The believer so occupied with the head, the one that he's going to, the affections flow out to other Saints and there's an interest. An activity in the gospel as a result, so that there must be an object for the heart and all that we do down here for Christ if it's a faith as a result of having the object before us. Otherwise it's simply a form. So it's really on account of that or because of that hope, that leaves the thought, is it not? There are the three things that characterize Christianity, faith, hope, and love. We often find them brought together. They're brought together here. Faith. That is when we put our trust in the Lord Jesus, Then faith works by love. As soon as we are saved, the affections flow out to all the redeemed. And then there's a hope before us, isn't there? And even amid all the breakdown and ruin of everything that is committed to man. What a blessed hope. We're going to see all the Saints of God another day with and like Christ. And so as the apostles affections go out to all the Saints. Then we find in the end of the chapter the 28th verse, whom we preach warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. That is, when we love the Saints, we desire that they would be brought to the full knowledge of His will. And into the full blessed light and liberty of the Christian possession. How many? We find that our hearts go out to them, but they're not established. They haven't really entered into the fullness of blessing that has been brought to them through Christ and in Christ. Oh, what a privilege we have to bring this before them. Well, Paul had this as a burden. He even speaks of it in the second chapter in the first verse as a great conflict. It was such a burden on his heart as he saw so many true children of God who weren't in the enjoyment of that which belonged to them and. Having other things before them rather than Christ, that he really not only sought to bring the truth, but he had it as a real burden upon his heart. The Lord could say. By this shall all men know that ye are my disciples. If you have love one toward another, so that would be a witness to the world, surely, that we belong to Christ, wouldn't it? By this shall all men know that ye are my disciples, if you have loved one toward another. This fifth verse gives us the contrast between Ephesians and Colossians, for in Ephesians we're raised up together and made to sit together in heavenly places in Christ Jesus. That's perhaps the highest thought that. At that we could have. Asked to. Are standing before God that we give us is already. In that scene of glory where Christ has taken his place only we need to notice this that it doesn't stay seated together in heavenly places with Christ Jesus, but in Christ Jesus, that is, God sees me in Christ.

That's my standing. Well, if I'm in Christ, well, where am I? If I if he is up there, I must be up there too in His purposes. And counsels well, the Ephesians were in a state to receive this truth, so high and so glorious. But in Colossians, instead of being seated in heaven, they have a hope made-up for them in heaven. And that gives us another view of the Christians blessing, and that is that we're still down here in the wilderness and we're on our way to our Father's house and our hope is up there. And the Spirit of God would have us occupied with that hope that is set before us so that we do not settle down in this scene. As something infinitely more glorious. And half his before us. Can we say that in Colossians they are seen across the Jordan, but they're at the point of Gilgal? They haven't yet possessed the land. The captain of the Lorde Host is brought before them as the one who is going to give them the possession of the land, but they haven't yet possessed it. Whereas in Ephesians we are seen, as you say, in possession of the land and the conflict to keep the enjoyment of it, because the enemy would ever seek to press in and rob us of what has been given to us. And they're to take the shoes off of their feet there, are they not? Because it's holy. And I believe that's what we have in Colossians 3, where we're to set our affections on things above. But then we mustn't neglect the next part, not on things on the earth, so that if we think of the apostle who wrote this. Humanly speaking, he wrote them in his darkest days. As far as his

circumstances were concerned, to be in a Roman prison, expecting the executioner at any moment. God had soul emptied the vessel, that there was nothing left with Christ and that blessed hope. Now this is a lesson for us, dear brethren, in days of prosperity. We shouldn't encourage prosperity. Now it's we should be thankful. For what God gives us. But we shouldn't seek these present things, not on things on the earth. Because they're only going to hinder our soul. Because if we seek them, then we have another object before us. And so I believe that we learn from Colossians and Ephesians that in order for our souls to enter into these highest truths, there must be that self denial, setting aside things that we naturally would seek after, not on things on the earth. What you are saying Brother Hale about? Being just across the Jordan but not yet in possession of the promised land is certainly. Has made clear in connection with circumcision that you get in the second chapter and that was after they were across the Jordan, that then they were circumcised. That is, the cutting off of the flesh is a very simple illustration of judging everything that belongs to the old man, the flesh. Whenever the flesh presents itself, where to deny it, Put it in the place of death. So that is specially mentioned in Colossians. And the lovely to see how the how the Spirit of God has given these Old Testament illustrations for us. Yes, I think the place where it's brought before us there at Gilgal, then we find Joshua warning the people that if they took any of the things of the land for themselves or made any alliances with the people of the land, it would only be a snare to them. And that was a can sin, wasn't it?

He took the gold and the silver and the goodly babylonish garments and hid those things in his tent. Well, now the silver and the gold was to be taken, but it was not to be hid in their tent, but it was to be brought into the treasury of the Lord. And that's the thing I believe that speaks to us, that anything that we have or hold, that we cannot have and hold is belonging to the Lord is only going to become a snare to us. These these things may be useful. If used for the Lord. But if they're used for ourselves, or if we listen to the wisdom of this world, when those Gibeonites came and presented something that looked very nice, how we see they were deceived. I think that's why it brings in philosophy and vain deceit. So they made an alliance with these Gibeonites and they became a snare to them. Well, all these things are a warning and they're that bigger of it. All is in the crossing of the Jordan and the entrance into the land. But here the doctrine of it in Christianity is brought before us and speaks to our hearts. Well, you have the gospel firstly mentioned wherever you heard before in the word of the truth of the gospel. So it shows that the gospel of the grace of God when preached according to the mind of God, it gives. Something better than this world. Or to be brought before the center, how different the gospel of the Kingdom will be. Instead of giving him a hope in heaven, it will be giving him a hope on earth. And that gospel which the Colossians had heard had brought forth. And it's in connection with having the heavenly hope that we see fruit in the lives of God's children. That's the evidence, isn't it, Of life, the fruit. So the region of the gospel, of the grace of God, and not only we are to preach the forgiveness of sin, but the blessed hope that brings before us Christ, is the object and that is common. Is that what you have in this world? So there was fruit and those that heard it, and then the fruit was seen in those who preached it. And that's good, isn't it? Because. Really. The one who speaks his life? Must set forth what he teaches and measure at least. Otherwise it's simply like a parrot. Who is carrying something that he doesn't appreciate himself? Good nicely in first Thessalonians, isn't it? First chapter. So that's your ensembles of all that believe in Macedonia and the Kaya. For from you sounded that the word of the Lord not only in Macedonia and Akaya, but also in every place your faith in God would be spread abroad so that we need not to speak anything. What a beautiful example of that, that the gospel is brought in here to to lead us on to the to the truth that the apostle is springing before the Saints. Not only of what we speak of is the simple gospel that is to tell us all how they might be saved from hell, but he's leading us on a little further now to the truth that includes the whole gospel that Paul preached. And this is completed, is it not in his first chapter. And so he uses such expressions as. In the. 10th verse. The true knowledge of God and in the ninth verse it really should read, isn't it? The full knowledge of His will so that it's really completing and bringing us to the fullness of the truth of the gospel in this epistle.

He says in the seventh verse, as he also learned of F Press, our dear fellow servant who is for you a faithful minister of Christ. Well, that was important, especially for the Colossians, because they were coming among them. Those that said, well, there's something higher than what Paul preached, something far in advance. That was this Gnosticism that he evidently had to was contending against. But here was a quiet, humble man that he also mentions. In the end of the epistle, in the 12Th verse, Epifras, who is one of you, a servant of Christ, saluted you, always laboring fervently for you in prayer, that you may stand perfect and complete in all the will of God. 011 Thought is that Wild Tall had such a gift. I don't think God ever had a more gifted servant to fall, but he was happy to recognize unlike a Peppers ever pressed who. Who had given them further light on the truth and helped the Saints? And while Paul, as you say, Brother Hale, was wrestling in prayer for them, he had a helper. And that was epic. Was helping in the same service of prayer as well as encouraging these Colossians. And isn't that important president that the service of the Lord is not just confined to? Ministries such as Giving Out of the Truth and Preaching the Word or Teaching, but it's also. Service on one's knees. So what a beautiful example we have here, but each of them are better than themselves. I was noticing in our first chapter the Apostle Paul twice. In verse 23 and 25 he just says I am a minister. But in connection with the. Epifras, in verse seven you mentioned, he says who is a who is for your faithful minister of Christ. And then further on in the. 4th Chapter, verse seven, He said, All my state shall teach us, declare unto you, who is a beloved brother and faithful minister, and fellow servant in the Lord, if possible, merely calls himself a minister. But he calls these two faithful minister. That's nice, I believe to. See from the first chapter of Galatians what a minister is and. That Paul the Apostle was made a minister by God the Father. In the first chapter of Galatians and verse 15. But when it pleased God, who separated me from my mother's womb and called me by his grace, he was called by God the Father to reveal his son in me, that I might preach him among the heathen. Immediately I conferred not with flesh and blood. Here we find the true minister was called by God the Father. In Acts 26. And verse 16. But rise and stand upon my feet, for I have appeared unto thee for this purpose, to make the minister and a witness, both of these things which thou has seen, and of those things in the which I will appear unto thee. Here he is now commissioned by God the Son to be a minister. And the 9th chapter.

I believe here we have a true minister's credentials. And verse 17, the 9th chapter and Ananias went his way. And entered into the house, and putting his hands on him, said Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou came, as hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost. Called by God the Father, commissioned by God the Sound, and clothed by God the Spirit for service. That's a true minister, surely? You were saying about the prayers of Epifras. I was wondering if that's what the Apostle Paul met when he spoke of having the care of all the churches. Someone asked the brother once how he could remember some many of the names of the Saints when he said I pray for them. That was his simple answer. Well, perhaps that would help us to remember the names a little better. It's interesting too, is it not, to say the prayer of Ephesus, who himself was from Colossi? It says in that verse you referred to Epiphros, who is one of you, a servant of Christ, alluded to, always laboring fervently for you in prayer, that ye may stand perfect and complete in all the will of God. For I bear him record that he has a great zeal for you. And them that are in Laodicea and them in Hierapolis. I've been to a good many prayer meetings and a good many assemblies and it's very, very interesting to me to notice. The. Prayers concerning the assembly in which we ourselves are placed. It has impressed me very much and encouraged me very much to hear in

the assembly, prayer, meeting Ernest and fervent prayer for the dear brethren with whom we are very, very close in our own home assembly, shall I say, it stirs me very much to hear them pray for. So I say their own Sunday School activity, their own visitation, their own gospel efforts. And then, also, as in the case of apartheid, the prayers broaden out to other activities, other spheres, where they know the Lord is also working. But. There's something lacking if our prayers always are concerned with something that's going on far, far away. But lack in that interest and love and prayer for those in, shall I say, our own home area where we move, isn't it? Is it not a lesson for us that epiphrosist, dear and faithful servant, had a burden? Not for something that was going on in the other end of the earth, He had that also. But his his real love and interest in prayer concerns those with whom he was very close. We were mentioning that. The whole tone of The Pistol of Colossians shows that Paul had a concern about this philosophy and vain deceit. And of course there must have been the enemies agents who were propagating. What was harmful? But unfortunately he says nothing about him. Ever fast telling him a lot of the failures and the way they were listening to these philosophers, and listening to this being deceit, but he has something good to report of them. So he says, who have declared unto us your love in the spirit? And again, we are contrasting Ephesians with Colossians. We might just mention that this is the only place in the book of Colossians. Where you have the mention of the Holy Spirit, whereas Ephesians have so many. Places where the Holy Spirit is brought before us, and I believe it's for this reason. In Colossians it's more like that's the subject our life is hidden with Christ and God.

Two very definite lines of truth, that. Both have their place and both have their importance. That is, we have divine life and it's in this dispensation not only. A new birth, as we know all the Old Testament were born again, that we have the life of that glorified one who is now at God's right hand. And so that's a very precious line of truth. To think that we pour on worthy things are now in position of the very light that we see in our Blessed Lord, so that we should be exercised to manifest that life in our walk in ways. Connected to with the passage in John, where it tells us that when the Spirit of truth is come, he shall lead you into all truth. He shall not speak of himself. He shall glorify me. So this epistle which particularly brings before us the person of Christ. Why we find the Spirit of God, not, as it were, hiding himself, not Speaking of himself, but occupying our hearts with Christ. When is the question of the blessings? By then the Spirit of God makes this good. He's the earnest of our inheritance. Until the redemption of the purchased possession. So we should be conscious of the work of the Spirit, how he delights to occupy our hearts with Christ. He also brings before us the portion that we have. But I think it's most remarkable that in this epistle where Christ is brought before us in all the glory of his person. There's just this one mention of the Spirit, and it's not in connection with the earnest of the Spirit. He just mentions your love in the Spirit because that is the way love is produced. It's by the Spirit that was toward one another. Don't you think, Brother Hale, that you would see a little illustration of that in Eliezer when he goes across the desert to find a bride for Abraham's son? His name isn't even mentioned. We say Eleazar because we're quite convinced that. As he was Abrahams elder servant and whom he had placed his his possessions, that he must have been the one, although there's no mention of his name at all and all we find Eliezer occupying Rebecca with. Is Isaac he wasn't talking about. Now I'm Abraham's man and he's placed his authority on me. No, he says. He's put everything into the hands of this son that was born in his old age. And I'm just out for a mission to find a bride for Abraham's son. I think that's very important in this day because there's a great deal of. Praying to the Spirit and singing to the Spirit, but we find in the Scripture that the Spirit of God always. Occupies us with Christ. He doesn't speak of himself. We should understand the. Coming of the Holy Spirit on the day of Pentecost, We should understand the work that he is doing here, and the Scripture is very clear and complete about this. But He doesn't occupy us with himself. He occupies us with Christ. And He as He leads us into truth, He exalts that blessed One who is the truth, Who is the one who. He is down in this world to gather a bride for Christ, and in when the Lord comes, He'll be the one that tells us. He'll quicken our mortal bodies by his Spirit, who dwelleth in you. He'll, as it were, be the one who presents the bride to Christ. It's lovely to see this, but I think it is important in this day when we have so much about the Spirit. We need to see the place that the Spirit of God occupies in the truth of Christianity. When we speak of truth also in this epistle particularly, the truth is.

Really. Christ, He is the truth. It isn't simply an accumulation of knowledge. Now Peter speaks of that same line of thing in his second epistle, knowledge, but he's not Speaking of accumulating. Phrases or expressions. He's Speaking of knowing Christ practically in our lives down here, and I believe that's what the apostle has before him. Here to counter what is coming in in the second chapter, where there's the breakdown that the at least the tendency of breakdown, where the mind is being taken up with things that the enemy would suggest. Would even suggest that it's humility. But there's no humility if Christ is left out. And so it's the truth, but it's Christ. It's a person. Not simply words, doctrines, important as they are, but it's Christ, the person that's before us here. Speaking about fruit too, we know that fruit is produced by sunshine and rain, and it's important it says where no vision is, the people perish. We don't produce fruit by trying to, but as we are occupied with Christ, as our souls are drawn out to himself, why fruit is the natural result? So the reading of the word here and the occupation with Christ. If it really stirs our hearts, the result will be that fruit bearing that is for His glory. And I do feel that it's so important because we can try and develop a Christian character, but the only fruit that is acceptable to God is that which is the result of communion. The Queen of Sheba heard a great deal about Solomon and she she went to see it, but when she got there, she was overwhelmed in these presents. And that's really the point here, is it not? When the when the spies came back from the land. They brought back two things and I was just thinking of the 13th, the numbers. It makes it very plain there as which is before us #13. And verse 26. And they went out and and they went and came to Moses and to Aaron, and to all the congregation of the children of Israel under the wilderness of Perrin. That's like Colossians to Kadish and brought back. Now there were two things brought back Word. Unto them. And unto all the congregation, and showed them the fruit of the land. They heard the word, and they saw the fruit. But it was in the wilderness. And so we have this in Colossians, don't we? It was the word. And that beautiful word in the four in the fifth verse of our chapter, I think connects that together. The word is before where all be heard. Before in the word of the truth of the gospel. That is in contrast to all the philosophies that were coming in. Paul would ever draw them back with that Word before it was what had been revealed through the Apostle, nothing to be added. And it was the Word. But the evidence was in the fruit too, wasn't it? The fruit of Christs, glorious work, and the fruit as seen in the lives of these ones, and Epifras in particular. To notice the that the Apostle Paul uses his wise master builder as he says himself in French Corinthian chapter 3 feisty brings before them the glory of the person of the Lord Jesus. All the fullness is in them. Have you noticed in this chapter how many time the word all in Christ occurs? The greatness of his person is white and our portion in him. And then he touches on the evil that besetter that's very significant. To see that first it brings that which is positive Christ, his glory, his beauty, his wake, and then he touches on the evil that besetter such as Ardens.

Philosophy. And not holding the head, but before it brings before them the glory of the person of Christ. That's very blessed to see that. That's the word worthy here in a different sense that we do in Thessalonians or other places here. It's worthy of the Lord, isn't it? Because it's his headship that's before us and His glory. So the believer is to walk worthy of the Lord in this tenth verse and unto all pleasing perhaps another places where they came out of a Dollar Tree and. Is that Thessalonians? First Thessalonians they were to walk worthy of God contrast to idols. And then in Ephesians, of course, there's the contrast with the calling, the heavenly calling. They were to walk worthy of that. But here it's it's the Lord himself, but it's to all pleasing. Now this can only be. Following the truth that we've had in the previous verses. Their love in the spirit

was declared. I was thinking, as a brother was Speaking of that, that what kind of a report do we bring of the Saints? What is our mind filled with as we pass? In and out among the Saints do we bring reports of their love in the Spirit. You know in the book of Philippians, where we have Christian experience down here brought before us. I doubt if sin is mentioned in that epistle. And yet there were things that no doubt grieved the apostle in that assembly, but the point was he was occupied there with. What he saw in those Saints, that was of Christ, and he was encouraging them in the proclamation of the gospel, trusting that the Spirit of God would so work in their souls that these things that hindered would be set aside. And I believe that it's it's it's to no credit to ourselves to being evil reports of our brethren, but here we have the report of the. Man. Enterprise. Of their love in the spirit, and we have the privilege, do we not, of seeing all the Saints covered over with gold, as in the Tabernacle? Where we find you in the ninth verse, that it was the occasion of a special prayer of the Apostles, You find much the same order in Ephesians 1, the Apostle. Sets forth certain truths and then. We find him in prayer. That God would make good in their souls these truths that he had spoken out, and we find him in prayer. For this ninth verse introduces us to the prayer of the Apostle. For this 'cause we also, since the day we heard it, do not cease to pray for you, and to desire that we might that he might be. Filled with the knowledge of his will, I believe it's still full, isn't it? In the better translation, that is, if you fill a picture with water, there isn't room for anything else. You get poor and poor, but the picture is pro. So that if one is in that state, where only the will of the Lord is his desire, well, when that excludes our own wills, which are so harmful, and turn us away from the Lord, bring so much failure into our lives, may the Lord grant that this will be true. With us each one to be filled full with the knowledge of his will. Then in all wisdom and spiritual understanding, because we might have a very true and sincere and real desire to do the Lords will and to walk in his ways. But we do need discernment, and sometimes we lack that discernment. Might be you who will with the truth.

Motive that we want to please the Lord, but we do need that discernment. And there doesn't come, just maybe, right at the moment, but if there is quiet waiting on the Lord and getting on our knees in His presence and humbling ourselves, if we have allowed anything of our own wills to intrude. What the Lord is seeking in connection with blessing for ourselves and for others, for then the Lord will reveal. What is, according to his mind, so easy to miss? The large mind and times of special stress or difficulties? The result would be in the next chapter, the where he speaks of the dangers that are coming in, that if they are acquainted with his will then they have the full assurance. Of understanding so that they won't be trapped by these who come in with fair speeches. But when the soul is established in the true knowledge, or the full knowledge as well as the true knowledge, then the result is full assurance of understanding, as you have in the first part of the next chapter. And that's the prayer of the apostle too, that he desires that the Saints might be in the good of this, but it's the result, isn't it? First of all, being acquainted with his will. What is the thought in that expression? In all unto all pleasing. There Potter told me that pleasing the Lord and everything asked him one time. Well, I was thinking of John, where it says, if any man will do his will, he shall know of the doctrine, and then again where we have it in Philippians 3, having Christ as the object before us. And then it says, And if in anything he be otherwise minded, God shall reveal even this unto you. Now that is God doesn't just make known his will to satisfy our minds so that we could say, well, I know this, I understand this. But as we learn His will and it might become practical in our lives, and that's very searching for us because it's very easy to get knowledge. We can be thankful for the precious ministry that's available to us and all the books that we can read. But we can be filled with the knowledge of His will and yet not walk worthy of the Lord saw the two are brought together and if we desire to know His will. That we might walk in it and that's pleasing to him. That's what we had yesterday in the 51St Psalm. He said, withhold me with thy free spirit, or thy willing a willing spirit. I believe it is in the New Translation, and we can each be before the Lord as to how much we're willing to walk in. The truth that we know someone sad to what troubles me is not so much the things in the Bible I don't understand, but what I do understand that I might walk in it. Well, this is this is what is brought before us. Learning His will now that we might walk not in order to have a good reputation or something, but worthy of the Lord. It's His name we bear. It's Christ who is brought before us. And in this world we are those who bear His name and have the privilege of walking in such a way to bear testimony to that worthy name by which we are called. The proof is for God, isn't it? And as he sees Christ in the believer, that's fruit. There was a minor in the South. Who who worked hard to? To make a living in the mines, and he didn't have much to say. But as he passed the other miners, they said here comes Jesus. That's the way they named him, because they knew his testimony. And it was the life that was manifested in that dear man. It wasn't so much what he said. But it was that faithfulness. He wouldn't have any part with the things they did on the side he he lived separate from them, and so this is the name they gave him.

Increasing in the knowledge of God. It isn't merely increasing in the knowledge of the Bible. But one who is going on knowing more and more of the Lord's will. Gets more and more to know. God's. Her God's mind and God's ways. God's instructions. For we have many lessons to learn in the school of God, I noticed. Brother Hill, you're looking up in the other translation. I wondered if it's the same there. It's by increasing by the true knowledge of God. Which is very interesting because. We see a great deal of activity all around, but God would have us to walk according to His word. And so if there is really progress in our souls, if there is really an increase in the going on, it's probably the true knowledge of God how much we see of activity that is not according to the true knowledge of God. And souls often seeing this activity get taken up with it and they lose a great deal of the precious truth of God. So true increases by the true knowledge of God. And I was also thinking of the middle of that verse fruitful in every good work, connecting it with the second Timothy chapter 2, That it says, if a man therefore purge himself from these, that is, from the vessels to dishonor, he shall be a vessel unto honor, sanctified, and meet for the masters use, and prepared unto every good work. Now we know that there is much good work by done by those who may be associated with things that are not according to the word of God. But if we would be prepared unto every good work, if we would be fruitful in every good work, it's by the true knowledge of God. And that is, there is a path in which we can fulfill not just part of the will of God, but all is well. The Lord Jesus walked in that path, so he could say I do always those things which please him. Well, I believe it's very precious because we are thankful for the gospel that is preached and for the activity. But there is a path that God is marked out in His words, where we can be prepared not just to some good works, but to every good word, where there will be no restriction upon doing the full revealed will of God as He has given it to us in His word doesn't say to prepare, but this past tense, isn't it? We are prepared. God has done that, preparing, prepared unto every good work. But I believe it's by separating. That is, a dirty dish in your home might be useful for some things because it doesn't matter whether it's clean, but it's not prepared for everything. The dish has to be clean if you're going to use it for any and every purpose. A clean dish can be used for any purpose. A dirty one might do for some things, but not for everything. And I believe that it's a practical thing, And when it says prepared, it's connected with what goes before. If a man therefore purge himself from these, he shall be a vessel unto honor. Now that is, he'll be separated from that which is defilements. And now he's prepared unto every good work. The cleaning has gone before. It is a very interesting verse in Genesis. Chapter 5, in regard to our work, speaks of our work the result of being filled with the knowledge and the wisdom of God and in understanding immediately in verse 10 about chapter six that he might walk 40 and I was thinking of the Enoch and Genesis chapter 5 and verse 24 says and enough war for God. And he was not. I suppose this has to do with the rapture, but it's very significant. Doesn't say much of what about what the ether but that he walk regarded. This is a blessed thing, isn't it? He walked with God. How did he walk with God? Because

he lived in communion with God. He lived in fellowship with God.

Then we get in the 11Th verse, strengthened with all might according to his glorious power. Well, we would naturally think that been such a wonderful way he speaks. Being strengthened and in such a way as as. According to his glorious power, that would be to do something very special, like 1 going to a heathen country and carrying the gospel. Far into. Country where they didn't know Christ, but notice what it says. On to all patients and long-suffering with joyfulness. Think that we need all that glorious power to make us patience and long-suffering. Long-suffering with our brethren off times. Maybe with ourselves. Good to ourselves. And. Not only that, but we may, you know, get under conditions. As we see failure, but there the spirit should be kept in a happy. Joyful state. So even when we're bearing trials, I'd be a bedridden St. And. To honor the Lord by just submitting to His hand in connection with. With maybe a lifelong child. That wanted to be joyful amid such circumstances. Run him in our little hymn group that we might not know. What has been written about it? It's the 84th hymn One There is above all others in the appendix. Oh, how he loves his loves beyond a brother. Oh, how he loves. Now that little hymn was written by a Miss Nun. She wasn't a nun. Just her name was nun and she was a bedridden St. And all other wonderful addition we have to our. Young book was written by a sister that seemingly could do nothing for the Lord, but yet she wrote that hymn that has been so precious to our hearts. We have being happy on the trying circumstances in Havoc Chapter 3. And verse 17. This seems to be a very beautiful example of that. Having a happy spirit, in spite of trying circumstances, although the fig tree shall not blossom, neither shall fruit be in the vines, the labor of the olive shall fail, and the fields shall yield no meat. The flock shall be cut off from the fold, and there shall be no herd in the stalls. Yet I will rejoice in the Lord. I will join the God of my salvation. The Lord God is my strength. That's surely a wonderful example of rejoicing and trying circumstances, everything taken away from you, so to speak. And yet we can rejoice in the Lord. I'm thinking Brother Gladding, Speaking of the two examples we have. In the Old Testament, at least pictures that we could apply to the Saints of God today, and one is Rebecca as she passes. From her father's house to meet Isaac, and the other is in the Song of Solomon the bride, as she goes through her experiences here. In the one case, there's very little said of the wilderness journey and connection with Rebecca because the servant is keeping her occupied with Isaac, and so anyone who has looked at the map of that country would know it's a very torturous route.

To Passover to get to where Isaac was. And yet there isn't much sad of the difficulties. But in the Song of Solomon we find that the watchman has to correct. The bride, in fact, she's beaten. But she finally comes to the place where the daughters of Jerusalem say, what is thy beloved? More than any other beloved? Then she's awakened. Then she says he's the cheapest among 10,000. Now I suppose that most of us. Are taken up with the last experience. But we should have the first relief. We should pass through this world with all the joy that companies occupation with Christ. And that makes the. The trip. Pleasant, doesn't it? On our way home. Thinking of that about patience, we think of the Apostle Paul. In 2nd Corinthians 12 he says truly the signs of an apostle were wrought in me in all patience. And I believe in contrast with that we see the case of Moses. It tells us that he lost his patience with the people of God. He spoke unadvisedly with his lips, and the Lord said because of this that he wasn't able to lead the people into the promised land. Well, I believe in any way that we seek to help the people of God. That is the most important thing. Now, that is, we need to have that patience. The Lord is patient with us. Oh, how patient He has been, or we wouldn't be here today. And we need to have that patience with one another. It's the only thing that will keep us going on in these last days. And so I believe that it's quite remarkable. You would have expected the signs of the apostles that he would have mentioned the mighty deeds first. But he says the signs of an apostle were wrought in all patients. That is, the patience was that which was the emphatic thing that marked him out as one who represented God. And in Moses case, the reason the Lord spoke to him about having lost his patience with them, was the Lord said that he had failed to sanctify him in the presence of his people. That is, God was still patient with them. But when Moses lost his patience, he didn't properly represent the one whom he served, because the one whom he served was patient with them. 84 in the appendix. All one rust bark glory by me. And.

Ottawa Conference: 1975, Colossians 1:12-29

Reading

General meetings, Ottawa, March 1975 Third reading meeting. 216 two 1/6. Lord, we rejoice that Thou art gone to sit upon thy Father's throne. Thy path of shame and suffering all my heart shall grieve and mourn no more. Lord rejoice. And our God. To my life. Shall break and bring his life, Lord, No, no, no no more. We learn to go away in the world. Verse 12. Colossians Chapter One. Verse 12. Giving thanks unto the Father which has made us meet to be partakers of the inheritance of the Saints in light. Who has delivered us from the power of darkness, and hath translated us into the Kingdom? Of his dear Son, in whom we have redemption through His blood, even the forgiveness of sin. Who is the image of the invisible God, the first born of every creature? For by him are 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 are created by him and for him, and he is before all things, and by him all things consent.

And he is the head of the body. The Church, though, is the beginning, the first born from the dead, that in all things he might have the preeminence. For it pleased the Father, that in him should all fullness dwell. And having made peace through the blood of his cross, by him to reconcile all things unto himself, by him I say, whether there be things in earth or things in heaven. And you there were some time alienated and enemies in your mind by wicked works. Yet now hath he reconciled in the body of his flex through death, to present you wholly and unblameable and unreprovable in his sight, if you continue in the faith, grounded and settled, and be not moved away from the hope of the gospel which you have heard, and which is preached to every creature which is under heaven, whereby all, and made a minister. Who now rejoice in my suffering for you. And Philip leverages behind of the afflictions of Christ in my flesh for his body's sake, which is a church where have I made a minister according to the dispensation of God, which is given to me for you to fulfill the word of God? Even the mystery which has been hid from ages and from generations, but now has made manifest to his Saints 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 and glory, whom we preach, warming every man, and teaching every man in all wisdom. That we may present every man perfect and bright, where under white almost all labor. Striving according to was working, which worketh in me mightily. In connection with this verse 12 of beloved brethren, I have often joined this this portion of the word of God. Oh, how much we have reason to give thanks to the father for his goodness and for his love to us. And we have three things here that they have already taken place in our life. And what a blessed. Bless the things they are. The first one is that he has already. Made us meet to be partakers of the inheritance of the faints and length, and I was thinking of the father, the prodigal son, the father of the prodigal son. The older son come in, he wouldn't go in into the house, and the Father went to meet him and say, my son, it was me. He uses the same

expression that we have here meat, that we should be happy and rejoice because your brother has come back. And I was thinking how the Father has prepared everything to receive the prodigal son, the best of the robe, with a speech of Christ. That precious savior reigned in his finger. And shoes, and his feet. And indeed it was made meek to be into the presence of the House of the Father, and seek another table. And that's what our God, and God has done for us. And then the other thing that we see here is that we have been already translated from the Kingdom of darkness into the Kingdom of his dear Son. And I believe that was the appearance of the Apostle Paul when they underway to Damasco. There he met his glorious person of the Lord Jesus Christ, that precious Savior, the Son of God, and he was translated from the Kingdom of darkness into the Kingdom of his dear Son. And what a wonderful thing we have written to indeed to give thanks unto the Father for all that he has done for us. It doesn't say the inherentness of the Saints in love. But it does say the inheritance of the Saints in light, because light exposes everything that is contrary to the nature of God.

And what a marvelous thing that is when we think we're sinners, when we think what we are by nature and by practice. To think that. We have been made, as you see, to be partakers of this inheritance. Where everything is in the light of God's presence and nothing that is unholy. Is is permitted or could be there? Oh, it reminds us again of what we should be reminded of. And that is what it cost God in order that we might be in that place. Because God as a judge had to had to punish his Son for everything that is contrary to his nature. And it has been all judged in such a way that now we can be at perfect ease in the fully presence of a righteous God. And enjoy His presence and be happy and our hearts filled with delight. And as her brother said, we should have hearts overflowing with Thanksgiving. To our father for bringing us into such a place. Would you say that the thief on the cross was meat for that place? Indeed, he was, brother. Van Dean But isn't it wonderful too that we're meet down here? It isn't merely a subject of when we get to glory. Of course we know then that nothing can enter that scene that is unholy, contrary to God's nature, but even at this present time. Were brought into that inheritance, where everything is manifested in the light of God's holiness, and His presence were there now. I was thinking of how the subject of the Kingdom goes along with this truth of the light, because there's a sense in which we are in the Kingdom, as it says here in the Kingdom of his dear son, that is, as long as we're here in this world. And that's the subject of Colossians. The hope is laid up for us there, but as long as we're here, we're in the place, shall we say, of authority in that sense. Now the authority of darkness is passed, as far as we're concerned, but we're translated into the Kingdom of his dear son and in the light. And so that the believer now really is in the light. That's his position. And that's true Christianity. To see that we are in the light, we can't get out of it, and it exposes all of our ways. But sometimes we're not conscious of this. And that's what the spirit of God would bring before us. Is it not that we are in a place still, as long as we're here, in this world where the light has its effect on our ways and because of what we are and what we do. But the day is coming, of course, when all will be perfect. But as long as we're here, there's a sense in which we're in the Kingdom. Thing that is very blessed to see in these three verses. Are the wondrous fact that the Trinity. Has voice for our blessing, for our eternal blessing. The Father gave the Son. The Son gave himself that on the cross of Calvary, in whom he had redemption and the Spirit of a God that made these things good to our heart. I believe we have the three person here. So we have light and darkness brought together here in the next verse, who hath delivered us from the power of darkness? Oh, what an awful condition it was, because that's where the ungodly world lies under the power of Satan in darkness. No lighter thought of daughter his claims. And on our way to eternal darkness, where we'll be shut out from His Presence for all eternity.

And there's power there. It holds captives. Those that are under the under Satan's domain. But we have been so completely delivered that he uses the word have translated us. And to the Kingdom of the Son of. His dear Son or the Son of his love? Well, when we think of the word translated, we usually think of when the Lord comes in the air like Enoch was translated that he should not see death and was not found because God had translated him. Well, when the Lord comes in the air, all the redeemed will be translated and be with the Lord and the Father's house. But we're looking at a present subject, and as far as the darkness of Satan's realness concern, we've been delivered from it, that that isn't all we've been translated. Into a new sphere called the Kingdom here. Now the Spirit of God could have used the word Christ. The Lord. The Lord Jesus. Oh, names are true, and we delight in, but it seems to me that the Spirit of God delighted in expressing a thought here that touches the chords of our hearts, that is, into the Kingdom of the Son of His love. What more wonderful position could we occupy than to be in a place like that, where everything is characterized by the delight that God the Father has in His beloved Son, who has done all His will? And so now is seated at his right hand. That this is our present possession, isn't it? All this is the place that we have been brought into. We've fitted for it already. We've already been delivered and translated, and the cost of the redemption by which we have the forgiveness of sins. I was thinking too, when it speaks here about walking worthy of the Lord and being fruitful in every good work. In the 10th verse we see these three things brought before us, first of all, patience or endurance, and then long-suffering and then thankfulness. How we see the very opposite of this and the kingdoms of this world. And there's no patience man, or just impatient, want everything all at once. But the Christian has been called into all this blessedness, and he patiently waits because he knows. And at the moment is coming when we're going to be brought into this wonderful place, but it's all ours now in possession. And then there's much to endure as we go through this world. We have to learn long-suffering, and not just long-suffering in a stoical way. But isn't this lovely long-suffering with joyfulness now? That is to be able to endure from day-to-day, as many of the martyrs did? There were really triumphs when they were persecuted and put to death, for Christ's sake. Well we may not be called upon to endure just that, but there are many provocations in a world like this and to go on with long-suffering, with joyfulness, showing the spirit that we're above it in our souls. Then the world is full of grumbling. We see that was Israels particular snare. They were always murmuring, murmuring because things didn't just work out the way they would like them to have worked out. As they passed on their way to the Promised Land. How about Isn't this lovely, though it characterizes the Christian ought to be thankfulness, thankfulness and all. How much we have to be thankful for. We can surely count our blessings. And the spirit of God enumerates these things. I believe there are four here that are sold beautifully, brought before us. We're fit for that glorious scene. We've already been delivered from all.

Darkness that fills this dark scene. And were as the Lord Jesus said, as the Father hath loved me, so have I loved you. Were in the Kingdom of the Son of His love, bound up in the same bundle of light, and then till the wonderful cost, we have a redemption, the forgiveness of sins, through his precious blood. Oh, surely we possess these things. We have so much to be thankful for. I say our lives ought to be a contrast to what the world is like. They lack patience. The world doesn't know what it is to go through things with long-suffering and joyfulness, and they don't have that spirit of thankfulness. It's the character of the age, unthankful, unholy. Who may the Lord give us as we enter into all these wonderful things that are ours? Characterized by these things. Those three children in the book of Daniel who went into the fiery furnace. In connection with this expression strengthened, it should read with the might of his glory. I believe it is and all they had to say. To the king, who was a monarch over all kingdoms, it looked as though he were really to be feared, and he was really, in a sense. But they they said we're not careful to answer thee in this matter, and they were strengthened in using the type according to the might of his glory. They look beyond that King Nebuchadnezzar, and all they saw was God and the power that had placed them there for a testimony. Now to me, that's what we have

here. The believers should look beyond the circumstances. The big wall that's in front of us and realize that that God has placed us in a position and he wants us to carry out the work He's given us to do. And the obstacles will be removed if there's real faith like it was for those three. Perhaps not miracles like it was in those days, but still the same power of his glory that is the believer now taken up with the glory of the person of Christ. And we can't fail, can we, then? Interesting, too. It is not that the expression, the power of darkness, is used in connection with the sufferings that the Lord Jesus endured. This is your hour and the power of darkness, the same expression that's used here. In other words, I believe it's right to say that although we were in that power, under that power God did not simply reach out His mighty arm and and rescue us from it. The Lord Jesus himself went into that very experience, did he not? This is your hour and the power of darkness. I'm sure that none of us can fathom what that really means. But when we realize that our deliverance rests upon the fact that God did not simply reach into that and **** us out, but that the Lord Jesus went into it himself, and thereby we have been delivered, it should make us appreciate the deliverance that much more. It is what we have in Ephesians chapter 5. The apostle said to the Ephesians Saints, For ye were sometimes darkness. He didn't say he was sometimes in the dark, but darkness itself. But now I enlightened Lord. Well, now here comes the responsibility. Walk as Children of Light. Manifest the fact that you have been delivered from the power of darkness. And then the next part for the Atlantic should read for the fruit of the light instead of the fruit of the Spirit is on all goodness and righteousness and truth that the truth that is the result of. Walking in this light that we're brought into, indeed, it's a positive thing that we have been delivered. We've been from the power of darkness. We're now in the light, but we're to bear the very fruit that belongs to that light. That is the very character and nature of God.

To the Lord Jesus when he walked here upon the earth, his very presence calls that though his enemy to hate him because he revealed what wasn't their heart. Don't you think so, brother? I really should, in following this subject, should observe. That when we come to the 13th verse where it speaks of the Kingdom of the Son of his love. From that verse on, the whole subject is taken up with the glorious of the person of the sum of his love. So it gives his headship in creation. He gives his headship in connection with the body of Christ. Everything from there on is to exhort that one who is the son of God's love. Now that in verse 15 he pauses after telling us about these three blessings, he pauses now and he says I'm going to introduce you to the person. In verse 15, from whom you have received these blessings, he says, Who is the image of the invisible God? The first born of every creature. Then after that he continues with the blessings that we have peace with God, we reconcile, so on. 14th verse Of course we have the foundation of all of those blessings and the foundation of the position he takes in the following verses, do we not? Because it's it was through His Precious Blood. The Spirit of God doesn't enlarge on it, but it brings it in here to show the foundation of all the blessings. And this is the important point in this chapter, isn't it? That the Lord Jesus has laid that that eternal foundation through his work to calibrate. He's paid, He's paid the price. And we have redemption and then we have forgiveness of sins. And when you think of the authority of darkness or power of darkness, the forgiveness of sin suggests to us the deliverance. Because redemption, you know. Has more than one thought to it? I don't know all about it, but I do do think of two things others may add to this, but I believe redemption speaks of being bought back. But it also, as we have here, speaks of being set free. I'm sure there's more to it, but we have these two thoughts at least that we have been bought back with a price and it's His precious Blood. But then redemption also speaks of being set free, which we have in the forgiveness of sins. To think that there's not one charge laid against us forever. And so this is the position not only that the believer is in now, but also the groundwork upon which the Lord Jesus is seen in authority over all other authorities in the following verses. And so that word power is sometimes translated here. Authority of darkness because. That's the authority that was over us at one time. But it's no longer over us. We're not under that authority. It is possible for a believer to fail, but we're not under that authority any longer. We're in the light and we're under another authority. And now the Spirit of God is to open us to us here, that authority that we are under. And it's in light, and it's in the Kingdom of the Son of His love. And the emphasis is. More, isn't it, on the person? Of Christ rather than the work in his blood is in Ephesians proper, but not here because it's it's more the the the person of Christ that is the object here. We have redemption and forgiveness of sins through that blessed person. Part I just going to say it's just brought in by the way to show us the foundation, isn't it? Well it really isn't there in the winter. The blood isn't brought in in that verse. The 14th verse you have to go to the 21St where the the blood of Christ has it's it's important place of having made peace through the blood of his cross.

In that verse, but you will notice. Better translation way. It's not there because as brother Barry says, the. Spirit of God is occupying us not so much with the work, but He's occupying us with a person. There was a question I wanted to ask. I don't know if I'm right or not, but you have here who is the image of the invisible God? Now we know that when God created man, as you get in the first chapter of Genesis, he created him in the image. And the likeness of God. But you only get the image here because you couldn't say that he was created, that he was in the lack of because he was God now is is that statement right? Ah, sure, it's true, but he was the one. We often sing the little ham. Thou was the image in man's lowly guys. He was the one who perfectly represented God. Down here, Likeness rather brings in the thought of what is moral, doesn't it? And as you said, he's God. How could that be brought in? But down here in this world, he was the one. He could say He that has seen me, has seen the Father. So he was a perfect representative revelation of God here in this world. But with us the thought of likeness comes in, because we were very unlike him, and now that is produced in us now. And the Newman is renewed in knowledge after the image of him that created him. And then also likeness is restored in us. That godliness is God likeness. So this refers to John 118. No man has seen God at any time. The only begotten son witches and the bosom of the Father, he has declared him. How do we know the Father but through the Son? I also I think it's important to notice this expression the first born of every creature, because this is used wrongly as many might have heard by those who teach that the Lord Jesus had a beginning. And they also use the verse in Revelation where it speaks of him as being the beginning of the creation of God, about the position of first born as a position that the Lord Jesus has taken in association with creation. The Father has given him that place. If he associates himself with the creation, it can't be in anything else but in the 1St place. So it tells us in the Psalms I will make him my first born higher than the kings of the earth. And so if he comes into association with this created universe, he must take its place at its head and the whole of the first creation has failed. How about there is one who takes his place as the beginning of new creation, that is the Lord Jesus. And so those verses have nothing to do with him ever having a beginning. John one makes that very clear. In the beginning was the word doesn't say that he had a beginning, but in the beginning was Think of anything that had a beginning at that time He was. But when we think of him associating himself with that which has been created, he was the one who made all things and takes his place in that creation as its head. Placed there and given that place of honor by the Father and the beginning of a new creation. Now that will not be spoiled by sin. I was just looking at that verse brother Hey ho in the 89th Psalm. Psalm 89 and verse 27 the verse you referred to. Also, I will make him my first born higher than the kings of the earth. Glorious thought, there, isn't it? 16 confirms that because the spirit of a God then says, for by him were all things created. That are in heaven. And that are in earth visible and invisible, whether they be Thrones, or Germanian, or principality or power, All things were created by him, and for him This is the eternal God, the Creator.

As the place that he has taken in creation, the preeminence, as you say, is He has because he is God. Because he is the creator. There's quite a difference. There is the not between this and what we have in 2nd Corinthians 517. The new creation is always spoken of as in him. In this verse. It says it's created by him and for him. But the new creation, if any man be in Christ, he is a new creature. It's always in him, isn't it? Rather, Norman Barry, I believe that we sort of flipped over that 14th verse a little bit. Would you? Your thought was was right and I am sorry I interrupted it, but I think it'd be nice if you made it clear for some of us. On that 14th verse. 12 I believe that. The this whole portion is more the bringing the forest the headship both in creation and in redemption. As we see the the two positions is Lord by right of of creation and he's lured by right of redemption. But the whole emphasis is on the person of Christ and the soul. It's not so much his his work. There through the blood. But it is in whom that which that person that has been brought before us in the 13th, 1St, who has delivered us in whom we have redemption, even the forgiveness of sins. It's the whole thing points to that glorious person that is before you gather from what we have been going over that first born. Has the thought of preeminence. Now I know I'm repeating what has been said in connection with what you get in the 89 S and I will make him my first born higher than the kings of the earth. If it's David, we know that he was the youngest son of Jesse. In fact, he had seven sons older, and yet he was made the first born. Given that place, and all through the Old Testament, the place of first born was a place of not only dignity but had to do with privileges and the promises of God, like Jacob coveted that place of first born. So he he bought away from Esau. Properly belong to him, and Isaac in the end had to own it. For for Jacob was the one that God had purpose, that he should be the the the vessel through whom all his promises would be realized. And that's that's important, isn't it? As you said, Brother Hale, to get that prayer as to that evil doctrine that Christ was a created being, He is the creator, not a creature, but the creator. And doesn't that verse properly read? The first born of all creation. Isn't that the correct translation? Of all creation, and it's very significant. At the end of a verse 18 in connection with the glory of his person, it brings that tote in the end of verse 18 that in all he might have the preeminence. So that's questionable. Preeminence is not the question that was a creature, but in all these things it was to have the preeminence. What a savior we have, beloved brethren. It's very clear to in John chapter one where it says. And without him was not anything made that was made, so he couldn't be a created being, when the Scripture makes that very clear in John 1 Without him was not anything made that was made. Have you noticed that this portion of the word of God, when it brings the fullness of the person of Christ, the greatness of his person and of his glory, how many times he uses the word a double L in connection with a person of Christ?

In verse 16 says all things created by him and then at the end of the verse all things were created by him. And for him, And then again in 17, And He is before all things, and by Him all things consist. And then on verse 18 He is the head of the body, the church, who is the beginning, the first born from the dead, That in all things he might have the preeminence, and that He pleased the Father. That in him should dwell all fullness over a wonderful Savior we have. There's two headships here. In fact, you have 3 double s, you have two head shifts, you have two reconciliations, and you have two ministries as you go on in the subject. It's very beautiful to notice that. Speaking reverently, God had to have the creatures with a state that was conformable to his own presence. He had to give speak. I speak irreverently. I trust he had to give us a nature that was consistent with his own. For us to be in heaven and this we have in these verses that we have just been considering. But then there's a sweet and glorious fact that he didn't have to bring us into the relationship. And this we find now as headship of the church. I think it's beautiful, isn't it, that it goes on from the position into the relationship now to be the very bride of Christ. What a wonderful thing. And so we find that they're leading on into the 18th verse. The headship of the church. Connection with those 3 double S2 That you mentioned by should go on and mention them brother Barry so that we get them clear. Well, we have the two headships. First is headship in creation, and then we have his being head of the body, the church. And then in connection with reconciliation, we have in the 20th verse. To by him to reconcile all things unto himself. It's really itself that's the Godhead. And then he says in the 21St verse. Now here are responsible beings, and you that were sometimes alienated and enemies in your mind by wicked works. Yet now has he reconciled, That is, we were at enmity with God. But we have been reconciled by the death of his son and then going on as to the two ministries. In the 23rd verse, he says. I have to go down in the verse and which was preached to every creature which is under heaven. Where have I Paul and made a minister, That is, Paul was the minister of a gospel that was. As adapted to the need of every Sinner the world owes. Whether no matter what race or nationality you might be, no matter what his condition might have been or his sinfulness might be. Paul had a gospel that was suited for every Sinner in the whole world over. And then you read on. Then in the 25th verse, where else? Wherever made a minister according to the dispensation of God which is given to me for you. To read that complete the word of God, even the mystery which has been hid from ages and generations. Now we're not going into all this as I go over it, but just as Brother Hale has asked me to give, I judge he meant an outline. That is, he is. He's headed in creation. He's head of the body of the church. He's going to reconcile.

All things, that is, all creation. Which is now been defiled by the presence of Satan. All that is to be reconciled and then sinners are reconciled. Now they were enemies in their minds, knowing that there was guilt there. And then the three, the two ministries, the ministry of the gospel, and lastly the ministry. And it has to do with the mystery of the church. Especially here the character of the ministry is a little different from Ephesians. Is Christ in you the hope of glory? But we'll get to that as we if we continue our subject. Reconciliation here, then, is with the heaven and the earth, not, as we have in Philippians, the the. Infernal regions. So this teaching that a man would like to have that all men will be saved, is not correct. And yet there will be reconciliation for heaven and earth, and there will be men who will live on earth forever, and there will be men who will live in heaven forever. And it's the result of the work of Christ, and he's the head over this. Philippians There it tells us that every knee shall bow, and every tongue shall confess that Jesus Christ is Lord. Then it mentions things under the earth are infernal beings. So all the lost and all the demons and Satan himself will all have to bow the knee and acknowledge Jesus as Lord, but they will never be reconciled. But here when it's talking of reconciliation, it's things in heaven and things in earth. And Satan will be banished forever from the presence of God. Now he appears in the presence of God as the accuser. He carries on his work in this world, as it tells us in Job walking up and down in it, He won't be able to enter that new creation. Everything in new creation will be suited to the mind and character of God, for that's what reconciliation is now. That is when everything is suited to God's mind and God's character in holiness and love. Then we'll have the reconciliation of all things, but that is the eternal state. What God is doing now is reconciling sinners to himself, but we don't see the removal of the results of sin and will not. Until there's a new heaven, a new earth wherein dwelleth righteousness. That connection to see that verse that applies directly to us, you have. Reconcile. And he reminds us, of course, where we were, you that were sometimes alienated and enemies in your mind, because it's the mind that's in question here in the next chapter. These leading to man's mind is interfering in the things of God. But now he says you are reconciled. It's lovely to see this added. He is reconciling heaven and earth, but he brings it down personally to us. You have be reconciled. We shouldn't bypass those. Is being head of the body the church? Who is the 18th, 1St Who is the beginning? The first born from the dead. Now that's important now. Christ became the head of all creation at His birth, didn't he? When He was born into the very creation that He created himself, then He became the head of the whole created scene. But when it comes to his headship of the Church, then it's in resurrection when he rose from the dead having defeated. Satan and all his power. Now he becomes the head of the body, the church. It's something like Adam. Adam went down to asleep like a sleep of death and out of his side was taken a rib of

which God builded the woman and we have.

In that figure you see the the church brought in of which Adam, which Allen was. Like the head in connection with the man and the woman. The man is head of the woman, so Christ is head of the Church. The same tote that our brothers already mentioned in Revelation chapter 3. In which he speak unto the people to the Church of Laodicea, he. He says that he is the fatal and true witness, the beginning of the creation of God. This has to do with resurrection, actually the beginning of the creation of God as in connection with a new creation, isn't it? The second headship here has to do with his It is his work, does it not? In redemption, that is, he's the one who has accomplished this. In coming down into this world to put away sin. What is the comfort of our hearts? Because we see what's going on in the world and men's driving for mastery. We see things getting worse and worse. But faith looks up and sees that there is one who is the head of not only of principalities and powers, but head of the body, the church. And what a glorious time it will be. As the little hymn puts it nicely, thou shalt to wandering worlds display that we with the are one, so the one who is the bridegroom of the Church. Is the one who created all things, who by whom all things consist. And the marvelous part is that he has not only this power and greatness, but as our brother Barry mentioned, he has associated with himself in love. Now those who are the objects of those divine affections, to share that place with him. Oh, how lovely to see the glory of that person brought before us. Well, the Colossians were losing the sense of the headship of Christ, So it was very important that that should be insisted on in this epistle. And when you get to the second chapter where they were bringing in various imaginary beings and giving them a place alongside with Christ, he has this to say in the 19 first of the next chapter. And not holding the head from which all the body by joints and bands, having nourishment ministered, and yet together increases with the increase of God. So isn't there, brethren, a practical thought in connection with the headship of Christ? In connection with our assembly meetings you take denomination. Well, it's an organization. And they hire a preacher, and he is in charge of that congregation. He's their pastor. He's their preacher. Well, that whole principle is entirely contrary to God's thoughts about the church, because the church is not an organization. The church is an Organism. That is, it's a living body and the body that has a head. And the head is the glorified Christ. So when we meet together in an assembly meeting as we did this morning. We were privileged, though, in much weakness. Till be holding the head. And I think this is important, brother, that we see that we're not like some who say they're waiting for the spirit to move them. Make everything of the Spirit well. If I believe we're in communion, we'll be occupied with the person of Christ, and then he who is the head directs by the Spirit to the members. The hymns that are given out and the praise that is offered is really directed by the head, the Spirit of God who dwells in US, being the vehicle through which the head directs in connection with the the praise, or at the prayer meeting where we are there waiting on the Lord, the the the Lord directs again.

By the Spirit has two subjects. As to another way we should be before the Lord about we should be praying for. I'd like to make a remark in connection with that as to Peter in the 9th chapter of Mark and Luke, both on the Mount of Transfiguration. Peter went to sleep. At the time of the glory and. He he wanted to make 3 Tabernacles. He lost his sense of the glory of the person who was there. Now it's been sad, you know? That Peter went to sleep. In the garden now I know in matter of time. It was later. But in moral issues, it's not a question of time, it's a question of the principles involved. And so the comment was made that if we are asleep as to the sufferings of Christ, we will be asleep as to the glories of Christ and we're liable any of us. To make 3 tabernacles. Now this may seem strong, but when you think of John in the Book of Revelation falling down to that Angel, well. After all, you know, we need to be preserved every moment and we need to get back to the cross, to the work of Christ. And this alone will keep us in communion. And if this is true with us, there will be a proper sense of the glories of Christ. Otherwise they won't, I think. Perhaps commend Peter though one thing in connection with that he said let us make 3 tabernacles. He didn't say one for Peter. The first name he mentioned was one for Z. He put the Lord first. So we mustn't be too hard on poor Peter. I know he made a mistake because he's putting the Lord on the same level as the Lord and the prophets wasn't he? Isn't it lovely, though, that when he was awake he saw his glory, and the Lord awakened him in time to see some of the glory, and he speaks of this in his ministry in the second epistle, the excellent glory, he said. Speaking about. Ink and chameleon with so that the Spirit of God can make use of. The thoughts of Christ are exalting him. I had a real rebuke as a young man from Brother Potter we were having. We were going to have an all day meeting the effort Mora MN. And the night before we had a prayer meeting and I prayed that we might be in the attitude of worship. Brother Potter came to me after the meeting. He says armed said when are you going to stop praying to be in an attitude of worship? I said what should I pray for the Potter? He said, you pray that you may be occupied with Christ and you will be in an attitude of worship. Isn't that important? Instead of thinking the Spirit of God is suddenly going to fill us with spiritual thoughts, let's be occupied with Christ at the during the week and in the morning, and in the time when we're in His presence, the occupied with Him. And then then the Spirit of God directs by the head, so that there is that to worship that student. Yeah. Go ahead, darling. I was thinking over that very precious verse in the Gospel of John, chapter 16 and verse 14, in which the Lord promised He shall glorify me, for he shall receive of me mine, and shall show unto you. So it is ever the papers of the Spirit of God to give us to be occupied with a person of Christ. Beloved brethren, unless there is failure, then the Spirit of God will make us determine words, and judge that which is not pleasing to him. But I say with the purpose of a God. We believe that the Spirit of a God is to be engaged with a person of the Lord Jesus, just like the servant of Abraham, as he went along to the desert with Rebecca. It was the papers of the servant to have Rebecca to be occupied with Isaac.

And it's very significant that as soon as she saw Isaac, she lighted around from the from the donkey or the the Campbell. And there she was, she was brought to Isaac. So that's very blessed, isn't he? Oh, what a wonderful thing is to be occupied with a person of Christ. It is there with the papers of the spirit of a God to bring us Christ before us. Jay. And Darby translation says that she sprang from the camel. So that's what's going to happen. When we see, when we hear the shout, we're going to spring, the brother Coley used to say. We're not going to go down, but we're going to go up. The moment we see him. We're not going to come down, but we're going to go up. Is a better translation for the 19th verse of our chapter, you see. Some of the words are in italics, basically the Father, I believe the right translation that it pleased really is the dog head that in him should all fullness dwell. That is it please God the Father, God the Son, and God the Holy Spirit. That Christ as man should have the preeminence in all things. Is that the similar thought of the ninth verse of the next chapter Brother Berry, and the next chapter in him dwells all the fullness of the Godhead bodily? Is this similar thought or is there well Brother Brown used to say that that verse in the second chapter, ninth verse? That it's the only place where you get properly the dog head. And the remarkable thing about that verse is this, that when the subject of the Godhead is brought before us, it's in connection with Christ. Showing how truly little man he was, one of the persons of the Godhead. And that of course, that first shows that in him as man well, with all the fullness of the Godhead, so the Lord could say the. Thinking of where he said. That he did his miracles by the direction of the Father. I can't think of versus maybe someone can and a cast out devils by the spirit of God. Can you think of any verse that gives it more definitely than that sort of a God I think by the finger of God well that's very blessed to now beloved bread and that deep that precious Savior. The one who has done so much for us while he was walking through the land of a Palestine. And saying that the fox have whole and the bird over the air have a nest were to lay their head. And the son of a man had not to lay way to ladies hide. Yet in that very particular time, in that very moment, all the goodness of the the godhead, the

fullness of the Godhead, was threatened in him. But a marvelous thing that is what a save you we have, brother. I think it's important too. They asked questions. Show us the Father, and it suffice with us. And His answer was he that hath seen me has seen the Father. And so I believe, when we get to the Father's house, the one in whom all the fullness of the Godhead is pleased to dwell is the one upon whose altogether lovely face will gaze, and there will see all what the Father is told out. We'll see how the Spirit of God delights forever. For the Spirit will dwell with us forever to attract our attention to that blessed One. And so it was pleasing as I believe the word. It was pleasing to that all the fullness of the Godhead should dwell in him. So what a scene it will be when we gaze upon that one who has fully revealed the Father, and of whom the Spirit of God delights to occupy us. There's a real man in the glory, though, and I believe is our brother. Very remarked before, was an answer to their making. Gnosticism. That sort of making a hysterical and mysterious. Figure out of the Lord He's a real man. He's there as a glorified man at God's right hand, and we're going to see him as such, the head of new creation, another day.

Isn't that connected right on with that the end of the previous verse? The preeminence that in all things he might have. The preeminence. Why, it's the exaltation of Christ, and yet not without the full joy of the Godhead. The system that has used it to deny that there are actually three persons, but we must ever remember that there are the three persons. And so we have revealed in the Scripture the Father and the Son and the Holy Spirit. And that's why Christian baptism is in the name of the Father and of the Son and of the Holy Ghost, because Christianity reveals God in Trinity. He was not revealed in that way in the Old Testament, but he was made known in the sun and will be for all eternity as a glorified man at God's right hand. Although they were scriptures that were sufficient to show that there were the the persons, in fact it's in the plural, isn't it? Let us make man after our image and our likeness, and then hast thou known his Son in the 30th chapter of Proverbs? And then by his Spirit, where the heavens garnished so. There was plenty of scriptures, but as you say. There was no clear, definite, distinct revelation of the three persons until at the Lord Baptism, and then. The heavens were opened and we see the Spirit of God coming down in dev like form. There was a lowly man, God's Son here. And then the voice of the Father says this is my beloved Son. So in Israel's history, their testimony of the Lord thy God is 1 Lord. Amid all the nations that had numerous dots, there was one nation that God separated to maintain the testimony of the one God. Well, we know how they failed and how they fell into the idolatry of the of the nations. And yet that was what God insisted on. And when they departed from it were then, then it led to God's government upon them. But now, as you say in Christianity, it's not only that there's one God, but there's three persons in the Godhead. And in the our baptism we have put upon us, the one who is baptized has those three names put upon him. Pardon me for going back a little bit, but Brother Harry you mentioned in the 20th verse about by him to reconcile all things unto himself and you you mentioned that that would be an eternal state but would that be a distinction from the 8th of Romans where the in the 21St verse it says. That's Romans 821, because the creature itself. Also shall be delivered from the ******* of corruption into the glorious liberty of the children of God. For we know that the whole creation grown us, and travaileth and pain until now, and not only they but ourselves also, which have the first fruits of the Spirit. Even we ourselves grown within ourselves, waiting for the adoption to with the redemption of our body. Would you say that there's a difference between those reconciliations, one in the Millennium and one in the eternal state? Or did you mean that it is only in the eternal state? Well, I don't believe the reconciliation of all things takes place till the eternal state, but the Millennium is the introduction to it, so to speak, and so. Righteousness reigns in the Millennium and evil is put down. Anything that is not according to God's character is judged, but still it does appear and has to be judged. But it will never appear in the eternal state, so that the Millennium will display the beginning of it when God, as it were, sets, deals with everything. That's a hindrance, but it's just like the reign of David was the introduction to a reign of peace under Solomon.

And so David, as the warrior king, put down all his enemies. Solomon reigned in peace. Then that's the introduction, as it were, to the eternal state. The Lord reigns. And it says in the 15th chapter of First Corinthians he must reign till he have put all things under his feet. The last enemy that shall be destroyed is death. Well, that's not destroyed until the Millennium is over. It's not until the judgment at the end of the Millennium and the judgment of the Great White Throne takes place, then everything is removed. That is contrary to the mind and character of God, and that is the results of the result of sin. It's lovely now, though, that the ministry that we have is the ministry of reconciliation, and we're enjoying that this morning and reading at our home how lovely it is that we have that privilege now. Of presenting to the world the ministry of reconciliation, Satan has persuaded man that God is against him. That God wants to punish him, and that God is the one who has brought in all this misery. Well, there's another wonderful thing that we have the privilege of going to the world and saying no. God has thoughts of love and of grace. God wants to bless and indeed, brethren. I believe that's the force of the blood coming in here in this 20th verse. And having made peace through the blood, it doesn't just say the blood, but the blood of his cross. What There are different aspects to the death of Christ, And so when we speak of the death of Christ. It has to do with the end of what we were in nature. But when it speaks of the cross, it's rather the shame side. It's what the world gave to him. They not only put him to death, but they put him on a cross. Supposing we'll say that this country sent an ambassador. And another country not only put him to death, but gave him the most shameful death possible. Would that promote peace? Would that bring about peace? Oh, you say? It would probably bring about a state of war. But this world gave to our blessed Savior the most shameful death it was possible to give. And what did God do? He said. Well, you've done that. You've shown your enmity. But I have turned that very occasion into a place where I can show up what's in my heart. And where sin abounded, grace did much more abound, and the fruit of what took place there at Calvary, where man showed all his enmity in putting the Son of God upon a cross. And being guilty of shedding his blood, God looks upon that blood. And it's not like the blood of Abel had called for vengeance. The blood of Christ calls for better things. It calls for blessing. And so we can go to the center and say God has found a way by which he can bless in spite of all man's enmity and hatred. And so the ministry that we carry to this world, and we should never forget it, is the ministry of reconciliation. We must let sinners know not only what their state is, but what God feels toward them and what He's done for them in spite of it. Berries. Would you connect this 821 Romans 821 with Luke 2? And verse 7. Says there. And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a Manger. He was born in the stable of an inn. And so the creature itself was brought in blessing, not in the salvation, but the creature itself is going to be brought in a blessing that this blessed One, who is going to bring The blessing, was born in the stable of an inn where the creatures were. Opposed, perhaps, that the 24th Psalm might be a little picture of this coming reconciliation that you've been Speaking of. To me it's very, very beautiful that it says there the earth is the Lords and the fullness thereof the world, and they the dweller in for he hath founded it upon the seas, and established it upon the floods. This is the way the world was when the order of creation began. In Genesis he looked down upon a scene of darkness. And seas and floods, they brought order out of it. And we see this being repeated today. We see this darkness increasing. We see these floods are rising. But we can take courage and comfort by the fact that he who did it in the 1St place has pledged to do it again. He's going to establish a Kingdom of order and peace upon the for in spite of, if you wish, the very seas and floods. But in the last part of the Psalm seemed to tell us how, and I believe it goes along with what has been said about the reign of David followed by the reign of Solomon.

Lift up your head, though ye gates even be Lift up the everlasting doors, and the King of glory shall come in. Who is this king of glory? The Lord strong and mighty, the Lord mighty in battle. And then it seems to be repeated over again. But there's a difference. It says again, lift up your head, though ye gates even be lift up the everlasting doors and the King of Glory shall come in. Who is this King of glory? The Lord of Hosts. He is the King of Glory. There is no need to repeat the Lord strong and mighty, the Lord mighty in battle. Let's all completed that. All finished. He has come forth as the one who is able to take care of these situations. And now he's able to reign in peace. And that's what lies ahead for this world seems to me in the end of the 23rd I shall dwell in the House of the Lord forever. And all we think, this is so wonderful. And the Lord says, now, would you like to know what I'm going to do in this world after you're gone? And he proceeds to tell us, it seems to me so beautiful in the end of that song that we see how he is going to bring about this final reconciliation. I think it's very important for all of us to get this, this point that the two reconciliations that we have been speaking about, they're both, as it were, based on the blood of Christ. Both of them. But how wonderful for us all to realize this afternoon that that reconciliation that our brother Heyho has just mentioned and enunciated a bit is that it is a complete and a perfect reconciliation. Everything is going to be put down in that eternal state that is the reconciliation of every believer has right now. I was wondering if we wouldn't have time to. Just take something of the ministries that. The first ministry, as we said, is the gospel to every creature under heaven. Where Paul says I made a minister. But in the 21St, 1St, 24th, 1St who we now rejoice in my sufferings for you, and fill up that which is behind how the afflictions or sufferings of Christ in my flesh for his body's sake, which is the Church. Well, wherever I made a minister, according to the dispensation of God which has given me for you to fulfill, and I'll read that complete the word of God. There's something important in that. Anyone comes to you and says, oh, I've got a new revelation. You can say you're a false teacher, false prophet, because the word of God is complete. Now when Paul brought out the mystery of the Church, that Christ was not only to have the highest rate in preeminence, both in connection with creation and and the Church, but when he brought in this subject of the mystery. Why he completed the Word of God, you say, if it wasn't revelation written after Paul's writings? But it doesn't give us a subject. That goes beyond what we have in the mystery of the church. That was God's highest and most glorious thought. And when he brings in that subject, why then the whole plan of God is complete, and there's nothing more to add to His word that is in that sense as to the subjects belonging to His revelation. Those two men, we go out and preach the gospel, a ministry of reconciliation, a wonderful message that we heard last night and the night before by which sinners can be saved and brought from darkness to light and know the forgiveness of sins, but then to be brought on into the knowledge of the place that were brought into. It's not only what were delivered from, but just to think that we're not only saved from coming judgment.

But now brought in as members of the body of Christ, and I believe when Paul says there in that 24th verse. Fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the Church. We're told in Romans that the Lord Jesus was the minister of the circumcision to confirm the promises made unto the fathers, and so he suffered. Israel rejected him as the one who had come to do that blessed work that would bring about the fulfillment of all those promises. And he suffered from that nation, he said. I'm not sent but to the lost sheep of the House of Israel. But Paul had the privilege of, shall I say, revealing this secret that was in the heart of Christ, in regard to the bringing in of the Gentile this wonderful truth of the Church. And he spoke of having of suffering and bringing out that message. Now of course, the Lord Jesus is the only one who suffered in atonement, and there is absolutely no thought in that 24th verse of Paul in any way suffering in atonement. Now that work was completed by the Lord Jesus on the cross of Calvary. How about it, as I say, in the bringing out of the blessings of Israel and what they did to him? He suffered as the Minister of the Circumcision to confirm the promises made unto the Father. But Paul suffered as he brought out this blessed and glorious truth of the church. And we find that it was rejected by that nation of Israel that was rejected by the Gentile. And it's the same today. If we preach the gospel, we don't have to suffer in the same way as bringing out the blessed truth of the church, because it's this company that is separated from the world. And fitted for heavenly glory to be brought into an association with Christ. The world, in a measure at least will accept that which brings some improvement to the condition of things. Here about the preaching of the truth that those who are saved are no longer part of this world, that they belong to heaven. They see this world is under judgment, and are just waiting for Christ to come and give the shout and take us up there. Now that will always bring suffering and rejection. Paul suffered in bringing out that truth. Well, he says here. Who in the 27th verse, to whom God would make known what is the richest of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory, That is, it was so contrary to the thoughts of the Old Testament Saints, where even the disciples. They said, Lord, will thou at this time restore the Kingdom to Israel? The whole mind and thought was that he was going to come and set up a Kingdom and everything would be brought into order and Israel would be in their land and all nations coming up to Jerusalem. Well, the mystery or secret is this. That instead of the kind of a Kingdom that was the hope of the Old Testament Saints, why, it's Christ in glory now, and he's in his own down here in this world. They don't see him. He is invisible in this world today, but he's in dwelling in those that are his, and it's been specially in connection with the Gentiles, isn't it? Because this was a assembly there at Colossae, which was, I suppose, largely composed of Gentile believers. The Jew was happy to accept the fact that he would be the center of blessing and the Gentile would be blessed through the Jews, but he couldn't accept the fact that he was going to be blessed from God equally with the with the Gentiles. And that was their approach when that Paul was preaching.

Des Moines Conference: 1983, Colossians 1:1-4

Reading

So to take up Colossians chapter one. Colossians Chapter One, if someone would read it for us. Chapter One Paul, the Apostle of Jesus Christ, by the will of God and Timotheus our brother For the Saints and faithful brethren in Christ which are at philosophy, grace be unto you, and peace from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you. Since we heard of your faith in Christ Jesus, and of the love which you have to all the Saints for the hope which is laid up for you in heaven. For have you heard before in the word of his truth, of the gospel which has come unto you as it is in all the world, and bringeth forth fruit that does also in you. Since the day you heard of it, and knew the grace of God in truth, as he also learned of the Pampers, our dear fellow servant, who is a who is for you a faithful minister of Christ. Who also declared unto us your love in the Spirit for this 'cause we also since the day we heard it. Do not cease to pray for you, and to desire that you might be filled with the knowledge of its will and all wisdom and spiritual understanding. But you might walk worthy of the Lord unto all, phasing, being fruitful in every good work, and increasing the knowledge of God, strengthened with all might, according to its glorious power, under all patience and long-suffering, with joyfulness, giving thanks unto the Father which has made us meet to be partakers of the inheritance of the Saints and light, who has delivered us from the power of darkness, and has translated us into the Kingdom of his dear Son. And whom we have redemption through His blood. Even the forgiveness of

sins through the image of the invisible God. The first born of every creature, for by him are all things created that are in heaven. That are in earth visible and invisible, whether they be thrown their dominions, or principalities, or powers. All things are created by him and for him, and he is before all things, and by him all things consist. And here the head of the body, the Church, who are the beginning, the first born from the dead, that in all things he might have the preeminence. For it plays the follow that in him should all fullness dwell, and have him made peace with the blood of his cross by him to reconcile all things unto himself by him, I say, whether there be things on earth or things in heaven. And you there were sometimes alienated enemies in your mind by wicked work. Yet now hath he reconciled in the body of his flesh through death. To present you holy and unblameable and unreprovable in His life, if you continue in the faith grounded and settled. And be now moved away from the hope of the gospel which you have heard, and which is preached to every preacher which is under heaven. Where have I called and made a minister, who now rejoice in my sufferings for you and Philip? That which is behind of the afflictions of Christ in my flesh for his body's sake, which is a church, whereby I made a minister according to the dispensation of God, which is given to me for you to fulfill the word of God. Even the mystery which has been hid from ages and from generations, but now has made manifest to his Saints. The woman God will make known what is the riches of the glory of this mystery among the Gentiles. Which is Christ in you, the hope of glory, whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. For unto I also labor, striving according to his work, It is working which worketh in me mightily. In every assembly there was some particular danger, and it seemed in the Colossians that there was a danger of not holding the head. And turning to man's philosophy and all those things that are brought in in the wisdom of man. Instead of following the instructions that we have here, we see Christ is the head of the body, the Church. All the blessing comes down from him. And because of this we have in this chapter a very glorious and blessed opening up, out, opening up to our souls of the glory of that person who he is. Perhaps even more than any other portion of the Scripture, we have the glory of the person of Christ brought before us.

And when we think of this life, it touches our hearts and at birth stands out in this chapter. That in all things he might have the preeminence, and that's so important in Christendom. Very often it's man and what man has done. But God's purpose in the church is to glorify his Son. But I just mentioned this because I think it's very precious to see the theme that the Spirit of God brings before us in each one of the Epistles, and it opens here in a special way with the glory of the person of Christ who might make a mention of a of a comparison between the. Epistles. To the Romans, Epistle to the Romans and Ephesians in this Colossians. Believe we can say that Romans is a wilderness epistle. It views us as those who have been redeemed, those who have been brought to God and are still viewed as being in this world and this wilderness scene, but being here, far gone. And Ephesians brings before us the place that we have in the heavenlies in Christ, as those who are, might say, taken out of this world entirely, and are in the heavenly places in Christ. Colossians is a position, you might say, somewhat in between. It's not exactly a wilderness epistle, and yet we're not in the heavenlies, but we are those who have been. Risen with Christ, and we have Christ as our life, Christ as our object. And I would like to connect it with the history of the children of Israel. We know that when they were redeemed out of Egypt and brought through the Red Sea into the wilderness. God could say that He bore them on eagle's wings and brought them unto himself. That's really what we have in Roman those who have been brought to God, and here for God, so the children of Israel. Argued there in the wilderness. That's a picture and type of the believer in this. Wilderness scene, but then. They came to the River Jordan at the end of that wilderness journey. And they crossed over the Jordan, but they did not yet immediately possess the land of Canaan. But they crossed over the river now in a type, I believe, that would bring us to Colossians, that is, those who are risen with Christ. We don't have the side of being seated in the heavenlies in Christ that would be typified when the people of God or the children of Israel. Took possession of the land. Canaan taking possession of the land, I believe would be a picture of entering into the. Heavenly that we have in Ephesians, so we have in Colossians. You might say we've crossed the River Jordan and that we arisen with Christ. Christ is our life, but there are obstacles in the way, if you remember when the children of Israel crossed the Jordan. There was obstacles. One thing. There was the city of Jericho that stood right in the way. And of their progress and I believe it, one of the ways in which we can view this vessel to the Colossians is that the Apostle Paul is, is bringing out the obstacles you might say that would be in the pathway of the believer to going on and entering into the land the obstacles that would would hinder. And so I believe as our brother said he's, he is an impetus upon Christ and his. His headship, because that's really the key to the progress. In other words, we crossed the Jordan. But we need to make progress, go on and possess the land. And if we're going to do so, we have to. Recognize that really holding the head, having Christ in our affection as the one who is in whom we draw all from whom we draw all of our. Direction and all of our wisdom and all of our understanding. Everything that we need. He supplies everything. And we come to that. Of course, later on in this vessel in the first chapter is more setting forth of the personal glories of the Lord Jesus. And then later we see what He is in regard to the Saints as the head. But I believe it all has in view of our making progress. We're seeing it having crossed the Jordan now.

Not only those redeemed out of Egypt and having crossed the Red Sea, but those who have. Have accepted and entered into the fact that we have. We have died out of this scene with Christ, and we own our having died with Christ. And Christ on high is our life. But I just had this for the analogy. I believe it to the very point where Joshua comes and he meets that one with the drawn sword in his hand, and he's told to take off his shoes from off his feet? He asked. Art thou for us or for our adversaries? And the reply is made, But as captain of the Lord's post, am I now come, And I like to think of Colossians as being that very point circumcision had taken place. And now they're about to enter into the conflict. How could they have possibly overcome in this conflict? It was only as they recognized that the captain of the Lords Host was there. It wasn't going to be by the might of their armies, as they proved when they came against AI. It wasn't going to be by any wisdom of their own how they failed when they listened to those Gibeonites. But if they had only acknowledged always that the Lord was the captain of the Host, then they would have happily possessed the land. And that I believe is the point that we're brought to in the Epistle to the Colossians across the Jordan, as you say. Circumcision, figuring, death and the end of the flash before God. And now are we willing to recognize this one as the captain of the Lords host? That is, the Lord Jesus himself is glorious person and brought before us Or are we going to follow our own wisdom in the things of God? You know we shouldn't follow it in natural things, but it's important for us to realize that we are not to follow human wisdom even in the things of God. I just mentioned that I believe it's connection for the analogy that you brought up as to the children of Israel as you might say too that as we pick up this first chapter it would have the effects of putting our shoes from all of our feet. But it's not as we as we survey this the greatness of this person as you say the one who is the captain of the of the Lord's host and I believe that's a. Very helpful. And so we want to see in it that the Lord here would be impressing. Upon us the grace of this one, who is able to lead his own in victory. We say that his presence among them was sufficient to guarantee their victory in any circumstance. But holding us become a thine house, O Lord, forever, there had to be that holiness of Fox. If he was to remain in the mid. Every time they just followed verse and Second Timothy chapter 2 and verse. One I think is going to encourage our heart in connection with these things. This is what the Apostle Paul has to say to Timothy in a time of apostasy, in a time when Ben changed the philosophy fantasy. And law keepers and rituals. But as I say he has to do Timothy thou therefore, my son be strong in the grace that is to be found in Christ Jesus, all below the people of God. We have a sole

House of a day since the person of the Lord Jesus, and we can throw and throw and all over that we needed as exhaustion. And it will keep us on all the danger that we have in the factory in connection with philosophy, ritual, and the things that men has created in connection with Christendom. Speaking of the wisdom of this world in divine things and the philosophy. Which is a danger at all times and it's a danger for us today. Good to lead verse three of the second chapter, where the Apostle Paul speaks of the mystery of God, in which I hid all the treasures of wisdom and of knowledge. We love that we don't need any more than the mystery that is now revealed.

Since redemption accomplished and the Spirit of God has been sent down. And God has given us all that we need in His precious word. We do not see to turn to the wisdom of this world. As a matter of fact, if we do, we will spoil the work of God, He sings, Do not work together, the Spirit of God and the wisdom of this world. I believe we find a illustration of that in the Old Testament and the Philistines. Lock the wells by fusing Earth. You know it's very instructive in Venice 26. And the wisdom of this world and divine things will stop the flow of last things. You know when I say he tended very much on the floor of the water in order to. Have that which was needed for his flock and beneath the water of the word of God, and whenever we praying the wisdom of this world in divine things, that will have the same effect as what the Philistines did with the wealth, and they plucked the flow of water. Let us beware and pretend to lean towards that, because we are all people who try to solve matters in our own way. We tend to find everything else before we really turn to the Lord, where alone through wisdom and guidance, is found. We all lack business change .5. J15. Given all men liberally read it, Not that without. For the sake of those who are younger here, we might mention that as believers, we are seen in the three different positions where our brother mentioned. When we speak of being in Egypt, it's a picture of our being here in this world. Here we are in the city of Des Moines. We're in this world, and this world is under judgment. And if it wasn't for the blood of Christ that has sheltered us, we'd be under that judgment too. And so the children of Israel were there in Egypt. Slaves in the land of Egypt. But God provided that shelter from the judgment and also provided assurance, and he also provided the feast in their homes, the Passover lamb. They could enjoy that. And while here in this world, in a world system that is opposed to God by you and I know that it's under judgment, the Lord Jesus said, now is the judgment of this world, but we know that we are not going to come under that judgment. We've been sheltered by the blood. And we can enjoy this and feed upon Christ in this way. But then there's the other aspect. After they left the land of Egypt, then they went through a wilderness. And we find now, after we're saved, the world takes on a different character. It doesn't have anything here that really satisfies the new man that God has given to us. And so in the wilderness, the children of Israel discovered their own weakness. And that's why it says in Deuteronomy, to humbly to prove thee, to show thee what was in my heart. And in the aspect of the wilderness we're going through this world, there's nothing for the Newman, there's nothing that really satisfies that divine life God has given to us. But we have to discover, and we do discover by all these trials, how weak we are in ourselves, how unable to meet all the circumstances of life. And so there was the priesthood set up, there was the Tabernacle, there was all the provision, the manna. And the water that flowed from the stricken rock, everything was provided for their needs. And if any of us are passing through these kind of trials here and the world does seem like a wilderness to us, we have all these resources. The man who came day by day the water flowed from the stricken rock. When they were attacked by the Amalekites, Moses went up on the top of the hill and held up his hands. And when they availed themselves of that, there was victory for them. There is abundant provision, and we can be thankful that there is that for every need. But then there's the other part. Here we sit in these meetings. We're not so much thinking of the world under judgment. We're not perhaps so much occupied with our personal weaknesses and trials.

But the Spirit of God here would occupy us with what our fortune is in Christ. And that is here are the children of Israel. Now they have passed through the Jordan the river of death. They see themselves in this new position. The whole land, so glorious, is before them. Oh, but there are hindrances to the enjoyment of that. Are they going to recognize the Lord as the one who could lead their souls into the enjoyment of it? And so, you know, it tells us when they entered the land of Canaan. Samantha ceased, and they fed upon the old horn of the land. And why did the manna cease? Don't we still need that help for the wilderness? Well, here in the meeting today, the Spirit of God wouldn't so much occupy us with that side of things in this chapter, but rather lift our hearts above all those things to be occupied with what the Lord Jesus seems to us and all that we have in Him, Just like a person who is in a very, very unpleasant situation. But just the next day, he sees it's all going to be cleared up and everything is going to be wonderful and glorious. So he lives above the circumstances that he's in because he's thinking of what's coming tomorrow. And that's where God would have us to be occupied with Christ, the one who ministers to our souls of this glorious land that is ours to enter in and enjoy and possess. Well, I just mentioned this because perhaps sometimes it's not fully understood what it means. We're in this Egypt world. The world is a system all about us and that it has a new character and that is the wilderness. But then there's a third phase, and that is that we can enjoy what is ours now in Christ, and speak by spiritual energy to possess to that which belongs to us, so that we go away from these meetings. The world hasn't changed. The trials may still exist, but our hearts are lifted above them in occupation with Christ. Like to add to a brother that that young person should realize that these different. Position to mention are not necessarily the result of growth that is a young believer can be across the Jordan as well as one who has gone on with the Lord many years. Sometimes the thought and the minds of the young person are that well I'm just a young person and I I can't enter into what's on the other side Jordan and they settle down in Egypt. Well you mentioned we're in Egypt as to our bodies but. Orally, we don't belong to it. We don't want to be like that young man that. David met at Six Flag and he spoke of himself as being an Amalekite and a young man of Egypt. The young people don't want to be a young person to Egypt, even though we're there. But I would encourage young people to lay hold of the fact that if there is an exercise belonging to the Lord, if there is an exercise, and to make progress in the things of God. But you can enter in by the spirit of God to what he has for his people across Jordan. You don't have to settle down into Egypt or even in the wilderness, so to speak. In one sense, you might say we're in these positions all at one time. And it's not a matter of truth. It's what I wanted to emphasize, that even a young believer can say yes as to my body, as to my physical circumstances. I am in this world and this world is a wilderness to me, but also I'm a cross story. I have crossed Jordan Christ as being dead with Christ, praised with him. I'm across Jordan. And so if I want to make progress in that land into which I've been brought, because you see, we don't belong to this world anymore. And if we want to make progress in that, in that land in which we've been brought, where our blessings are, we need to take heed to this and be exercised. I was thinking of that in regards to the way the believers are addressed here in verse 2. He says to the Saints and faithful brethren in Christ. Well, I don't believe he's picking out a person down there in philosophy and calling faith Brethren. He's really referring to all of us. He views them as Saints and also as faithful brethren. That is, they were those who had an exercise. It wasn't so much. They're not like those in the corner in Corinth. There was a world in this. There was a condition there that he says, I can't open up to you the mystery. He just mentions it in First Corinthians chapter 2.

But he said, I'm not able to open up all of these wonderful things, by Christ, to you, because they were in such a worldly state. They needed to be corrected as to that. But I don't think that was the state in Colossians there. There was an exercise to go on in the truth. They had, they had to judge the the world and it's, I'd say the carnal world, secular world. But there was a danger of their beings seduced by. The finer things existed in this world, philosophy, religion, and things of that nature. They were they. They had to see that these things have to be set aside as

well as the faith things of the world. I remember when Saul was sent by God to to destroy the Amalekites. Do I take to be a type of a man in the flesh on the state of power? But the flesh is is under Satan, energized by Satan. Well. He he destroyed the base element, but he spared Aegon a gag in the best sheep and so forth. He was he spared that which appeared to be very fair. But the order was of course destroy the whole thing, and I believe in Colossi there was an exercise to go on in the truth. So he going to help them to go on as springing before them the things that might be a hindrance to. An exercise soul that would be repulsed that the outright wickedness. Immorality and so forth in this world that was going on in current immorality, but we don't have that side of things here. It's for the fact that they're they're hindrances on the finer side, you might say how the world and man in the flesh that they needed to be constructed by. Talk to brother the other day and he coming. That in our assembly here very little ministry and separation and then separation is mentioned from the world. It is generally used as to the base things of this world, but not religion, the camp and things like that. Beloved, we have to remember that the world is religious and that Satan who is the Prince of this world. Politically, it's also the God of this world, religiousness. And when we are saved and we are brought out of it by God's grace, as we see in the children of Israel being left out of Egypt, that is to be delivered from the world in all its aspects, not only from the penalty of sin, but also from that wicket system over which Satan is God and friends. And I'm afraid. That there is far too much beloved leaning towards the camp and listening to ministry, the radio, even television. Which is really trying to find, as a source for our spiritual sustenance, things that are not. In full accordance with the word of God, I believe. Bear with me, beloved, I don't want to be told, but. I believe that the thought would have us realize that that side of things is as dangerous for us as the base things of this world because it robbed the Lord of this place and it really interferes with the work of the Spirit of God. It neutralizes the truth of God. Hebrew chapter 1213 and verse 12 and 13 things. That was very simple, isn't it? Hebrew chapter 13 and verse 12 Saying, Wherefore Jesus the precious Savior, that he might sanctify the people with his own blood, tougher without the gates. And our blessed is to know every one of us. The moment that we have accepted the Lord Jesus Christ as our Savior, He has put us through, set us apart for himself through his blood that he gave on the cross. And so the next person said, let us go for therefore unto him. Without the camp, what can't be that? As the religious camp, isn't it? We have to go forward. But isn't it blessed that every one of those that all Jesus by giving his precious blood?

Not only we have been cleansed, justified, appeared with God, but He has set us apart for himself, so we belong to Him and settled apart. Brothers. The Colossians given to us because that side of things had come in. I'm sure young people especially might wonder what do they mean about this word ritualism. What What does that signify? I'd like to turn to a few verses. In Second Corinthians Second Chronicles Chapter 9. Oh no, the story too. So well, and I have not intend to read all of the story of the Queen of Sheba when she came to see Solomon. I'll go down to verse 5, but first mentioning that the Queen already had got an answer to all her questions. Her curiosity was satisfied. She found that Solomon, one who had answered everything she wanted to know. Then she saw her sitting of the sermons, the cup bears, and all those beautiful arraignment arrangements that were made there, and they no doubt had a marvelous place in the setup. But then we get down to verse 5. And said to the king, it was through report, which I heard in my own land of thine acts and of thy wisdom. Albeit I believe not their words, until I came in, mine eyes had seen it. Behold, the 1/2 of the greatness of thy wisdom was not told me. Now I want us to notice that one little word used the next sentence is for thou exceeded the fame that I heard. Florida has spoken to my heart. Thou bring him at first all the pastor. The former part of the chapter brings him beautiful arrangements. Let's turn to Colossians again for a verse chapter 2. Verse five, it says, For though I be absent in the flesh, yet am I with you in the spirit, joy, and beholding your order. That's what penis keep us off first. All that order. It should stop there and never got acquainted with the person. Of a man that stopped, he would have stayed with what we would call Richland. I wonder if that is not a good explanation for what Richard is, because the Colossians were in danger and had perhaps gone a long way towards that in the end of the second chapter. Because we see this order, but it is not motivated by the affection of the heart towards the person. And it goes then into all kinds of abuses of it, and we have in the end of the second chapter. Including in things that they know not in the Angel worship and all that is for all that kind of order ends up in. And that's what Christmas for us. It's filled with up errors and settings and beautiful things and cathedrals and what have we all that goes with it. And the person that he was the center of it all when the green says. Oh, it is the fame that I heard. So that's what we're introduced to in this first chapter, the Lord Jesus Christ. I think that's her heart deals with the knowledge and the enjoyment in a person. For us how much more? Are we saying to the Lord Jesus thou exceed us all the fame that you ever have heard? This would take care of richness. The pastor could commend them for the order He failed, and there is order in the assembly in the arrangement. Order in this room this morning. It's part of wonderful, but we can get together. But if we lose sight of the one who is the center of it all, the Lord Jesus missed it all Burden, Richard.

Amen to that. We all need this exhortation, don't we, Grace, be unto you and peace. From God our Father and the Lord Jesus Christ, we must never lose in our souls the sense of grace. We didn't deserve anything but judgment. And ever since we have been saved, everything that has come to us is on the ground of pure grace. And I feel more and more brethren, how very important that is. I don't believe a Sinner ever gets peace with God until he comes to the realization of grace. You've got to come to the end of himself. As long as he's looking for anything in himself at all, whether it's works or feeling or anything of that sort. Why he'll never have peace? Because he's looking for something in the wrong direction. But when we look away from ourselves entirely. And see that every good thing that comes to us is entirely undeserved, and comes founded upon what Christ has done upon the cross. Then we have peace with God. Then we can say, I know I'm saved because it doesn't depend on anything in me but on what Christ has done. But this same principle, brethren, applies to everything in our whole Christian life. We're talking even about things that we do, order, and so on. If all the other things were right, if it wasn't with a sense of the grace of God in our souls, by there be nothing to it, it would only be an outward thing. There is that which flows from the sense of this in our souls, and we didn't deserve any blessing that we have received since we are saved. All those things come to us entirely undeserved, and I apply this even to the circumstances of life. Many times when some adverse thing happens in our life, we can take up the world's phraseology and say. Why did this happen to me? What did I do to deserve this? And really, as Christians, when we do that, we're off the ground of grace. Whether it's the temporal things of life, whether it's the blessing of our families, whether it's the joy in the assembly, we need to always remember that we stand before God on that round of grace. We didn't deserve anything. I say this to parents. It's a very blessed thing to realize this. Look to God for the salvation of your children. Counted upon counting upon His sovereign grace to do it, you make it depend on yourself as a parent. He'll always be worried and never feel satisfied, certainly because none of us are perfect parents. But when we cast ourselves upon His grace and look to him to work in the hearts of our children, then we have laid the foundation, so to speak, we can say, while God delights to bless. Remember that woman who came. She claimed that she had some ground. He said, Jesus, thou son of David, have mercy upon me. She took her place as though she had a claim upon the Lord, and she didn't, because she was not of the nation of Israel. And so the Lord paid no attention. And even when he spoke to her, he said, it's not me to take the children's bread and cast it to dogs. But when she said truth, Lord, and took her true place, then the Lord said, O woman's greatest thy faith, be it under thee. Even as thou will now, this doesn't in any way lessen our energies. It increases our energies. We're going to be bound, we're bound to get discouraged if we're thinking that have I done enough? But if we're resting upon His grace, and the heart is filled with a sense of that, then there's a freedom in what we do, whether it's in

caring for the service of the Lord, helping our breaking to bring up our children. It. There will be a peace and a liberty in connection with it, in our souls. As we count upon the Lord to do what we can do, and I believe this is so important, that's why Paul says in the Epistle to the Hebrews, it's a good thing that the heart established in grace, not with meats which have not profited them, which are occupied therein, that is, occupied with their own doings, whether it's ritual or whatever, occupied with their own doing. We're never going to have the enjoyment of that peace or there's peace with God. Salvation and the peace of God and that we have here in Colossians chapter 3 in the 15th verse. And let the peace of God, and I believe it's properly the peace of Christ rule in your hearts to the which ye are called in one body. And be thankful that that peace rules in the heart when the Lord Jesus is given his rightful place when we're looking to him and not depend on anything in ourselves.

Oh, what liberty there is in the soul. Well, as it says here, God the Father is the source, the Lord Jesus Christ is the channel by which this blessing flaws. But let us never forget this. We have we tend to get like the world and look in and think, well, I did this and I tried and I think I was a good Christian and all this kind of thing. And we just get discouraged along those lines at all, and we count upon him. His heart is full of grace, and there's blessing that falls when we count upon him. Who's thinking to it along those lines, that period this is given to those who are Saints, isn't it? That is this exhortation. And you know when we read the word of God we read the epistles and we we have to confess that God sets before us a very high standard of living and. There is no allowance for flesh and the thing God looks for fruit for himself and for his glory. And I'm sure that every one of us in reading the word of God in various times, it felt I could never attain to these things. I was thinking of grace along that line. It's true we can never attain to them. But God can work. God works. That's great. The man in Romans 7 was trying to attain to them, but when he finally saw he had a right, he had a right attitude, he had a right spirit. His mind was in the right direction. He had a real exercise mind. But he didn't really have a true apprehension of grace. That anything that is ever going to be for God in you or me as a believer is a work of His grace. It's all of His grace. And can we can if we are humble and dependent and cast upon the Lord. He can operate and work in us to produce that which is for his glory. We cannot produce it. A man in Romans 7 was trying to produce it himself. He had the right, He was on the right right lines as far as his his outlook and attitude. He had the right Spirit, but he didn't have a right apprehension of grace. When we come to chapter 8, we see that what the Law could not do, because he was weak through the flesh. God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh, that the righteousness of the Law might be fulfilled. In US, not by us, but in US and I just recently in reading and. And Revelation 19, it was impressed upon me there at the marriage of the Lamb. And the bride is arrayed in that fine linen, clean and white, and that's said to be the righteousnesses of the Saints, not our righteous standing in Christ, but the things that the Saints did, that were righteous, that were according to the mind of God. That was that was for his pleasure and for his glory. There she's arrayed in all of that. But it was said it was given to her to be arrayed. See, it was given to her. That's grace. God worked by his grace, and God works by his grace in the hearts of his people to produce that which is for his glory. We can produce it. It's all on his part. So it's not only grace that met us in our need as lost and guilty sinners, but it's grace operating all the way through. And God can. Work if we are submissive. 2324. We we have the remedy here, we'll appropriate it. 1St Thessalonians 523. And the very God of peace sanctify you holy. And if I pray, and I pray God your whole spirit and soul and body. Deep reserve, fluent unto the coming of our Lord Jesus Christ. Hope we say that's our big order. The 1St 24 is a solution to help. Faith is he that calleth you who also will do it. Our brother Sage Brown used to say that word do.

And the Greek is generated. Sitting on the spectrum, so I'll make it for you who also will generate God is faithful, He's called us, and he can bring it to pass according to his desire and pleasure. In Philippians chapter one we have something familiar to encourage our heart. Isn't he? Philippians chapter one and verse six says, being confident of this very thing that he which had began a good waking you. Will fill from it until the day of Jesus Christ. This is an encouragement. Well, the only thing that the Lord wants for us is to have an exercise in Christianity, In Christ we have all the blessed they belong to us. And when we have an exhortation in the Scripture as to the thing that we need to be exercised and do, it is not that we're going to find the capacity in ourselves to do it. But we have already possessed it in Christ, and the only thing we got to do is to do it from Him. I'd like to ask a question containing diversity 3 and 4. Would we not learn that? View of those verses that the assembly at Colossi was not the direct result of Paul's labor, but rather it was a work of God. By others. That he heard about and thank God for. Is that correct President? And isn't it lovely when when one person can rejoice in the works of others? I think that's a lovely spirit to cultivate. And we would want to take an interest in the works that God is doing with others, rather than to have to think that everything has to be hammered on our own anvil. And if we don't do it, it certainly must not be very good. But we see a lovely spirit in the in the apostle here that could thank God for the work that God had done by somebody else. What do you think about that Chapter 2 verse One really proves that he has not labored there or that there were many who didn't know of his face. But Epifra said labor there and he's called a not only a fellow servant, but a faithful minister or faithful servant of Christ, faithful man. And no doubt that's why the so could could recognize and he knew that this this work was a genuine work, but it was it was the the work of a man and those who were. Are faithful and we generally find that the character of work, or you might say work, takes character from the from the person or the instrument that is used and and sometimes there might be something that is really. Of itself a good work, but the one who has been an instrument of doing that work was not a faithful man, and you find then that. Unfaithful elements there are then attached to that. You find that all about us in Christendom, that God uses this for that one. But the you might say the deficiencies of the instrument is often. You might say imparted to the work, but I believe those are here that were involved in this work were faithful men. Who was neither one who prayed that they might stand in all the perfect and all the will of God had a real heart for them that they might be. Might be those who would be going on with the Lord. Chapter 4 verse 12 is better verses found. Yes, that's the first I had in mind. That was a very blessed kind of Labor, wasn't it? Laboring in prayer and hold how we needed to pay for one another, believe of beloved people of God.

We see the order in Ephesians where the gifts are given. We have the Evangelist and the Pastor and the Teacher, and if you go back to the 11Th chapter of Acts, you find that. It's very nice to see it Acts Chapter 11. 19th verse Now they which were scattered abroad upon the persecution that arose about Stephen, traveled as far as Venus in Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrini, which, when they were come to Antioch, spake under the Grecians, preaching the Lord Jesus. And the hand of the Lord was upon with them, and a great number believed, and turned unto the Lord. And tidings of these things came unto the ears of the church which was in Jerusalem. And they sent forth Barnabas, that he should go as far as Antioch, who, when he came, and had seen the grace of God. Was glad and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith, and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch. It came to pass that a whole year they assembled themselves with the church and taught much people. And the disciples were called Christians First in Antioch, in Ephesians chapter four we are told that. He ascended. Christ, has given apostles and prophets, evangelists, pastors and teachers. Now the apostles and prophets were those who laid the

foundation of Christianity. And we're told in the end of the Second of Ephesians are built upon the foundation of the apostles and prophets. God has given us through his word, that which gives to us the very foundation of our Christianity, and that's through the apostles and prophets of the New Testament that the foundation was laid, Paul said in First Corinthians 3. As a wise master builder, I have laid the foundation but another buildeth thereupon. But now the foundation has been laid, there is an act of work carried on. And that is, there's the proclamation of the gospel. But every gospel preacher ought to have a desire that those who are saved would be established and that they would first of all be encouraged to go on in the path of faith, and secondly taught the mind of the Lord as to the path of faith. And we find that beautifully in Acts Chapter 11 here, that these servants who went out, they were preaching the gospel. Some people got saved at Antioch. The assembly at Jerusalem heard about this, and they knew that these souls were just flounder and be carried about with every wind of doctrine if some help wasn't given to them. And so Barnabas comes down. He's not particularly a gifted teacher, but he has a very warm heart. And it says he was a Goodman and full of the Holy Ghost and of faith. And it says he exhorted them that with purpose of heart they would cleave unto the Lord. We need that kind of ministry that encourages young believers because it's very easy to get discouraged. And so the second part, Barnabas comes down. But Barnabas apparently didn't feel too capable of instructing them in the things of God. And so he goes up and gets Saul and brings him down. And it says they assembled for a whole year and taught the people. And we have the establishment there of that large assembly in Antioch. Perhaps we could say the beginning of the Gentile work, but we see God's order because God always shows his order in the beginning of things. And I believe it's very important anyone who preaches the gospel. That may be his limitations, but he shouldn't leave the work without some help. And so they need to be encouraged. And it may be another servant who does that. And two, when he has done that work, he may say, well, I wasn't able to instruct them as well as I would like. There are other brothers who can do that. And so Barnabas recognize this. And so God uses those different gifts. And then of course, as Ephesians 4 shows us, it isn't limited to that. They're all with joints and bands. Everyone has a part so that we all have some part in helping and encouraging. But God has an order for his work, and Paul felt this in connection with those at Colossus.

The work was begun. He hadn't even seen it, but he had a burden on his heart as the apostle of the Gentiles. That they might be established, that they might because he was a teacher of the Gentiles in faith and Verity says in another place. And he writes this epistle, of course, led by the Spirit of God. But the principle is there. He desired that the prayer of Epiphys would be answered, and that they would stand perfectly and complete in all the will of God. But how could that be, if they were never instructed from the Word? So I believe there is this is good for us to remember in connection with God's assembly. I noticed the brethren that in verse four and five we befathered. The three ingredients that they are so essential in our pathway, they have faith, they have love and they have hope. Faith in verse four says, since we heard of your faith in Christ Jesus, and then love for all the Saints, and then the hope which he was laid before. That's the three ingredient that are so essential in our Christian life. Is it not correct to say, brethren, that we all have our limitations and our deficiencies? And if we realize that if we seek to do any work for the Lord, we realize that it is His work, and that we can cry to Him that he bring in those who can supply the deficiencies and the limitations that we realize in ourselves. So that the law does use and I'm impressed so much that he used weak and failing instruments. And it's amazing that too is his grace. That the Lord is in practice the truth of Scripture and allow the Spirit to bring in others who can supply what we cannot do. The work can prosper. That's why man's wisdom sets up a one man ministry. And maybe the man might be very gifted in one particular thing, but the head of the body has given different gifts and each one has a particular function to fulfill. As you say, everyone has limitations. There's no one. It's possible one might have more than one gift, I believe, but I don't believe anyone is complete in himself. And even in the epistles we see that the lion of ministry given by Peter, the line of ministry given by John and by James are different from that given by Paul. But all equally needed, and all under the inspiration of the Spirit of God. The second temperature for Epistle and verse 10. And ye are complete. In him with the head of all power. Dear brother in the Congo, Allah Maja Kelly, who was converted. Even possessed witch doctor. And he used to read this 10th person week for joy, but now he's complete in Christ. You don't have to add anything to that as it says in your complete over a precious, precious privilege. Complete in Him with the head of all principles in power. He could preach the gospel in three languages very separately. We should travel together. Perhaps now he's been mowed down by a communist machine gun, but nevertheless he was a great blessing for the state. While he was there in their midst. This line of things that we're talking about I think is very wholesome. For us to have before us this morning that. If someone visits our assembly. We would want to receive them. In view of the fact that they might be able to contribute something to us in our assemblies. That we were not able to supply ourselves. And so that makes it a real encouraging and warm matter of receiving visitors who come to us with the word of God rather than say oh brother, so and so I I can't like lay hold of what he says or so and so he's not too deep in the scriptures and so on. We can have all kinds of negative feelings, but if we look at it from the standpoint that.

Has been brought before us this morning by This is a member of the body of Christ, and the Lord can use him to supply that which we lack. And brother, this is wonderful, and I think it's so wholesome for us to consider it. And I think in our reading meeting we have this morning, isn't it wonderful that there's liberty of the spirit of God to use more than one brother to speak to us this morning? I think it would be very monotonous to come to this meeting and hear just one brother talk all the time. I think we would all get bored in in spite of the fact that he might be a very, very gifted man and all so much of the word of God. We would all get bored if one man spoke all the time. And so that's why we all appreciate a little pause now and then that the Lord might be able to use someone else. To give us a word that he has on his heart that we all might profit. And that has really been the exercise of the brethren here in Des Moines in relation to these general meetings, that there might be liberty of the Spirit of God. To use various funds to minister the precious truth to us, and that none may feel afraid of speaking up when God has given them something to say, even an ordained farmer. And you know, below the people of regarding connection with his epistle. I think as we mentioned already, but a wonderful that is that even every time the Apostle Paul in his writing has something to correct in connection with the Saints, he always brings the preciousness of the Lord Jesus and that's what he's going to bring. To change and deliverance as we are occupying with a person of the Lord Jesus is preciousness. That's what he's going to bring delivered. Might he make a thought? Give a thought on Second Timothy 2, verse two, connection with what we've had before us. Second Timothy 22 And the things that thou hast heard of me, among many witnesses, the same commit thou to faithful men who shall be able to teach others also. Now this epistle was the last that Paul wrote, and it's his last words, and it applies to the day in which we're living. We're not living in Pentecostal days of power, We're living in days of great weakness. And departure, and turning away their ears from the truth. For the time will come when they will not endure sound doctrine, but will heap to themselves teachers having itching ears, and will turn away their ears from the truth what is needed today more, far, far more than gifted than his faithful men. And so Timothy was to commit what he had heard from the apostle. To faithful men, for those that would stand for the truth. And that reminds me of that day which is soon to dawn for each of us. When the Lord Jesus will say to us, well done, thou good and faithful servant, and how important that is to be faithful, to be true to the truth that God has committed to us, It's a day of great weakness and departure, turning away but old to be faithful to the truth that God has given us, to say no to the flesh, and to have that wisdom that only Christ can give us. As we had him before us. And to realize that having him, we have

everything. We have everything in him. As our brother was saying earlier, if we missed that, we've missed the whole point, haven't we? Because in him dwelleth all the fullness of the Godhead bodily. But what is really needed today, more than gifted men, is faithful men. It does add there who shall be able to teach others also, and I believe to the end God will have those who will be able to help His people. Some of us who have grown a little older have seen how God has raised up in the earlier times, those who have instructed us. And I believe God will never fail His church. It's a very blessed thing to lay hold of the truth in our souls. But I believe there are those whom God has fitted to be able to teach others also.

And we ought to be thankful for what provision God has made, because it all is because Christ is head of the body, loves the members, and delights in our blessing, and how we thank God for all the precious ministry that's available. But that book room just outside every one of us could not have written those wonderful truths down as some have who have gone before. So it's the head of the body who provides for the needs of the body. When it says ye are complete in him, every believer is complete in him as to his standing before God. And as to what we have in Christ, nothing could be added to that. But our brother was speaking about. Each one of us have something from the Lord, but we have limitations also, and I believe it's well for us to see this and so we can get help. And I've seen brothers who have neglected the written ministry, who have really lost in their souls because they ascended Christ, fitted and raised up these men. And if we don't avail ourselves. By we're not availing ourselves of the gracious provision that he has made. I just mentioned because I believe there's a proper balance in everything. There's no limit for any of us laying hold of the truth or being able to help our brethren about. There are those for which we thank God, especially in the past, who God has used, and I believe you'll faithfully provide for His own to the end. So the Lord said to the disciples, pray that the Lord would raise up laborers and thrust them forth into his harvest. We have a very precious verse in Rude chapter 2 in connection with the things that we have in connection with the written ministry. Here we find that Boaz in chapter 2 and verse 8 to say and to root it thou not my daughter could not to glean in another field. Neither go from ends, but abide here fast by the maidens. And I believe here we have in moral sense we have that we don't need to go to the camp for ministry. We have pressures, precious ministry, leftovers from those that they have going before us among the gather Saints. And here we find that, oh, I say to rude not to go in any other place to glean, but to stay there. To the place that he was here was clean. And then he says he had neither go from this. But I buy fast for by my baton and it's a wonderful life again, I say we have such a precious ministry written to us, left to us among the other Saints, that we don't need to go to the camp cleaning another field. We have plenty of a precious ministry among those that they have going before but the left and right and without. Is there a precious thought in what our brothers flew in from acts there? There's something very remarkable I hadn't thought of before, but as he was reading that Barnabas went saw and when he had powder. Whether Saul disappeared from the scene after his first encounter with, where he was given a faithful word in Damascus. Well, it is thought that Paul had his time in the desert, like Moses swung, until the Lord called such. Well, the Lord didn't come to Paul, apparently, with the revelation. All are falling, yet it's time for the rule of you to step out. The Lord used to marvelous. Here he's mentioned that Barnabas perhaps didn't have a particular gift. He was a good man, and he was in the mind of the Lord, and he took time off for this much blessing. But he left there, and he went to seek salt. The Saul needed a nudge. He needed an encouragement. I feel that oneself often fail of this very point. We could be a help to another to encourage.

Don't want the effort to make the effort perhaps to seek out someone and be a help. Whatever momentous moment that was when Barnabas came back with Saul Paul, then the assembled for a whole year in Antioch. So if farmers hadn't done that, what would have happened, we may ask, you know. Well, aren't there a lot of opportunities that we pass by pass up. We could be a help to 1 to encourage him though. It's a left. He's got a good some searching and finding them, but there are these opportunities the Lord gives. It's impressed me too, that each member of the Body of Christ has some gift, and I think sometimes, especially younger folks in the different little assemblies around. Perhaps there's not much evidence of gift in the assembly, but let's remember that the Lord has given everyone some gift to use for each one. Of the other fellow members of the body of Christ. In the three places that the gifts are mentioned in the New Testament, perhaps there's others, but thinking of Romans 12, you might just notice it there what it says about it. At the end of verse 3, Romans 12. We'll read all verse 3. For I say, through the grace of God, through the grace given unto Me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly according. As God hath dealt to every man the measure of faith, he's dealt to every man the measure of faith. And then it continues on in verses 4:00 and 5:00. About the gifts that have been given by God in the body of Christ. Then in First Corinthians 12. And verse 7. It's speaking here of the manifestation of the Spirit, that it's in connection with the body of Christ and the gifts that are given in the body. Verse 7. But the manifestation of the Spirit is given to every man, every man, to profit with all. And then in Ephesians chapter 4 has been mentioned already. Just read the verse in verse 7. But unto everyone of us. Is given grace according to the measure of the gift of Christ. Dear brother, And sometimes we see some of our older brethren being called home, and we feel it. It's right that we should feel it, but we should not spend our time lamenting this. We should look freshly to the Lord. And each one being exercised in our place, the Lord has given you something and He has given you something. If you are a believer and a member of the body of Christ, He has given you something. And that something is to be used for the good of all the other fellow members of the body of Christ. It's not just to sit and wait for others to take the lead in the assembly, it is to sit in the assembly. Their eyes on the Lord Jesus and be exercised. The Lord wants to use this to be ready for His use. We have a similar thought in Ephesians 4, verse 15 and 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 supplier, according to the effect of working in the measure of every part. Of the body under edifying of itself in love. Would that give us the thought of each one has a part to perform?

Brothers as well as sisters. There's a part for the sisters and a very useful and needful part. It may not be in public ministry, but a very effective part. As we can see in the Scripture, the name of Priscilla and name of Phoebe are mentioned very honorably in the Word of God. Nice to see that in verse. For since we heard of your faith in Christ Jesus and of the love which he had to all the Saints, and when there's true faith in the Lord Jesus, it will produce love to all the Saints. It isn't to just a few or just the selected company. Or those who are in some inner circle, but it's love to all the Saints and if it's true faith in the Lord Jesus and we've come to him. As those who were all together bankrupt and undone, guilty and vile, and been brought into blessing by sovereign grace alone, then that produces that love to all the Saints. How precious that is. And important that it isn't just those that I like and those that are in accordance with my natural inclinations, but it's love to all the Saints. How we fail in this I speak to my own heart. To manifest that love to all the Saints, not just those that I like, but to all the Saints. And this is what faith in the Lord Jesus produces.

Des Moines Conference: 1983, Colossians 1:5-11

Reading

Hope which is laid up for you in heaven. For have you heard before in the word of the truth of the gospel We just come unto you as it is in all the world, and bringeth forth fruit, as it does also in you, since the day he heard of it, and knew the grace of God and truth. As he also learned of Epipress, our dear fellow servant, who is free with faithful minister of Christ, who also declared unto us your love in the Spirit for this 'cause We also, since the day we heard it, do not cease to pray for you, and to deserve that you might be filled with the knowledge of his will, and all wisdom and spiritual understanding, that you might walk worthy of the Lord unto all pleasing, being fruitful in every good work. And increasing in the knowledge of God, strengthened with Almighty according to His glorious power, and all patience and long-suffering with joyfulness. Giving thanks unto the Father which made us meet to be partakers of the inheritance of the Saints in light. Who had delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son. In whom we have redemption through His blood, even the forgiveness of sins. Who are the image of the invisible God, the first born of every creature? For by him are all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrown their dominions, or principalities, or power. All things are created by him and for him. And he is before all things, and by him all things consist. He is ahead of the body of the church, Who is the beginning. The first born from the dead, that in all things he might have the preeminence. For it please the Father, that in him should all fullness dwell, and having made peace with the blood of his cross. By him to reconcile all things unto himself, by him I stay, whether they be things on earth or things in heaven. I knew there was some time alienated in enemies in your mind by what had worked. Yet now had they reconciled in the body of his flesh through death, to present you holy and unblameable and unreprobable in his life. If you continue in the faith, grounded and settled, be not moved away from the hope of the gospel which he had heard. And which is every creature which is under heaven for of I fall and made a minister. 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 whereof I made a minister according to the dispensation of God. Which is given to me for you to fulfill the word of God, even the mystery which has been hid from ages and from generations. What has now made manifest to his Saints, 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. Who may preach warning every man and teaching every man in all wisdom. That we may present every man perfect in Christ Jesus, for unto I also labor. Thriving, according to his working, which worketh in me mightily. Bear in mind the analogy that we had in the meeting this morning. We can see that what was before the children of Israel was the hope of possessing Canaan, But the hope is laid up for us in heaven, and then to it, says the which has come unto you, as it is also in all the world, that possession was given to them exclusively, and that is, they were to have it, and to enjoy it as a nation under God's special favor. But now this blessed news of the gospel. Is proclaimed every creature under heaven, and the blessing extends beyond the limits of Israel, and it's a heavenly blessing that is brought before us. But to me it's very blessed the way the analogy is taken out. And then it's applied to that which we have in Christianity, which is a different sphere of blessing from that which was given to Israel and much more blessed. And just as Israel were to look forward in anticipation for the enjoyment of that land that God had given to them. So here we're to be in the enjoyment of that portion which awaits us. We're not yet there, but the hope is laid up for us in heaven. We're most early going to be there, and the the pledge and promise of it has already been given. Perhaps I could also say, in connection with the comparison we were making this morning, that in Ephesians the thought is what the Church is to Christ, and in Colossians what Christ is the Church.

And so you can see that in Ephesians we have the mention of the Spirit of God. And we have also the Christ head over all things to the Church which is His body. Whereas in Colossians its head of the body, the Church saw that. But think of what the Church is to Christ. Then It's all that the Church means to him what he did, how he gave himself his affection and love. His full provision for the Church is brought before us and specially emphasized, and the work of the Spirit of God is to make that good in our souls. So we find mention of the Spirit of God in the Epistle to the Ephesians, sealed with the Spirit and the earnest of our inheritance. So on in Ephesians. But in Colossians, where it's the person of Christ who is brought before us. By then the Spirit, so to speak, is heaven, just mentioned once. That is love in the Spirit because the Spirit doesn't speak of himself but of Christ. And seeing it's not what the Church is to Christ, but rather what Christ is to the Church, then the Spirit, so to speak, hides himself in exalting and honoring Christ to make it very simple, so we all get the thought. I like to think of it this way. It's though. A man speaks of what his wife means to him, what he would be willing to do for her because he loves her so much and how he just loves to be in her company and so on. And his joy is to make her happy. Then she turns around and starts to talk about what her husband means to her. Now if you see that in the in Ephesians, that's his love and what he does for his church. So we have the gifts, all the provision that he has made for the church for their blessing because he loves the church. But in Colossians the Spirit of God turns our minds to the loveliness of Christ Himself and the glory of His person. While I just mentioned this because we can see how the themes are developed here only, as I say, it's a contrast between what? The Old Testament is the Lord loved His earthly people, Israel, and sought their blessing. But it was important for them to recognize the Lord as the one who was the head. And whenever they turned strange gods, and wherever they departed from Him, it was to their loss they ought to have been honoring him. But His love on his side was an unchanging love that ever went out to his own and sought their blessing to hear the Gospel produced. Fruit says in verse 6 This gospel had come unto them. As it had gone out into all the world, as mentioned, now it's a world wide testimony, not confined of Israel, but it brings forth fruit that it does also in you. And today you heard of it. Well, you know the sometimes the gospel I trusted wouldn't be so presented among us. But the gospel sometimes is presented as sort of a like a business transaction. That is that I'm a Sinner on my way to hell and God agrees to take me to heaven. Well, I I will agree to his terms of receiving Jesus Christ as my Savior. And once that is been that transaction has been carried out by then that's all settled and I can put my salvation, as it were, in the in the. Wrong. Bob know that it's all secure, but actually the gospel produces fruit. That is, it brings results, so that a soul has faith and they have loved the Saints and they have a hope. Now none of these things are found, and the man in his sin, those who have not the subjects of the race of God, do not have these things. That is faith and love. That is love to sink. They might have human love, they might have a human affection, even that we know is distorted. But here this is something that is the results of believing. Now I'm not saying that to take away from any assurance. We know of course that that we it is a great thing and everyone of us who have been saved have been have rejoiced in knowing that when we receive the Lord Jesus as our Savior that we were secure in going to heaven. But I believe that we need to see as it as we have it here that. There is actual fruit produced in the individual where there's a real work of God. Something is there that was not there before and this is what rejoices the the apostles heart is when he heard of the the fruit of that was the result of their believing the gospel. This is what we really look for. And you you expect to see the fruits when one professes to believe in the Lord Jesus Christ.

What will be the outcome of assembly? Doesn't have the gospel preached be no fruit? Gospel. Gospel. Meaning. I've seen a few like that. Perhaps you have to. That's sad commentary to me of the state of the Assembly, where there's no gospel. Praise God for the gospel, I heard. I'm glad for the gospel my children have a chance to hear. But where they don't have it, where it is going to come from. Use the term

president. Play. The obligation. Oh. Now, unbelievably. There's fruit spreading others around, so you might say. The truth thereby spreads. So if there is no food in our lives, my brother point that was made by our brother is that we might believe and when we do, we're safe below eternity. But how sad it would be if we put it in that strong box and share it with others. So the food is the truth goes out then each one believes. And that is the individuals responsibility. Let me emphasize that beloved Frederick, that every believers responsibility. And let me add that is not so much the responsibility of the assembly. The gospel is preached in the world. Where the Lord has put you and me at school or at work, and, like Paul says to Timothy, do the work of an evangelist. And we can, in our own small measure, be responsible each and everyone for the gospel. Now we're not against preaching the gospel in the assembly, but let's get it clear brethren, and the writings of the early brethren clearly stay that the evangelist's responsibility is outside the assembly in the world. And you and I, each one, even if we do not have the gift of an evangelist. Can have a part in this wonderful world of spreading the gospel. We might not be able to do much talking, but we certainly can give it track to somebody and speak a word, seek to, in our own feeble way, speak a word for the Lord Jesus and pass on that joy that we possess in knowing the Lord Jesus, knowing our sins forgiven. It doesn't have to be a big sermon, it's every individual's responsibility. I was thinking of the last part of verse 6 and I have enjoyed the thoughts in The Grace of God in connection with Hebrew Chapter 7. And. Hebrew Chapter 7. I have a verse, verse 19 is very blessed indeed in connection with the fruit of the gospel, the grace of God. This is here for the law made nothing perfect but to bring an end of a better thing, better hope did by the which we draw nigh unto God. And because of what the Lord Jesus, that precious Savior accomplices as a cross of Calvary all over a glory that voice of the Lord Jesus brought to the heart of the Father. Then we have that the grace of God is the thing that wakes in us, and we bring fruit for the glory of God. But it's very pleasant to know that first days for the law made nothing perfect but the bringing in of a better hope did. And this is Christ, isn't it? And but he has committed where he had down there at the cross that has got blessed and blessed and untold, that to you and to me because of the grace of God, as it was manifested him by the work that the Lord Jesus, that precious Savior, accomplished that of the cross of country as the gospel, isn't it?

There is also the fruit that is spoken of in Galatians chapter six that ought to be seen in our lives. We should perhaps notice that Galatians chapter 6 and verse 22. But the fruit of the Spirit is Lovejoy, peace, long-suffering, gentleness, goodness, faith, Meekness, temperance. Against such there is no law of the turnover to Philippians chapter 2. We see the two fold side of things, Philippians chapter 2 and verse 15, that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom you shine as lights in the world. Holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain. So there were actually two sides. There was the fruit produced in the lives of believers, the fruit of the Spirit. And then there is holding forth the word of life. The word consecration means both hands full, and when Gideon's army went out against the Midianites in one hand they had. A lamb in a pitcher and a lamp in the pitcher, and the other one they had a trumpet and brought them. It's so important that those two things are consistent in our lives with the Lord Jesus, who was the perfect example of everything by, it says in Acts, chapter one of all that Jesus began both to do and to teach. So there is the testimony that we live blameless and harmless, that precious fruit of the Spirit. And that which others can see that we are Christ like in our walk and ways, business dealings and everything else. And then on the other hand that we speak a testimony. And while it's not an assembly responsibility, it is an assembly, shall I say an assembly desire. And we read of that in first Thessalonians chapter one where he speaks of it. There he says from you sounded out the word of the Lord. And then he also says in Philippians, for your fellowship in the Gospel from the first day until now. And I I fully agree that it's an individual responsibility to spread the word. But to me it's a great joy when the assembly as such becomes interested and desires that from them the gospel would sound out, may not be possible in every place on a, shall I say on a assembly, I mean the to be held in the assembly meeting room. It may not be possible. But where it is possible, I think it's a very blessed privilege that there should be the announcement given forth to the world of the glad sightings. And I was just commenting to somebody. And I think that it's true that when people are saved in association with the truth by they don't have a lot of things to unlearn. Ones that are saved in association with the truth are immediately, so to speak, brought to the end, cared for, acquainted with the truth. Not only is to salvation, but as to gathering and they grow. But when we neglect our responsibility. Then people are often saved in places where they spend perhaps a year or two and have many things to unlearn. And brethren, it's easier to learn than unlearn. It's hard for any of us to unlearn things that we have learned in the wrong way. And I do believe that as assemblies we should have an assembly interest, even though it's an individual work. I just mentioned that side of things because I believe that it's very important that we should be concerned as an assembly about the gospel. And desire and encourage the spread of it, whether individually or collectively. Where there are no children in a home. There is the joy that there is in a home where there are children. I find that where there are so saved. In connection with the assembly agreement and testimony, that's a happy assembly. They have paved in price to nurture and to encourage the strength of things of the Lord, and there's less chance for friction. Because they have an object. In terms of those things in Christ. Is it correct to see, when we look at First Corinthians 14, say that God going forth of the gospel is supposed there as coming out from the assembly?

Because that chapter we read the. 14. Verse 23 might start if therefore the whole assembly be come together in one place and all speak with tongues when they're coming, those that are unlearned or unbelievers. And here you have an unbeliever, one that needs the gospel. Will they not say that you're mad? But it's all prophesied, and there come one in that believes not one unlearned. He's convinced of all, He's judged of all. Thus are the secrets of his heart may manifest. So falling down on his face, he will worship God and report that God is in you of a truth. Is this a man that got safe in the in the assembly because the gospel went forth there in the prophet signing which is really telling forth the truth of God error there behind the Bible and printed word. It was telling forth the mind of God which is in the gospel in case. It's a function of the assembly to my understanding, function. Am I correct? Well, the assembly doesn't appoint gospel preachers or say where this person is to serve the Lord, but it ought to be in fellowship, we find, even when Paul and Barnabas went out and they had the fellowship of their brethren and what they were doing. And there have been many gospel testimonies carried on here and there, perhaps in nursing homes, perhaps in public places, St. corners, sometimes in a rented hall. But it's nice when it's done in fellowship with the assembly. But I think it's also nice if it's at all possible that there should be some kind of a testimony associated with the gathering itself. But the assembly doesn't appoint gospel preachers. They may recognize a gift that is among them, and in that way have fellowship with what God has given, what the ascended Christ has given. So it's a matter of fellowship, I believe, is the important thing in connection with the gospel. Brother Smith has told us that in Bolivia people were staying at prayer meetings and at meetings which were strictly for the same. And I'm open for corrections, but I understood 1St Corinthians 14 to refer to an assembly meeting for the Saints, which can also by the spirit of God be used to convict the unbeliever. I believe we might have too much the idea that only so-called gospel preaching can be used by the Spirit of God to bring in the unbeliever and to convert and save the unbeliever. The spirit of God is sovereign. I know myself of cases where people were saved at the breaking of bread, so I believe Belava, this is what we many times do not. Count on we think that the Spirit of God has to work the way we think he should work. Can only use a gospel preaching? No, he can use an assembly meeting, that is for the edification of the Saint to convict

the Sinner and bring him to Christ. Speaking of myself, I won't hesitate to call professor and Christian, invite him to attend the the members of the Lord, because I know that God can wait in his conscience and his soul, even when we remember the Lord Jesus below the people of God isn't his Son. That's not the normal thing, but he can do that. I've often said there's a great similarity between the remembrance of the Lord and the Gospel meeting. And in the remembrance of the Lord we are speaking, shall I say, we're presenting to God, Christ and His work as our worship, and in the Gospel meeting we're presenting to the Sinner Christ and His work for their blessing and soul. It's certainly so that they can be saved at the break of bread, because exactly the same theme. That we have before us only its worship. As we gather to remember the Lord, the thought of what Christ has done for us calls forth that worship and praise for our hearts. And in that worship, that's really what worship is. It's presenting Christ to God and all the loveliness of His person at work. That's exactly what we do in the Gospel meeting, only there we present it to the center.

Speaking from experience at home. If a Sinner comes in an unbeliever, which doesn't happen too often in our little meetings, you know if one comes in. The effort, I believe that's by the Spirit of God too is that there is a reading leading gospel presented because the strangers come in, their need is felt that he should not go out of that door again without having been clearly shown by the Savior of sinners, so that. Fear of God turns the meeting off into more or less of a gospel meeting. Apart from a certain gift of a gospel preacher in that. Day. We have practiced that in our meeting. If we know that we have a stranger on the Lord's their money, when we remember the Lord Jesus after the meeting, her brother can get up and not only speak to edify the Saints, but also bring your weight on the gospel for the stranger. We have practiced that in our assembly. We have the first thing that says unto the grace of God and truth. Is there any other way of the grace of God except the truth? While we read in one place of them turning the grace of our God into lasciviousness, now that is there is quite a possibility of saying, well, we're not under law, and using that as a license to become quite careless in our lives. When we learn the grace of God in truth, then it goes on to say, being filled with the knowledge of His will, and walking worthy of the Lord unto all pleasing. If we think that the grace of God means that that gives us liberty to do our own will, because. Were not under law, but then were not learning the grace of God. In truth we find also in Titus it says the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world. Grace is not an overlooking of sin. Grace is how God took up the question of sin, settled it for his own glory. So that we might be blessed although we deserve nothing but judgment. And so we need, I believe, to learn the grace of God in truth. We need to see that the grace of God is not carelessness about sin. It is knowing what sin is before God, seeing it judged. Because we have learned the seriousness of sin, now there is a desire to walk onto the Lord in all pleasing. There's an example in Romans 3. Read the verses in Romans 3 verse 7 of what you were just Speaking of, turning the grace of God into lasciviousness. 37 For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a Sinner, and not rather, why not? Rather, as we be slanderously reported, and as some affirm that we say, let us do evil, that good may come? And then Paul's comment upon those who so reason is, whose damnation is just, that is, there are those that would use the grace of God. As exalting God and saving us by grace. And so the more we sin, the more it magnifies His grace. They don't know the grace of God in truth. They say in principle let us do evil, that good may come. And the apostle says, those who so speak, whose damnation is just so there are those that turn the grace of God into an excuse for sin, and this is not to know it in truth, as we have before us in Colossians 1. The apostle prays for them and. That his prayer. For them is not. In the way of some correction. And I thought I've read this portion before. This might be something to remind us that that even though those who are seeking to go on and seemingly are going on with the Lord are in need of prayer, that is, that they might increase and go on. He's not writing to an assembly here that's in a bad state, like Corn is not writing to those who are on the fringe, so to speak, but there are those in whom the fruits of the gospel have been manifested.

And there was a real love, love in the Spirit, and yet he prays for them, and his desire is that they that they might. Be filled with the knowledge of His will, and that they might walk worthy of the Lord, and increasing or growing in or by the knowledge of God, so that the thought is that they that they should go on, we find that the. That God thought for his people is more than just that. They are saved and and secure and they know that they're going on to heaven, but there's there's something there for them to enter into. That's really the the thought, I believe, of Colossians, as we've already brought out. It's the analogy of the children of Israel crossing the Jordan. Now there's lands possessed, there's something there to enter into, and he prayed that they might do that. This would be our exercise. If we really love the Saints, we really have love for one another. What we would desire is that each one would be, as Paul prays for them here, that there might be a a group in the understanding of the mind of God and the will of God, and an exercise to walk pleasing to the Lord, And that in other words, that they might go on. And increase, not just stand still, as it were, which we really can't do. We either. If we seek to just stand still, we'll find ourselves going backwards. I was noticing in verse six connection with what you were just saying in the new translation it reads and bringeth forth fruit and groweth or and growing that is that's the thought you were bringing out, isn't it that it's it's growing in these things, it's maturing and going on into full growth. Doctor Doctor has verse 72. Verse three and four verse 2 where? Great. First, Timothy chapter 2, verse three or This is good and acceptable on the sight of God our Savior. We'll have all men to be saved at just a good beginning, all meant to be saved and to come. And to the knowledge of the truth. Honest spirit uses the gospel to. Make better sin and then. Have positioned expectation of the gospel and come to know the truth. And we're told to buy the truth and sell it off. And we're told people. Sunsets Free is free indeed. And the new translation that mentions in this tenth verse it says. Rather it's in the ninth verse, I should say to the end. She might be filled with the full knowledge of His will in all wisdom and spiritual understanding, so as to walk writhedly of the Lord unto all well pleasing, bearing fruit in every good work, and growing. Her brother mentioned by the true knowledge of God how often when souls are saved by immediately they think they should do something for the Lord, and without turning to the Word. They're actually cast upon their own thoughts, even told to go to the Church of their choice. Then they often get in some place where they never get the true knowledge of God or of his truth. And they set to work and are doing things without following the instructions of God's word. And I believe this is a very important thing. We don't grow without the true knowledge of God. We grow by the true knowledge of God. And God's desire for his own is that there should be full growth. He doesn't want us just to stop at knowing we are saved. He desires with every one of us that we would, as Ephesians force as that we may grow up. Unto the measure of the stature of the fullness of trace. And I believe this is so blessed because many, many souls start out in real earnest desire, desire that puts us to shame in their devotedness to the Lord. But it's not in the full knowledge of His will. It's not in that direction that they would get if they would only turn to the word, or if they would seek a scriptural way of gathering and then their service would become an intelligent service, then their service would be. And that's what one was mentioning about.

Sincere or the mental milk of the bird. How lovely it is to see a young believer. He found in the word of God the way of salvation. He rests upon some verse in scripture to say, I know I'm saved. And then instead of going on from that point he thinks he has to follow some circular or something that he's read as to how he's to serve the Lord. How lovely it is when you see those same ones who learn the way of salvation from God's word, start searching now. How does God want us to gather? What is his pattern for service? How does he desire me to walk as a

Christian? And when we get that from the Word, then we grow by the true knowledge of God. And this was the desire of the apostle for these Colossians, and he is showing them how that they are complete. In Him we haven't got incomplete directions. We've got complete directions, and we have power necessary to walk in them. Well, may the Lord grant that each one of us might search the Word more and desire to walk. Well pleasing to the Lord in all things. And it's important to realize that God has given us the 66 books of the Bible in order that we might have the true knowledge of God. You know, it's it's remarkable when you think about it, that when we have so much. In the word, and actually, as far as telling us how we could go to heaven, why we wouldn't need all of the 66 books of the Bible. That God could have put that in a very brief format, but in order to make Himself known not only as salvation, but in all of his ways, his thoughts, purposes, counsel, his manners, so that the people of God would be truly acquainted with him. Sometimes we I've had persons ask me, do I do you know, brother, so and so. Well, I have to say in one sense, yes I do. I've met him, but I don't really know much about his ways or his thoughts, manners and. But it's only when you get really acquainted with that person. True knowledge of that person comes when you learn something of his thoughts, his ways and his manners. And I believe all of the word of God is calculated to furnish us with that, every bit of it. And if we read it, just as. History. Our nice little Bible stories to learn why we're going to miss that. I believe from Genesis all the way through Revelation, in some way God is conveying to us something of himself so that we would have the the true knowledge of God and this is really the way we grow. You know the knowledge of God is not native to man in the flesh. It's just it's just not there. And it it is only as we learn through the Word that we. We can increase in that the true knowledge of God, and that's real growth, I believe is. So that I would encourage young believers to read all the word of God. I can remember there was a time when I was tempted to Passover certain portions of the word in the Old Testament, genealogies and things like that, and it struck me one day that, well, it's all the word of God. And I certainly had to confess that I have read some of those portions in the Old Testament many times. And even today, if you were to ask me what does that mean, I might have to say, well, I really haven't. Got much out of that yet, But I'm going to continue reading the Lord willing to, because I find that there is something to learn of God in all of the books of the Bible and everything. And I would encourage one to read all the way through consecutively through the word of God so that we, we, we become familiar with the God in his ways. These were more noble than those in Thessalonica, in that they received the word of God with all readiness of mind, and 3rd the Scripture daily. Whether those things were so, I think that we have a volume in this very precious world.

Action with what you were saying about the genealogies, I I guess I'm the same as you that sometimes it's hard to read all those names. But one time I thought there must be a purpose in it. I'm going to read this particular chapter which came up and not just try and pronounce the name so much as see what the purpose that God has in it. And I learned something very special in that chapter. I don't remember just which chapter it was. Now I believe it was in Chronicles and that was the David named one of his sons Nathan. And as far as I could see, it was the one who was born. Shortly after Nathan had come and rebuked him. Well, you know, I thought that was a wonderful thing. I thought if somebody came to talk to me like Nathan talked to David, that I wouldn't be very excited to call one of my sons after him, probably want to forget the incident. But I thought that it was very nice that David had the grace to have so learned from what that faithful man of God said to him that he actually called one of his sons Nathan. So there is something to learn. Even in the genealogies we can see the grace of God working and little points like that were we see things where that grace was displayed in the lives of God's people. Wouldn't you say? That would be perhaps one of the reasons why we said of David that he was a man after his own heart. In other words, we see there that that's a feature. That was a feature in David that you might say endeared him to God, made him a man after God's heart. So in that we learned what what the Lord appreciates, He appreciates one who can receive a review and adjust his ways. Because David did, didn't he? Right away. He he justified God. He didn't make any excuses. When said thou art the man, he humbled himself. Well, we can learn through that what it is that is pleasing to the Lord, and it is pleasing to the Lord. We all make mistakes. And in connection with that, just recently, as I've been reading through the book of Second Samuel, I was impressed as never before, the many mistakes that David made in his life, how many mistakes, and how often he had to say that that what he did was wrong. But he was a man who justified God, and he he turned to God, and he humbled himself, and he adjusted matters. He didn't just try to cover them up and go on as if nothing happened. And he recognized that there were certain things that came up in his life, that it was the hand of God righteously. So Shem I cursed him, and he said, well, let him curse, because he recognized the hand of God in government. And so in these ways we see what's pleasing to the Lord. And we can, we can use that as instruction for us to remind both well pleasing to the Lord. Another thing that I like to suggest that it is well, when we reach somebody'd name in the Old Testament to get into the meaning of the names you know. Now let me give you one for one instance for insert in the 3030 chapter of Genesis. Now as to the meaning of name in the Old Testament, they have a meaning, don't they? Here we have and verse 27 with a 3030 second chapter of a Genesis that. He said unto him, What is thy name? And he said, Jacob. And he said, thy name shall be called no more Jacob but Israel for his Prince, that thou hast probably begun, and with men, and has prevailed. Here we have the meaning of the name, don't we? And so it is true. I don't be the Old Testament. I have find out that there is a very significant meaning as to the name of these people. I don't want to disagree with anything that's been said, and I trust what I say now will not be construed that way. I fully agree with what's been said, but I do believe that the force of verses 9 and 10 is the entering in. Let's read them again. For this 'cause we also since the day we heard it. What is it? I believe it's referred to verse 4. Since the since we heard of your faith in Christ Jesus and the love which you have to all the Saints, in fact Mr. Darby renders it from the day we heard of your faith and love do not cease to pray for you. Here's the burden of the of the apostles prayer, and to desire that she might be filled with the full knowledge of his will in all wisdom and spiritual understanding that she might walk worthy of the Lord unto all pleasing.

Being fruitful in every good work and increasing by the true knowledge of God and then our brother read earlier. Verse two of chapter 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, verse three in which are hid all the treasures of wisdom and knowledge, believe the burden of Pauls prayer is that we're committed to the Apostle Paul to bring out that he was given to complete the word of God and to fill it full. And it has to do, especially though everything that's been said is very true. In reading all the word of God. But I believe here we have the burden of his prayers to enter in. To those things which? Build full the complete. Revelation that God had to give to us, and it's our portion, that which we are to enter into now, and the power of the Spirit, the truth of the mystery, Christ and the Church, and especially Christ in you here in Colossians, the hope of glory. So it's really entering into that which contains all of God's wisdom, all of God's thoughts in the power of the Spirit. What is our portion in Christ risen and glorified? Union with Him by the Spirit, Christ being in us as life and all these wondrous truths. I believe that's the real burden of his prayer and it's that's where the full knowledge of his will comes in. How many today who are Christians have not entered into the thoughts of God? And we can look into our own hearts as to this and really entered into what is a Christian? Are we down here to set the world straight? Are we here to improve the world? Are we here to? Make this a better place to live in. He brings before us here that our hope is reserved in heaven. We are heavenly people. In the third chapter, if you then be risen with Christ, seek those things which are above where Christ sitteth at the right hand of God. Set your mind on things above, for ye have died, you're dead, and your life is

hid with Christ and God. I believe it's entering into these things which which are really Christianity. The burden of his prayer and that we enter into by the power of the Spirit of God. Let's illustrate that with the Exodus. Remember when God called Moses? He told him that he was not known to Abraham as Jehovah, but as God Almighty. But he made himself known in a new and more old way to Moses. And who it is that God throughout? The history of man has made known of himself. Partial revelation. And man entered into a relationship to God that was according to the revelation given. Now we who have come to know Him in Christ Jesus. Have come to know him as man can know God to the fullest possible extent, and this is what is, I believe, the true knowledge of God is to enter into that which has been brought down to us in Christ. And if we were, for instance, try to know God the way Abraham knew him the way Moses knew him, that is not Christian position. Not that God has stopped to be the God Almighty, that God is no longer the Jehovah he is, but we know him much more intimately, much more fully. He has come out to the fullest possible, extend and reveal himself fully, and we have consequently been brought into a relationship. As no St. ever knew it at any other time in the Old Testament. And now we have that position in Christ. And this is so important, beloved, because how do I know how to conduct myself properly as a Christian if I don't know the relationship that I have to God?

All my responsibilities, flaws from that relationship into which I have been brought in. Christ. Only then I really know what is consistent for me. And God has revealed himself. And we can come to know him by looking at the Lord Jesus Christ. Yes, I believe that's very important that we see the difference, that God has been made known if you turn to John chapter 18 and the 36 verse. Jesus answered, My Kingdom is not of this world. If my Kingdom were of this world, then would my servants fight that I should not be delivered to the Jews but now, and the emphasis is on now. But now is my Kingdom not from hence. Now if you go over to Revelation Chapter 11, you would find there's a day coming when the kingdoms of this world will become the kingdoms of our Lord and of His Christ. There is going to be a time when the Lord Jesus takes the kingdoms of this world. They all rightfully belong to Him, But here, being rejected and about to go to the cross, he shows that there's a change now. His Kingdom is not of this world and what we have in our chapter, that we are a heavenly people and we'll never know properly how to conduct ourselves unless we know what is going on. Now. It isn't that the truth of the Old Testament has in any way ceased or changed and we find. A reconciliation, so to speak, of those things. If you turn to second Peter, chapter one. Some of these Jews thought, well, has the whole thought of the Kingdom then been set aside and given up? Oh no, says Peter. We saw a preview of the Kingdom when we were on the Mount of Transfiguration. But he says we will never rightly understand the scope of Scripture unless we see it in associate, unless we see it in association with the whole revelation of the mind of God. And that is what we get in Christianity. But just to add 1 little thing which I think is important and that is that the moral ways of God do not change with dispensations. And so we can learn a great deal from these Old Testament things as we learn the moral ways of God. It was just as wrong to lie in the Old Testament as it is to lie in the New Testament, all those things that have to do with the moral ways of God. God's moral character is exactly the same in Christianity, but he is dealing in a different way, and we stand in a different relationship. And so we need to understand that in order to rightly divide the word of truth. And so I believe it's very important. But I have seen those who have set aside the Old Testament and they have lost a great deal in the understanding of the moral ways of God because it is much more about that side of things in the Old Testament than we find in the news. And those things are very important for us because just as those ways with David and the government of God and all those things that is for us whatsoever things were written before time were written for our learning. That we, through patience and comfort of the scriptures, might have hope. So let's take the word in its entirety. See the scope of scripture, learn from these moral lessons, and learn how to put things together. And so it will be proper in the coming day for the godly ones to associate themselves when the Lord comes out of heaven on the White Horse. And then Israel will again follow him, and it says he'll go forth and lead them in battle against their enemies. But now we're a heavenly people. We're just ambassadors in His absence. Well, how precious that God has made these things known to us, so that there is this understanding of his ways. And we'll never properly understand the scope of Scripture unless we understand the truth of the Church. Because the truth of the Church reveals to us what is our present position, and so in this our head all the treasures of wisdom and knowledge. Understanding this opens up the Old Testament, helps us to understand our position, helps us to see how everything is finally going to be put together. When, as Ephesians One and 10 says, for that's the, shall I say, the key verse, It says that in the dispensation of the fullness of time.

He might gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him. I believe that's very important, brother, because we have that right in this chapter or a verse, I believe that goes along with that when. He speaks in the. In verse 25 at the end of the verse. Speak to this dispensation of God, which is given to me for you to fulfill or to complete. Fill up the word of God, and it would be a misuse of dispensational truth. To to set aside the moral value of the Old Testament because we have greater light in Christianity and a higher position and a greater revelation of God that the I think it's very important to see that the position we occupy. Is as having the whole revealed mind of God and all scripture is profitable. And it says, Paul says in First Corinthians 10, upon the whom the ends of the world are come. We have all of the accumulated life that God has given to man. We have the highest in Christianity, and that's what we have here in Colossians, you might say we reach the topmost point in in Christianity and the revelation of the mystery. But at the same time, it would be a great loss to read the Old Testament. Only in regard to Israel and only in regard to Dispensational aspects. And only in regard to the fact that they stand in a different relationship to God than we, if we if we do not see that God is making Himself known as to His ways. You see, the word of God is is wonderfully complete, and not only gives us the height of our standing and position, and brings us into all of the fullness of the revelation of God, now made known in Christ and His work. But it also gives us to learn something of his manners and his ways, and I believe it's important to see that that the. The Old Testament should be, should not be taken up strictly dispensationally as being something we might say, well, that's all passed and that had to do with Israel, and that has to do with the future. When they're restored to the Kingdom and things of that nature, all scripture is profitable. I recently had occasion to to read a book called Which Bible And What It Is. It's it's a defense of the King James Translation. It's quite a good book. I don't agree with everything in it, but many things I certainly do. And there was a man referred to an amazing man, Robert **** Wilson, I believe his name was. He lived in the last century, I believe. He devoted his entire life, his entire life, to the study of the Old Testament. And at the beginning of his life, he looked at his ancestry and he said, well, I believe I'll live to about. 7075 years old, and he divided his life into 3 equal stages, phases, so many years into thirds. And he wrote at the end of his life that the Lord allowed him to accomplish what he had set out to do. And I unfortunately I can't recall what those three things were. But he knew all of the languages of the Old Testament, He knew called Ian, and he knew all of these. Languages that deal with the Old Testament scriptures and related countries around there. Well, one of the things that he says in his writings that convinced him of the authenticity and the accuracy of the Word of God, the Old Testament, was the genealogical accounts that we were talking about a little bit ago, that we are, many of us, inclined to pass over. But he found that the word of God, the scriptures, with very, very few exceptions, was the only reliable historic source of the the names of the kings and the ones that lived in these various countries. Roundabout. This has been proven by archaeological finds and the what he pointed out was that the histories that are kept.

By just natural histories are all in error. They don't even spell the names right. And one of the reasons I'm bringing this out is here was a man that spent his entire life in the study of the Old Testament, and at the end of it, he said. One thing I can attest to all of you is that we do have. The reliable word of God. It would have been utterly impossible for man, and he had not been inspired of God, to have written down and kept these records. As accurately and precisely and perfectly as we have it in the word of God. Well, I'm not able, and I imagine most of us are in the same situation, to enter into that fully. But how good it is to hear of one that has made a study spent his whole life. He knew over 38 foreign languages, and one of the things he said is if I don't know a language, I will learn it. He set out in his path that none of his teachers could teach him, could tell him anything that he wasn't able himself to research while he was an extraordinary person, and I enjoyed reading about him and was awe at the the scholarship of the man and the the testimony that he gives us. That we have the Old Testament, which has been such an attack, which has been attacked so by the higher critics. Daniel and Genesis, the account and how they would ridicule these Old Testament scriptures that they're not authentic. They were written at times where after the events took place and all this kind of thing. I just bring this out, the one that looked into it and that knew far more than all the higher critics and could challenge them in all their statements came out and said we have indeed the word of God. So. And he he used as one of his strongest points of convincing himself where the genealogies that we are so prone to read over and not even read sometimes. So everything is is profitable, isn't it? May I add to this your brother, this dear man. In the address. Students. He spoke to them instead. I do commend to you and enjoy myself still. Jesus loves me. This I know for the Bible tells me so when I read that economy broke me down. It's simple to follow that we also love. Remember that I have enjoyed this verse 11 That is very precious indeed. We were speaking about Father and I believe to have power, but here we find strength of the Almighty according to His glorious power to appoint us, oh beloved people of God. I need this for myself and to all patient and long-suffering with joyfulness. And what an example we have in the person of the Lord Jesus. Think of a Hebrew chapter one when he says here. Verse nine, chapter One, Thou hast long righteousness and hated iniquity. Therefore God, even thy God, had anointed with the oil of gladness above all thy fellows, and all to the suffering of the Lord Jesus that went through his pathways. He had the oil of gladness above his fellow creature, and then of chapter 12 Days, who for the joy of the said before him endure to the cross. Despise and the shame and sit down at the right hand of God, Oh beloved people of God, this is wonderful. This glorious Father to give us endurance. Because we are Christian, a soldier of the Lord Jesus. We are called to go through a path of suffering, and here we have that He can strengthen us with us with glorious power, and to all patients with long-suffering and with joyfulness. I cover that for myself, beloved. In the Old Testament, they always look for the establishment of the Kingdom and the blessing of the nation here upon earth.

And so that was their desire. And even when the Lord was here, we know how the disciples said, Wilt thou at this time restore the Kingdom to Israel? But it's very important, I think, for us to realize the true meaning of this verse. We find a group called the Moral Majority, and it's not to be patient and wait until Christ has his rightful place, but rather to try and do something to set things right now. We find John in the Isle of Patmos, for he says companions in tribulation and in the Kingdom and patience of Jesus Christ. In a certain sense, brethren, we are called upon the fight, what might be called a losing battle, and that is we don't expect to see things set right in the absence of the Lord. We contend and go on and telling out the truth, but the end of the dispensation will be characterized by weakness. We will not see the Kingdom established while we're here, but what is our position? We have strength. We have power to go on in endurance, in the truth that God has given to us, and as it tells us in Second Thessalonians, First Thessalonians. Rather the Lord direct your hearts into the love of God and into the patient waiting for Christ or the patience of the Christ and what is enjoyed that thought, because that is really. The character were not to be impatient as we see things getting worse. As we see this period sometimes called the silence of God, we see not get all things put under him. But the Lord Jesus is waiting for the time when he will have his bride. He's waiting more anxiously than we are, brethren and our place is to have this kind of patience. Things are going to get worse in this world. We have nothing to do with setting it right, and our character displayed as true Christians is to have this might to go on with endurance. Holding to the truth. Holding to that blessed prospect before us, living daily in the enjoyment of it, and yet content to wait God's time, we see a blessed example of it with the Lord Jesus. Say not for him. All the kingdoms of the world and the glory of them, they're going to be his. He's going to have them. But he wouldn't accept it from Satan. He was content to wait the Father's time. And so we need this verse, and then, as the verses that follow shall. How much we have to be thankful for. But we already possess our possessions, our spiritual ones. But let's remember that we have nothing to do with setting this world right. Our place is to wait for the one and the only one who can set it right. And we have the power to go on without endurance. It's very easy to get discouraged. Things are getting worse in the world and the conditions even among the Church of God and among the gatherings, we see weakness coming in. May we have this patience as it says here, patience and long-suffering with joyfulness. We have a blessed hope for just telling the other day about a little incident that I heard happen in a certain place. They had had a number of care meetings and. There was a matter before the assembly that was very depressing, and as they walked out one night, one of the brothers said to the other, oh, where is this all going to end? He said at the coming of the Lord. And so it is, brethren. That's our hope. We're not going to see things set right here. We need that kind of patience. Young and old. We need it. Let's go on with joyfulness. We've got a blessed hope, but we know that the time for setting things right is later on. And our blessed Lord. Said everything right, he'll present the church without spot or wrinkle or any such thing. And he will take the kingdoms of this world. But in his father's time he waits that impatient. Let us be the same. That what we have in Revelation one verse 9. We find that John speaks of the same thing he says. Your brother and fellow partaker in the tribulation and Kingdom and patience in Jesus. And also in chapter. Free to the church in Philadelphia. He seeks of. How is the question the 10th? First, Yes, because thou has kept the word of my patient. But we have fellowship with the patient waiting of the Lord Jesus. That is the desire that he would speak to see accomplished in US.

I have enjoyed these three hats that we have in verse 1112. And 13 three had, That is present tense. First of all, that he had made us meet. Are fit to be partakers of the inheritance of the Saints in life. What a wonderful thing that is. He had this like piper his papers, and he's going to do it. And so he said that he had meters to be partakers of the inheritance of the Saints and light. And then he said he had done something else, delivered us from the power of darkness, and then another one, and had translated us into the Kingdom of his dear son. And then he gives us the basis of all our blessings in whom we have redemption through His blood. That's always on the base of the precious blood of Christ, isn't he that we possess every blessing that we have. So here we have the three hand. May those be to be partakers of the inheritance of the Saints in the Saints in life have. It's not something that is going to take place. Has taken place already delivered us from the power of diagonals and had translators us into the Kingdom of his dear son, Prince of Acts, Chapter 26, for a verse in connection with the message that the Apostle Paul had from the Lord Jesus himself from glory. I think that is the same, the same significance in the message that he gave to proclaim chapter 26 of the book of Acts. Let me see what it says. As very precious indeed. Verse 17. The 26th chapter of the book of Acts and verse 17, saying deliberately from the people and from the Gentiles, And to whom though I send thee Well, now this is the gospel, the message that he gave them to open their eyes and to train them from darkness to light, and from the power of Satan and to God, and that they might receive forgiveness of sin and an inheritance among them which are sanctified by their works. Is that what says it by faith? That

isn't me. There was a message, and I believe that was the the experience of the Apostle Paul when he was delivered from the power of Saints and translated into the glory of that blessed Savior that he saw. And he went forth with the gospel, proclaiming the forgiveness of sin and the inheritance among those who are sanctified by faith. That is in me, in the blessed person of the Lord Jesus. I wanted that verse 11, I believe. I'm not sure, but I believe Mr. Darby gives the translation. Does he not according to the power of his glory? Rather than the thought of his glorious power, it's the power of his glory. So that it. The I believe it's in connection with what's been said that the. When we see the glory of the Lord Jesus, it's not. It's not being carried out now, that is for his world is concerned, but it's it's that glory that we look up, even as Steven saw the glory of God in Jesus right hand of God. Mr. Darby translated that way the might of his glory has said the might of his glory. Bringing before us his glory, isn't it His glory on eyes as the glorified man. And that's what if we really if that is working in our souls, then it will produce this long-suffering and this patient. It's when, no doubt, when the people of God lose sight of that glory and look and get occupied with earthly things that they began to try to set things right down here. But if you have your if the glory is before us, why the might of that glory will? Produce this. Condition, I believe, and also I'd like to point out, as in verse 13, who hath delivered us from the power there? The word is properly authority. It doesn't refer to might or strength, but authority. It means that we've been delivered from from the authority of darkness. We're no longer under that rule. We're no longer in that Kingdom, as it were, but now we're brought under an entirely new rule.

Things and it's the Kingdom of the Son of his love and what characterizes the authority you might say in the Kingdom. Of the son of his love. What characterizes it is love. In other words, it's a it's authority exercise and love, not arbitrary authority. It's not an authority that is. You might say abstracted from the individual and just arbitrary, but it's it is a Kingdom. We've been brought into a Kingdom. And there is authority there, but it's characterized by love, Kingdom of the Son of his love. The children of Israel were in Egypt. They were under the authority of Pharaoh. And I sometimes thought that when they crossed the Red Sea, the parents could say now to their children and to everyone. We're no longer under the authority of Pharaoh. We're now under a new authority. That's what it means about bringing up our children and the nurture and admonition of the Lord. What a privilege to bring up our children under that authority and that authority, as you said, exercising love. Or it's the Kingdom of the Son of his love. God our Father finds all his delight in his blessed Son. He's the Son of his love. That's the position in which we have been brought. And so it's a very blessed privilege to bring up our children as under that authority. Now, of course, God has to work in their hearts so that they would be saved, but as parents, that's what we seek to do. And so that the whole home is run under a new authority and it's running love. That's the only proper way that we should bring up our children, and that's the position in which we stand. Only we stand in it as true children of God if we know the Lord is our Savior. I might just mention here that in the 18 in the 14 first in the new translation that leaves out through His blood, and some have found fault with the new translation because of this, but Mr. Darby sought to search out the old. Manuscripts. And while this is properly given in Ephesians chapter one. It says there we have redemption through His blood here, as I said before, and I think it's blessed to see it. The emphasis is on the person who did it. Now the blood is properly brought in in the 20th verse, having made peace with the blood of His cross. There's no minimizing of the blood, but there is the person who did it, and that's very blessing those. And I had a debt I couldn't pay and someone says, well, who's going to pay the debt? And I mentioned the name of some person whose wealth is unlimited. Always say that person is going to pay your debt. Why you are greatly favored that he would think of paying your debt. Well, that's the the blessed part to me of this. The very Son of God's love is the one in whom I have redemption now. It was through his blood. But God emphasizes the person. He says I wanted to know the heart of that person, and that person was the one who did that work for your blessing. I say this because. Some have thought, well, why is it that it's omitted? It's no slight upon the blood. It's rather the thought that I don't believe it is properly in the original language, but rather it's in Ephesians, where it's the thought of Christ, Love to the church he gave himself, He shed his blood. But here we're looking up to the person who did that glorious work, and that very person has brought us into this wonderful place of association to be able to call God our Father. To know that. The word of the new translation is the sharing of the Saints in light. We're going to share all that that is the fruit of his toil and victory. We're going to be in that wonderful place of association with him and it's already ours to enjoy by faith. And now we need patience as we wait the time when there will be the open display we see. Not yet all things put under him, but we see Jesus crowned with glory and honor, and we're fit to enjoy this now. Yes, no doubt in all of its fullness. But I thought of that expression of Mr. Darby's hymn many times when he speaks about there no stranger God shall meet thee stranger thou in courts above. That is, we will be in a in a new place, but it it will not be a new God. It will not We will be enjoying the things that we are unable to enjoy. Now sometimes we are inclined to think that it's only when the Lord comes it will be fit to be partake of sheriff. But even now we are, we're made fit now to be.

Fellow partakers of the Saints and the light.

Des Moines Conference: 1983, Colossians 1:12-17

Reading

Colossians Chapter One. Verse 12. Giving thanks unto the Father which has made us meet to be partakers of the inheritance of the Saints in light. Who has delivered us from the power of darkness, and has translated us into the Kingdom of His dear Son. And when we have redemption through His blood, even the forgiveness of sins. What was the image of the invisible God, the first born of every creature? For by him are 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 are created by him and for him. And he is before all things, and by him all things can sit. And he is the head of the body, the Church, who is the beginning, the first born from the dead. That in all things he might have the preeminence. For it plays the Father that in him should all fullness dwell, and have he made peace with 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. And you there were sometimes alienated and enemies in your minds by wicked works. Yet now had they reconciled in the body of His flesh through death, to present you wholly and unblameable and unreprovable in his sight. If you continue in the faith, grounded and settled, and be not moved away from the hope of the gospel which you have heard, and which was preached to every creature which is under heaven for a while, Paul, and made a minister. Who now rejoice in my sufferings for you. And Philip, that we just behind of the afflictions of Christ in my flesh, for his body's sake, which is the Church. For have I made a minister according to the dispensation of God, which is given to me for you to fulfill the word of God. Even the mystery which has been hid from ages and from generations, but now has made manifest to his Saints, to whom God will make known what is the riches of the glory of this mystery among the Gentiles? Which is Christ in you, the hope of glory, whom we preach. Warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. For unto I also labor striving according to his working, which worketh in me mightily. The one

in whom we have all these blessings, the glory of his person, is brought before us his headship in creation, and his headship as to the body, the Church, this is what is brought out in these verses here. And this expression image just to mention it, who is the image of the invisible God? He turned back to Genesis chapter one and verse 26. And God said, Let us make man in our image after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over everything. So God created man in his own image. In the image of God created him, male and female created he them. The thought of image doesn't bring in the thought of physical likeness. The thought is representative. An image is a representation of a person. And man was placed at the head of God's creation to represent God. The whole creation was placed under him and He was the head. We know how sin came in and He failed. He's still ahead of creation but in a fallen state. But there was this Blessed One who came into the world. And God begins over again. I just mentioned this because this verse has been used to teach that Christ had a beginning, the first born of every creature. But that isn't the thought at all. The thought is that the Lord Jesus, the one who is the image of the invisible God, the true representation of God, the one who could say either has seen me, has seen the Father. Why He is the one who came down. And now He takes His place at the head of new creation. He comes into this creation, but He is not. Like you or I. We came into the creation after it had all been made. But He's the one who made it all. Now He takes his place, and it's the head of a new creation, a scene of things that can never be spoiled by sin. The first man as we saved, placed in that position. He brought in sin, and He brought in ruin.

So God becomes a man, and the person of his Son takes his place at the head, and everything is going to be set right and according to the mind and purpose of God, but the head of it, according to God's plan, is going to be a man. But that man, God himself, one in whom all the fullness of the Godhead is pleased to dwell. It's a beautiful thing that has really opened up to us in this passage here. And I just mentioned that one point about the first born. Or, as we have in Revelation chapter 3, the beginning of the creation of God is no thought that the Lord had a beginning, He did not. But when He became a man, He took His place here in the creation, and He's the head at the beginning of an entirely new thing. It was all spoiled under the first man, but the second man the last Adam, the Lord from heaven. Is going to bring about all according to the mind and character of God. I think it's important to see that that we have here the Lord. We have the greatness of the sun, the greatness of the Lord Jesus. But he's presented here as in manhood when He came into this world, so that these expressions that follow even from verse 14, in whom we have redemption, the person is brought before us as the one of what he accomplished when He came into this world. Things that follow and we see that this one who who came. The greatness of this this person that he was. Great enough that all of the fullness could dwell in Him. I was thinking of Solomon when the dedication of the temple he says and speaking to God, that the heavens and the heaven of heavens cannot contain Thee. How much less this house? But here is one a man who is great enough to contain all the full In other words, the heaven and the heaven of heaven couldn't contain the fullness, but the fullness was pleased to dwell in him As a man. It's the greatness of the one. He is presented here in manhood, but it's the greatness of that person who is who is here is what is emphasized, and no doubt the object of the Spirit of God. Using Paul to write like this was to impress upon the. Minds and hearts. Affections of those Colossians as to the greatness of this one with whom they are now linked as their head. So that as they're impressed with the greatness of this person and the great work that he's accomplished, how this would wean them away from any other source that they might be tempted to look to for direction or help. Everything is found in in this one. It's in manhood, that is, we don't have the Lord presented here. As in the form of God before incarnation, but it's when he comes into this world. But it's the greatness of that one who has come should be not also a state brethren, that when he come as a man. That he is really alone. There is no union with Christ apart from redemption. Unless the kernel of wheat fall into the ground and die in, abide us alone. I hope I'm correct here, and certainly you should correct it if it isn't. But I thought that he is the head of the new creation in resurrection when it says here that He is the first born of all creation. That shows that when he comes as a man into his own creation of necessity. Because he is the Creator, he has to have the place of feminine, but there is no union with him, but as the one that is the first born from among the dead, he is the head of the body, the church, and 1St Corinthians 15. Seems to refer to that new relationship and union of life that now exists with him, the one who has gone through death.

And come forth triumphantly in resurrection. And he is a life giving spirit. We see that in John chapter 20. So what a wonderful truth that is that the first born in scripture many times. I shouldn't say many times, but we see that more than one is used for the air. It's used for the one who is in the exalted place like Salomon I'm sure is 1, isn't it? He is the first born now David head out of son. But the first point does not mean, in scriptural terms, the bond that is first born. But the one that has the place of exaltation and glory, and that is the way the Lord is presented here He according to time came way after Adam, but because of all that he is in his glorious person of necessity he had to have the faith of the first born. It's very blessed to know it as a beloved people of God, the two headship of Christ in creation and also against the first born in the middle of 18 verse from among the dead. And in that way he's the head of the new creation. But you know, dear people of God, I have enjoyed the toad, when we think the glory of the person of the Lord Jesus, the pipeline of all creation, and you know to send to the truth that he is God, eternal, the Creator, not only that he is God, but that is eternal, the Son. Although here we have here manifested in human form, which has nothing to do with generation, but it's the fact that it is eternal of the Son with God. Let's thank you Aquaria, just to encourage your heart in connection with those that deny the eternal sonship of Christ. Let's go into a verse shift into verse in 17 chapter of John, and then I'll go back to the subject. Just a few minutes. Whatever you have in the 17th chapter of the Gospel of John, something that is very precious indeed in connection with the eternal sonship of the Lord Jesus, the eternal sonship of the Lord Jesus in first chapter 17 and verse 5 is what it says. And no offers are glorified down me with thine own self, with the glory which I have thee before the world was. This is the eternal Son of God. Although he became a man, a perfect man, and in the person of the Lord Jesus will of the people of God, we have united the two nature, divine and human, together for all eternity, together for all eternity. But the Word of God gives us to distinguish His Deity, His eternal sonship, and humanity. They are to be distinguished, but they are together for all eternity, but now in order to confirm. The word of God this is special, that he is the first born of all creation and that he is not a creature based. All these precious truth that we have in verse 7/16/17 and connection that would have hectic shepherd theatre. For by him were all things created are in heaven. And that our inner, visible and invisible will they be throngs of dominions of principality or power, all dangerous were created by him and for him, and not to affirm yet most strong his deity in verse 17 says. And he is before all things, and all things subsist by him. That's that's the place that he took in the creation, as our brother said, and as our brother Johnson was speaking yesterday, when it speaks about the generation of Adam, it passes over, it passes over about Cain, and about Abel who had been put to death, and it says these are the generations it passes right to Seth. And so we see that he was given the place of the first born. And as her brother represent and mentioned, he represented Christ. And so it's a title that is given to the Lord. Coming. There's a verse, the Psalms that says I will make him my first born higher than the kings of the earth. So the Lord coming into the creation must have that place of glory. It's true, as our brother said, that it's only in resurrection that we can become associated with Him.

Because there must be the end of all that was associated with the first Adam and all that's our position now. And that's brought in here in the latter part of the chapter. And in the next chapter we see that it's the end of all that we were under the first buried with him by baptism into

death as a figure of that. And so association with him is only in resurrection, but just another little thing in connection with image we sing in a little hymn. Image in man's lowly guise of the invisible to mortal eyes as son of the bosom come from heaven above and so on. So the Lord Jesus was that in his blessed pathway here. And but if you turn it over to the third chapter now it's very very beautiful to see this in the 10th verse and have put on the Newman which is renewed in knowledge after the image of him that created him. And so now man was created in the image of God. He fell. He's in that place now, but in a fallen condition, so that he's still ahead of the race. He still held responsible because of the position that he occupies. And James speaks of this. There we use our tongue to bless God and to curse man who was made in the similitude of God. And so man is in that condition now, but in a fallen state. But who can really represent God here in this world? The Lord Jesus did it perfectly. Oh brethren, God has given to us the very life of Christ, so that the new man is renewed in knowledge after the image of him that created him. You and I belong to this new creation, were associated in life with Christ, and so that we possess his life. And so, as it was brought out yesterday as a result of this, now the manifestation of that life ought to be seen in us. People ought to see the life of Christ in us, as Second Corinthians 4 says, always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be a manifest in our mortal bodies. But in this position that we have here, this is unique, why we can manifest the life of Christ. We can never be what the Lord Jesus is, and we must never lose sight of this, the glory of his person. He is the Creator. It's not true of any believer that the fullness of the Godhead dwells in him. But he does possess a life in union with Christ so that he can display that character that Christ displayed here because we possess his life. But it's only because of redemption that this can be solved. But we must not lose sight of the fact that the Lord Jesus is God and we are not God, and even in all eternity. While we will be like Him morally and physically, he will occupy a place for all eternity that we will never occupy a lower associated with Him and identified with Him bound up in the same bundle of life. I think it's helpful to distinguish these things so that we have the truth as God puts it in His word. I notice the contrast between Genesis and what we have here in this verse 15. Adam was created in the image of God, but here the Lord Jesus is the very image like on he says in the 14th chapter E that has seen me have seen the Father. So there's quite a contrast, isn't he? Album was created in the image of God. Here we find one that is the image of God, but a different that is what, a country. But I think it's important too. We love it to stay that contrast between Adam and the Lord Jesus. When Adam was created, he became the head of this earthly creation. But when the Lord Jesus comes. Picture says here that he is the first born of all creation, and we find in Hebrews that when he brings the first Begotten into the world, he says that all God's angels worship Him. He is the head of all authority because of who he is, a much more exalted place than Adam ever had.

That's the place that our Lord Jesus has. Another precious person is disconnected from Hebrew. Hebrews chapter one and verse 3. Gabriel 1/3. Who, being the brightest of his glory and the expressed image of his person, and opposing all things by the word of his power, when he had by himself first our sin, sat down on the right hand with the magic to come high. The importance of his glory. I'd like to. Give a little more amplification. To what our brother Hazel had said. About the Lord Jesus being the first born. Now he referred to a verse in the Psalms. But he didn't tell us where it is, so I'd like to tell you where it is. It's Psalm 89 and it's very, very important. When we're talking about the Lord Jesus. Being the first born, we certainly want to know what that word means. So the Bible is its own dictionary. Somebody. Some of us are finding that out more and more that the Bible explains itself. The Bible is its own dictionary, and we can get help in one part of the Scripture to help us on another. So please notice Psalm 89 and we'll read the verse that our brother Hayhoe quoted. Psalm 89. And verse 27. Also, I will make him my first born. Higher than the kings of the earth. Well, now, who is that speaking about? Well. We'll find out in that same chapter if we notice in verse. 20 of that same chapter. I have found David my service and then if you notice in the end of the chapter, near the end. It talks again about David. So Psalm 89 is speaking about David and it speaks about him. It says I will make him my first born. Well, brethren, that shows us that the title First Born does not have relation to time, but rather it is a title of dignity and position. Now we want to get that very clear. First born in certain places of the scriptures does mean the one that's born 1St, and it is related to time in the case of the Israelites. At the Passover experience, in that case, the first born was the one born first. But when the Lord Jesus is spoken of as the first born, it is not related to time, but it's a title of position and dignity. And that's brought out in Psalm 89 because he says about David and you and I well know. That David was not the one first born in this world, but it says about him, I will make him my first born or give him that position of dignity and blessed position. So in our chapter in Colossians, when it speaks of the Lord Jesus as being the first born, that is a title of dignity and position and we love to give it to him. Now I would like to carry this just a little further because. I know there are younger Christians here that are running head on into people who deny. Of the deity of Christ. And I would like to say something, I think, where you'll find helpful. You and I well know that first. John 316. For God so loved the world that he gave his only. Begotten son. That whosoever believeth in him should not perish but have everlasting life. Well, now there you have another title of the Lord Jesus. He's called the only begotten Son. Well, there's another case of a title given to him that is not related to time. The Lord Jesus is the only begotten Son of God. That title only begotten refers to his dignity and his position.

He is the eternal Son of God, and in our chapter of Colossians it tells us that we are translated into the Kingdom of the Sun that he loves. Well, the title only Begotten does not refer to time, it is related to his dignified and exalted and unspeakably glorious position. Now I would like to show that to you. From the word of God. So please turn to Hebrews Chapter 11. As we said before, the Bible is its own dictionary. It explains itself, and that's why we read it again and again. Hebrews Chapter 11. We're going to see this word only begotten used in a position that proves to us that it is not always. A title of time. Hebrews 11. And verse 17. By faith, Abraham, when he was pride, offered up Isaac, and he that had received the promises, offered up his only begotten son. Now, brethren, the title in this verse only begotten. Not refer to time because Isaac was not the first Begotten of Abraham. Ishmael was the first Begotten of Abraham. But now in this chapter, Isaac is called the only Begotten. Why? Because it's a title of position and dignity. So I would like to just bring that before our dear young believers. We're talking today about the Lord Jesus, the eternal son of God. And some of these titles used about him are not. Related to time, he is the first born, He is the only begotten and these are titles of dignity and position is this program. The thought and the word first, though, is always the thought of the beginning of something. Lord Jesus was indeed the only begotten, and he was not from all eternity, but he's the first begotten from the dead and. My first born higher than the kings of the earth, brings in the thought of a beginning. And so everything was spoiled under the first man there had to be a new beginning, and the one who had no beginning, the one who is from all eternity, the one that was always in that relationship. Is the one who came in, and he is the beginning of all. It is according to the mind and character of God and connection with the new creation. And I think it's blessed to see that too, that this glorious person that we have been talking about takes his place in the creation. Then in resurrection, he takes that place, a pet ship, and there's a beginning of something entirely new, so that this first creation has been ruined by sin, but the only begotten, the one who had no beginning, as you said, the one who is the eternal Son. Now coming into the creation, he comes, and there's a beginning of something that is according to the mind and character of God, it's accomplished through redemption, but it's going to be brought about by this person. Well, I just mentioned this because as you say, the scripture is its own dictionary and there is a little different thought in connection with first Begotten and only Begotten. And these thoughts are clearly defined in the scripture, and it's the same glorious person who is the first Begotten from the dad who is the only Begotten. I like to read a couple more

verse in Hebrews Chapter 7, Hebrew chapter seven. I think that we have a gang brought before us in a very wonderful way. The eternal friendship of the sun is what it says here in connection with the best acidic he said verse two to whom also Abraham give a chance of all for his being by interpretation king of righteousness and after that also king of Solomon Salam which is king of peace.

Verse is very precious indeed. With our Father, without mother, without his Son, Heaven neither beginning some days nor end of life, but may life come to the Son of God. Abideth a priest continually, but you notice there the sense when he says without beginning of life. But may excuse me, I'd like to read again, without father, without mother, without dissent, have neither beginning of days nor end of life. What may the light come to serve God? Bless it, isn't he? Would you say brother, hey ho that? One reason why the thought of first Born is brought in in Colossians is that our Lord Jesus is looked at here as the head and we don't want to lose sight of that doing. And lest we forget, as we get going in the chapter I would like to point out something for. The benefit of other. Believers. The middle verse in this epistle. Is found in chapter 2 and verse 19. I wanted to say it yesterday but I didn't get a chance. Sometimes you find in one of the letters of the apostle Paul's. You'll find that the middle verse in the letter is the key. Now, I learned that from our brother Casey Brown in one of these conferences, and it was one of those good things I learned at a conference that I never forgot. So Colossians 2, verse 19 is the middle verse of the book. It talks about holding the head. And so we're talking about the Lord Jesus. And that's what this book is about. He's the head. And we don't want to lose sight of that, do we? He's the head. And the hero would do. Speaking of the first, forgotten at the beginning of a new thing, Second Corinthians 5 and verse 16 and 17. I want to make a comment on that. I'll read them. Therefore henceforth know we know man after the flesh, yet gay, though we have known Christ after the flesh, can now henceforth. Know him no more. Therefore, if any man be in Christ, he is a new creation. Old things are passed away. Vote all things are become new. In English spoke of. Well, when it says, though we have known Christ after the flesh, when the Lord Jesus came into this world, he said, I am not sent, but to the lost chief of the House of Israel. If we only knew him in that way, born of the seed of Abraham, of the tribe of Judah, what blessing would there be for us who are Gentiles about when the nation of Israel rejected him? By then the glory of the purpose that was in the mind of God from all eternity comes out. And we know the Lord Jesus now in resurrection the Lord said, And I accept the corn of wheat fallen to the ground, and die and abideth alone. But if it dieth, bringeth forth much fruit. And then he said, And I, if I be lifted up from the earth, will draw all men unto me. And that is, he had been sent to the lost sheep of the House of Israel. When those Gentiles came to Philip, and said, Sir, we would see Jesus. The Lord was really replying the only way this blessing can reach out to the Gentiles. That he must go into death. And when he went into death then, now the whole question of sin has been settled. God is glorified. The blessing is not going to be limited to Israel, it's going to reach out to all mankind. And so the Lord could stay in resurrection, go into all the world and put the gospel to every preacher. If he only knew the Lord Jesus in regard to his pathway here, why we would have to be like that Sarah Phoenician woman outside cutting some of the crumbs, but not really brought into this wonderful place. But we know him in a new way. We know him now in resurrection, as the head of new creation, and that's why he's the first born from the dead. And this 17th verse could be translated. Therefore, if any man be in Christ, there is a new creation That's really the proper ending it of the verse. There is a new creation. All things are passed away. Behold, all things are become new.

And so Christianity brings in all that was in those eternal purposes of God. That which was not declared until redemption was accomplished, And the Lord rose triumphant. And so I believe, not knowing the Lord after the flesh, has to do with his position here as man in connection with Israel. But now in resurrection, we know him in this new way, just as the Lord said to Mary, He'll tell my brethren I ascend unto my Father, and your Father, and to my God and your God. Mary would have held him here. She would have said, oh, the Messiah is risen for going to see the Kingdom. And the Lord said, pointed her up. And as it were said, it's a new thing. Now, Mary, you'll have to learn to know me in a new way, not as the one whom you expected to bring in the Kingdom for Israel, He will in a later day, but all how blessed to know Him as we have in this chapter, The head of all creation, the head of the body, the church. What a blessed revelation is brought out in resurrection. This is the way we know Him, and we're part of that new creation. But he, and he alone is unique in the position. In him dwells all the fullness of the Godhead bodily regard to the expressions that were were speaking about a few moments ago, the only Begotten first born. I would suggest that the only begotten is an expression that has reference to the what the sun is to the Father. But the first barn is what he is in relation to other things. But in regard to the Father, he's the only begotten, the object of the Father's love and the Son of His love. But when that one who is the the object of the Father's love comes into this creation. He comes into it as the first born and the reason is given and in verse versus 16 and 17. For by him were all things created. He is the creator. It's the greatness of the person when he comes. When he when he takes the place here in this creation, not a creature, but he takes a place here as a man in this creation he would he would be the first born because he is the creator. And I've noticed here that in Colossians, in contrast to what was read in Hebrews, where he says by whom he made the world's, here the kids, the creation is in regard to Thrones and dominions, principalities and powers. That is, the creation here is not viewed as in Hebrews, as the physical elements, but that he, he has control and he was the one. You might say you brought into being every moral element that would be forgotten. Everything emanates from him that is forsaken, that which was contrary to God. But Thrones of dominions and powers so that the Colossians. They, they, they, he's, he's building up to the fault. I believe that they have everything in Christ. Peter chapter three. I think we have a very precious verse in connection with these created beings. The last verse say who is going into heaven and is at the right hand of God. Angels and authorities, and power being based subject unto him. As the man now sitting at the right hand of God, the man Christ Jesus now because he is the creator of all these living creature now he says that angels and authority and power being made subject unto him. In verse 16 of Colossians one there are three prepositions used to describe his glory. And the first one it says for by him or in him in the power, which resides essentially in his person where all things created. That's the the word end in the Greek or in him in the power. Which resides in his person. And then at the end of the verse all things were created by him, That means through the instrumental means. He was the one that the creation came into being through him. It came into being in the power that was in his person. And then all things were created for him. It's for his delight and for his glory so.

It seems as though the Apostle, it draws upon every possible means that is available to him to bring out the greatness and the glory of this person. And he is before all things, and in the power of him all things consist of how these as we see it. Sometimes a translation will obscure some of these hidden glories that are there, and so it's in the power of his person. And by means of him, and for him all things. Have come into being how different this is from all the darkness of other religions that are in this world, The I think of the Eastern religions, how dark they are. Or here we have a Creator who is not part of the creation, but he is over the creation. He is the one in whose person the creation subsists the power that resides in Him. That power he commanded, and it was done. He spake, and it stood fast. He uttered the words, and this creation came into being. What a wondrous, glorious person we have in him and before him all things. He is before all things, and by him all things subsist. They exist, they are held together. He upholds all things by the word of his power. What a person and that person each of us beloved Saints can say. That person is my savior, my savior. How wonderful. The most glorious person in the universe. And we can say he came down to pick me up and to save the likes of me and to bring me into association with himself for all eternity. How blessed this Auntie,

bring us in our faces before the Lord. As we're We're on holy ground here, the shoes off the feet, as we're realizing we're in the presence of the glorious Son of God, who is the very expressed image of the invisible God. What a person we have before us. Shall we read that verse and shall in Psalm 33, please? Psalm 33 and verse 6. Psalm 33 and verse 6. By the Word of the Lord where the heavens made, and all the hosts of them by the breath of His life. And then at verse 9 for he speak and was done. He commanded and stood past. Now there is a man that wrote a book. Now that there was a great explosion in the beginning, and as to where the universe came unto being. But here we have the word of God. He say that he spoke. He doesn't say that there was an explosion. His focus is on verse 9 and it was done. He commanded and stood still in all these countless variants of the style that we have in the universe. Refining in Psalm 147 that he said he knows the numbers of them of this one that we are speaking this morning below the people of God and they are countless millions of them. I understand that that we have about 30 million nebulous in the universe and you know saving every one of the neighbors contains millions and billions of a star And this wondrous person that we are speaking this morning but our people of God is saying that he knows the numbers of them. And he names every one of them by name. This is the Lord Jesus, the glory of his person. Isn't any wonder that he says to Zacchaeus, Zacchaeus come down. He has the star in all his multitude name by name. This is the glorious person of the Lord Jesus below the people of God, over a savior. All the preciousness of the person of the Lord Jesus. Peter says he and to you that believe he is the preciousness. Would it help to explain that consistent we said that not only is he the Creator, but he's one that sustains all things. They have their continuing existence through him, said to Belshazzar the God in whose hands thy breath is, hast thou not glorified, and how little the man of the world today?

Realizes that God blows his breath in his hand. He could withdraw and he'd be in eternity. There is a theory that that God created the universe in the beginning and then he sort of retired from his creation. It's like if you take your watch and you wind it up and you get it going, you energize it with potential energy, and then you retire from it and it just runs on its own. That's not the truth of Scripture. Not only did he create the universe, but he upholds it by the word of his power. He sustains it every moment. Isn't that so? And he is not only the Creator, but he's the Upholder and the Sustainer of the universe. If he ceased to do that, his creation would. Dissolve. I don't know what to say, but it wouldn't be held together by the power that resides in his person. 1000 And Job, if God, I'm quoting from the new translation, If God thought only of himself, and gathered unto himself his breath and his spirit, all flesh would perish together, and man would return again to the dust. So that's the thought. He not only created it, but he upholds it. The very breath that we're drawing here, and this feeding is given of God, and everything in the whole creation is sustained by this one that we're Speaking of. What I think is so blessed it is that what is being brought before us is his relationship to us collectively. He is the head of the body, the church, or as we have an Ephesians he's had over all things to the church. So we not only can enjoy this thing individually, but oh how blessed collectively, how man has completely lost and ruined this because as we have mentioned about it's holding the head that is brought before us. This one is head of the body. Just think of man organizing his own churches and all that kind of thing. What a denial of what we're talking about. This one not only holds our breath as individuals and is concerned about everything in our individual life, but he is the one who is calling out of this world a bride for his son and gives us the privilege of recognizing him as the head of the body, the church recognizing what it is to be gathered as members of his body around himself to remember him. The function in the assembly as those who recognize that he's the head and that he's seeking the good of all the members, and through each one of the members he is nourishing the body for it's good. Oh, I think if we only got hold of this. So although it's true individually, the real purpose of this epistle is that these Colossians would enjoy this in a collective sense and that they would see that they were complete in him. They didn't need all man's wisdom and philosophy and those things. They had one who had all power, the Creator, the sustainer, the one who can do anything. And as our brother said, not only in the material universe, but angels and authorities and principalities are all made subject to him. Dylan couldn't do anything to Job unless God allowed him and God. God is the one who is in control, and Christ is the head of the body, the church. And so nothing happens to us, nothing rises up in our assemblies, brethren. But what he allows it, and the very one who allows it is able to find the answer for us. And to help us through the difficulty, give us instruction in His word to give us the wisdom. I think we need to think of it not only the individual sense but the collective sense to he is the head of the body, the church. What a blessing provision has been made for his church. Around a 33rd or 4th. Thank you. Yeah.

It's in 3414 and 15. Thank you. Maybe it's. I'll just read it as it is in the new translation, Job 34 verse 14. If he only thought of himself, and gathered unto him his spirit and his breath, all flesh would expire together, and man would return to the dust. I like to say, President, that among the evil teaching that you find in Christendom 2 Things that are very captive, very important is that those that deny either the perfect humanity. Or the deity of the Lord Jesus. You will find that they are wrong even in the case of his voice in the cross and those that deny the perfect work that he has done at the cross, you can reassure that they deny even the glory of his person. Again, I say whether be his deity or whether it be his humanity, I find that these two evil got together all the time. Isn't it so, brother? I think that the it's what her brother said about the head is the important point here. While it's we can rejoice, we we can enjoy the fact that this one who suffered for us on the cross was the is the creator and sustainer of the universe. But really the passage, the way that it's brought in here is to enhance the Lord Jesus. And the affections of the Saints as the head. It's not so much that he died for us. But it's the one that we can draw from at the present time, as our brother said, it has especially in view, I believe of the assembly going on together and we don't have to go outside of Christ for anything. And we're not just talking about a physical supplies. Sometimes when we think about the Lord providing, we think of the Lord providing what we need to eat and to wear and a house and all of that, well, these are wonderful mercies. It's true, and the Lord provides that, but the? Here with the Colossians, there was a danger on their part of still having, as it were, men's persons and admiration, having some respect for the intelligence of man and the ability of man. Because actually, when we get down to it, man is a very capable being and the mind of man is very active and a wonderful thing. But what he's presenting to them is the the greatness of the head. Their head is Christ, and it's the how great He is so that they are not. They are not inclined to to go outside of Christ, and all that He provides for his Saints and his people has set forth in the precious words They do not. They are not inclined to go outside of that or to listen to man. I believe this is important because sometimes when things arise among the Saints and their differences of judgment. We find that at the bottom of these differences of judgment. Often is because some have been influenced by the writings of man. Maybe philosophical thought and the the currents of the day, that is the current thinking of the day. But if our if our thoughts are derived from the head and our. Understanding is from him, then it'll be different, but I'd like to say this in regard to the head. The I think the Apostle Paul is seeking to establish Christ as head not just in in the way of intelligence, but in the way of affection. That is, if there's real affection and there's a real admiration, so to speak, if you can use that word of Christ's head, then you would not look to any other. In fact, you would find any other source of moral or spiritual. Thinking repulsive. Anything that comes from man in the moral and spiritual line of things, you would find it propulsive and you wouldn't even wouldn't even give it a second thought because you the you so desire what the heads of mind. And he's great enough we don't have to go out. There's nothing you'll never find anything, young people. And that comes out of the mind of man that will bring you into the enjoyment of Christ and of God and the knowledge of God.

It's all going to come out of out of God himself. And we know here we have here God the Son brought before us. That's where it's going to come from. I like this first verse in the 18 verse and the first part of the verse that we just been mistaken when he says that he is the head of the body to change And beloved people of God. When I go to Italy, you can imagine what things I have to face in connection with the Mario of the headship of Christ in the assembly and this way that he has been of a tremendous help to me. To make them to realize that the Lord Jesus never has delegated that power of being the head of the Church to 1 to none else, but he remains the head of the Church. He never delegate, nor never will delegate that power to no one else. He is the head of the body, the Church, the assembly. Connection with what our brother was saying. I think it's very important too, that. In moral and spiritual matters, that is indeed a very intelligent being. And when God created him, he gave him dominion over the fish of the sea and over the fowl of the air and over everything that walked upon the earth. He actually put him in control of those 3 spheres as the head of things under under God. And it's marvelous what man and his wisdom and natural things has developed. Perhaps I could pass on, for the sake of parents, what my father used to say to us when we went to school. He said whenever they teach you about those natural subjects, he said, they may know a great deal more about them than I do, but whenever they teach you anything about moral or spiritual things, unless the wisdom comes to the fruit of God, it will be absolute folly. Now I believe we need to distinguish this when we say that the wisdom of man is foolishness with God. We don't mean that they don't know how to make automobiles, that they don't know how to make a great many things. God has given them that wisdom, and Satan doesn't interfere with that, because that only promotes his purposes in many instances to use that wisdom. But he is going to do everything he can to overthrow things in the moral and spiritual sphere. Now that is that we should have those standards that God has established in His word for our moral conduct. That we should know what the Church is, what our conduct should be as those who believe in the Lord Jesus. We're not going to get that from the wisdom of pen. We're not going to be able to face the problems that arise in our assemblies and in our personal lives by the wisdom of man. And no matter how wise they may be a natural things, they need to draw their wisdom from the Word of God or there's no wisdom in them. I believe it's very important to distinguish between those two things. And it's good instruction for our children, too, because the school system today is reaching beyond the natural. It's trying to interfere in the moral and spiritual order of things. And unless that wisdom is from the Word of God, I say again, it's folly. Let's get our wisdom and spiritual and moral things from God's Word. When you say something is wrong, it doesn't matter if 1000 people are doing that. The thing is, what is the word of God have to say about it when you establish how we should gather. It doesn't matter if the great mass of Christians go along another way. The Word of God is sufficient for us if we are seeking to walk in the wisdom of God. And as our brother mentioned, I think it's very beautiful. Christ is not only the one who supplies this wisdom, but He supplies it in love. Because he loves his church, He gave himself for it. He's occupying a place there in glory for the good and blessing of his church, and his heart will not be satisfied until everyone of his own is supremely blessed. And so why I turned something else beyond Him. For those things that really matter in life, all would be better halve in a practical way. Hold the head and you give us some examples. You know it's wonderful to see that he is the head, and we have such a glorious head. And how foolish, how pathetic, for a man to put a mortal duty model in that position. But it is honour to the Lord. But how do we, in a practical way, hold the head? Well, I believe it's recognizing, for instance, my hand moved there, but it moved by direction from the head.

And so when we think about how we should gather, we could say, well, I think it should be this way. We draw a much bigger crowd, and we gathered that way. But did the directions come from the head? He says. Where two or three are gathered together in my name, there am I in the midst of them. How we should how should we remember the Lord as we did yesterday? Are we going to say, well, we beat a lot of books and see how different groups do it? No, we have the head up there. He's the very one who, on the night of his betrayal, asked us to remember him and told us now. And so I believe that not only in all these things but difficulties constantly arise in the assembly. And alas, we bring our own opinions into many of these things, instead of really being diligent and on our knees Before the Lord. Has the Scripture anything to say about this? Can we find some light by all? The Scripture gives us all things that pertain on the life and godliness, and whenever we bring our own thoughts into the things of God. We say that children shouldn't be influenced by them in the schools, but sometimes we sit in our care meetings and we bring in our own thoughts instead of just saying, well, doesn't the word of God have something to say about this? I like to see you when the brothers come from the care meeting to bring their bibles, and when something comes up, the word of God's there, it's all there and the head in heaven cares because he wants the blessing of his church, wouldn't you say in the case of David. When he wanted to bring the ark. Backward went down to the House of the Benadryl to bring it back. You might say that's the opposite of holding the head, because he consulted with the people and the captains and all, rather than looking to God for the direction as to how to bring the ark back. Why he he consulted the wisdom of man. And the the outcome of that was that was a integrity because they were thinking to bring the art back on a list and Expedia. Cart. But then late later when David is exercised, why he says none should carry the Arkansas device. That is, he went back to draw his wisdom and instruction from, you might say, the head. And he was holding the head first time when he brought the ark out on the the cart. The new cart is the opposite of holding the head. He consulted the wisdom of men. Then when he went back, take the instructions from God. I would say that would be an example of holding the head, wouldn't he? And we read a verse in Stephania. Stephania, chapter 3. A verse that has. Courage be much in this connection. I believe the truth of Christ being the head. Of utmost importance, Satan is trying the very most to disconnect the head from the body so that we might die. But here in Zephaniah 3 it says The Lord thy God in the midst of thee is mighty. He will say, He will rejoice. When we have trouble in the assembly, do do we believe that? He is in the midst and He is mighty. He can change things. I'm afraid when there is trouble in the assembly, too often the phone bills start to run high. Is that holding the head? Or, I said, holding brethren up more than the head. We should have our knees running a little more tender, rather than our telephone bill running higher. And when we know from the Lord what we ought to do, then we have heard from the head. So I've talked to brother so and so, and I've talked to brother so and so. And they think this and it doesn't charge, doesn't go together. Or we start to think, well, what's the president for this case? Where has something like this happened before? And then we hear where we've always done it this way, is that the Lord?

No, I believe it's already tradition, David, when he got into a similar situation, he prayed again. And the Lord came different instruction. But oh, how encouraging. In our chapter, it shows what a marvelous head we have. We see every four years in this country. The whole country goes far. The printing presses run heavy, the smartest mind. Go the fastest football to get right here onto the state, the one that I think will be best for me. Oh, what a wonderful head we have. And we'll never have to vote in the new one. We never have to find a new one. We have one that is perfect, one that is superior is so much more to any other imaginable. And how indeed, we have mentioned the Lord Jesus must feel when instead of going on our knees upon a problem, we go to the telephone. Always start writing letters. It's true, it's good. In the multitude of counselors there is wisdom. But he is our counselor above all. And when I know that I've been before the Lord, and I feel the Lord wants me to do this, then there is peace. Oh beloved, it is of great importance. We need our laborers, but they are not our heads. And they never will be. The Lord Jesus is their head, and he always will be in holding on to him. We can never go astray. The Lord does give oneness of mind in things. I I think it's important for us to recognize that we need each other in the assembly, and that the Lord has committed authority into the

assembly. The word of God is our guide, but a brother who doesn't recognize the need of his brethren and listen to them is going to make many mistakes. But I do feel it's important, so I don't want to condemn the telephone altogether. Although it's much better face to face, but it is good to listen to the counsel of others. But I I was just going to say in this Stephania here it's very interesting. This chapter the Lord in the midst is mentioned three times in this Stephania chapter 3 and I think this is very beautiful. Zephaniah 3 verse five. The just Lord is in the midst thereof. He will not do iniquity every morning. Does he bring his judgment to light? He faileth not. At the end of knoweth no shame how often in situations that arise we don't know all the facts, but the Lord does, the Lord does, and so that brings us independence before Him. The just Lord is in the midst, and He knows the whole situation from start to finish. We need to listen probably good to all that we can hear, but already payments is upon the Lord who knows the whole case through and through. And so that's first mentioned and then in the 15th verse. The Lord hath taken away thy judgments. He hath cast out thine enemy, the king of Israel. Even the Lord is in the midst of thee. Thou shalt not see evil anymore. Well, this is very beautiful to be. Sometimes we get in that situation we think, Well, what we want to do is to get out of this. We don't want to see trouble anymore. We want to come to the end of this thing. Well, the Lord knows this when the time is. And He may be passing us through certain things, and not until He has made it clear are we going to see the end of the thing. We may hurry it through, but we'll make a mistake if we depend on our own wisdom. We must depend on the Lord to see the thing through and see it properly. And what is the end of it? Or the end of the Lord is blessing. The end of the Lord is for the good of His people, His own glory 1St and that is, He's the just Lord in the midst of thee. Secondly, He does want to see the end of our troubles, and He's going to bring it about when we get home to glory. But here he may pass us through certain things, but we should never lose sight of the third one that's been mentioned, And that is his purpose, is to bless his people. I think it's nice to connect these three that are brought together here in this chapter in Zephaniah. And I think it is important though, and we recognize the headship of Christ, that we also realize that he does have those whom he uses and who point us to the word.

And who give God counsel? Because we learn in First Corinthians chapter 12 That there are those who have those different gifts, the Word of Knowledge, the word of Wisdom, and the ones who have faith that all these things are needed in connection with the situation. Some know the Word well, some have wisdom as to how to apply it in given situations, and then some have that file confidence in God. Haven't we seen this in our care meetings? And what a blessing it is? But we need each other brethren too. And why should we only apply the headship of Christ in time of trouble? I'm afraid we could avoid a lot of trouble if he would own his headship when it comes to ministry and filling our place in the body. Many times we have the difficulties that we have because we don't recognize his headship. They're not moving as directed by him, and then return to him. And it's certainly good at that time to turn to him and hope that he can make faith. The mass that we have created, but many times it would be there if we would really know in a positive way how to be directed by him in ministry, not overstepping our place given in the body. And that, beloved, is that I like to bring before us that we be more exercised and every fear failed so much and really dishonour ahead if we move on our own. Independently in self-confidence, instead of realizing if we can really do anything for God and for his glory, it is only as he directs and died and enables us to do it for His glory and the blessing of His people.

Des Moines Conference: 1983, Colossians 1:18-29

Reading

First chapter is he says, until the Colossians verse 18. And he is the head of the body, the Church, who is the beginning, the first born from the dead, that in all things he might have the preeminence. For it plays the Father that in him should all fullness dwell. And having made peace through the blood of his crown, by him to reconcile all things unto himself. By him I say, whether they be things on earth or things in heaven. And you there were some time alienated and enemies in your mind by wicked words. Yet now, as they reconciled in the body of his flesh through death, to present you holy and unblameable. An unreprobable in his sight, if you continue in the faith, grounded and settled. And be not moved away from the hope of the gospel which he has heard, and which was praised to every creature which is under heaven. For by Paul and made a minister who now rejoice in my sufferings for you and Philip, that we did behind of the afflictions of Christ in my flesh, for his body's sake, which is a church. Forever I made a minister according to the dispensation of God, which is given to me for you to fulfill the word of God. Even the mystery which has been hidden from ages and from generations, but now is made manifest to his Saints. The old God would make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory. Whom we preach, warning every man, and teaching every man and all with them. That we may present every man perfect in Christ Jesus, for unto I also labor. Driving according to his working, which worketh in me mightily. So in these two verses below the people of God. 16 and 18. On the first one we see the headship of Christ in creation. And in verse 18 it has been already mentioned. This morning we see the health price in connection with the resurrection from among the dead and head of the Church. In this 19th verse we noticed that the word the Father is in italics. Because I believe the thought in the verse is it was pleasing to the whole Godhead. Certainly it was pleasing to the Father, but really it's the that's why I believe in the new translation. It was the fullness of the God that was pleased to dwell in Him that is the whole Godhead. Are in perfect accord of this Blessed One who became a man. Takes his place now above there as head of the body, the church as the one who is given that place, as it says, the first horn of every creature, a title which is given to him. And then it speaks of what he has done in order that almighty made suited to the mind and character of God. Because the thought in this 20th verse to reconcile all things unto himself, it's really. The Godhead is not really himself, it's itself that is the whole Godhead. So that isn't it a wonderful thing? Think that the whole Godhead now is pleased that this one who took his place as man, should be the head, the one to whom all this was accomplished. It's a very blessed picture that is brought before us here. How the fulfillment of the minds and purpose of God and that purpose that was made, we think of how when man was made, it doesn't say, let me, but let us make man. The whole Godhead were concerned in connection with the placing of man. Head of the creation that had been made. Now the whole Godhead is an accord that this blessed One who became a man who is now the second man and last Adam takes this glorious place. I think it's very beautiful the way it's brought in here. We're seeing two of the expressions foolish. In the original the it's just the word is just the fool. And of course, as you say it, it refers to the to the the godhead. But it's the fullness. And we find in Colossians that that word. Foolish. It's the same word that is translated sometimes, the complete and filled full and so forth. It's a common word.

Because the the danger that the those in Colossi face was that the there were things that were being put forward that were in an advance of Christianity. The philosophy and this such not in case not handle not legalism, asceticism and so forth. And the showing that actually the there is a you might say Christianity is finalism. We've we've reached the the climax. There's nothing higher, There's nothing beyond. Because we

have the full revelation of God, and we have the one who has come in all of the full into the Godhead. There is nothing more. There's nothing beyond it. And if you so looking for something outside of what has come out now in in the Christ and His work and going on high and all that is brought out here is. Is really taking? It's coming down from a lower standard because Christianity takes us up to very high, and so I believe that's why he says here, to to fulfill or to complete the word of God. This is, you might say, God's final statement, Christianity. And it's all connected with the with the coming of Christ that the Son of God and all of the fullness of the Godhead. And you can't. You couldn't. You can't get beyond that. You can't get any higher, any greater. Than what has been brought out now in in the coming of Christ, in the establishment of Christianity. Jesus after one. Verse 22. Even 122 and have put all things. Oscar is and get him to be the head over all things to the church, which is his body, the fullness of him, and fill us All in all. If we connect this 19th verse also with what we have in the ninth verse of the second chapter, or in him dwelleth all the fullness of the Godhead bodily, that also was very important. The Lord Jesus, while he laid his glory by, He never left his place in the Godhead. While he was man here upon earth. He was just as truly God as he ever was in the past, or will be for all eternity. And I believe that's the thing that we need to be careful and guard about. In this blessed man who is God as well as man, in who, although he is a perfect man, all the fullness of the Godhead is pleased to dwell in him. As our brother said, that is now the full, the ultimate of the revelation that God has made of himself. And what a blessed thing, when you connect what is brought out in the second chapter in the ninth verse. And him dwelleth all the fullness of the Godhead bodily, and ye are complete in him. We never become part of Godhead, but we are associated with him as man and so. What more could we have than that? What a glorious place we have been brought into. And if we can see the whole subject, is that we don't need to add anything of man's wisdom when we think of who this glorious person is, who is head of the body, the church. And that as man all the fullness of the Godhead dwells in him, and that we are complete in him are then not. That's the completion, so to speak. God has fully made himself known, and that's why he brings in, in this same chapter, the 25th verse, at the end of the verse, to fulfill or to complete the word of God. Now the count of Revelation of all that was in the heart of God has been completed. They'll never be, so to speak, a new secret. The extent of us will enter into in a fuller way, in glory, when we know even as also we are known. But there will be no new secret in the heart of God to come out. It's been revealed and God would have us to be in the enjoyment by the spirit of all this full revelation and not take away from it or not add to it. That's really his thought for his people, isn't it? I was thinking of a verse in Ephesians 3 that I believe brings that out in Ephesians 3 and verse 19. And to know the love of Christ, expansive knowledge that you might be filled with all the fullness of God. Well, now there is there is no fault here that we can contain this fullness, but it means that that's what we're to be filled with, this fullness that has now come out. This is what we're to be filled with, rather than being filled with. The thoughts of man and the and everything that pertains to man in his world were to be filled with this fullness of God. And I feel that sometimes today there are those who take up Christianity as being.

I sort of a psychological help that is, it's just a it's a crutch. God has given us to solve all of our little problems that we have in life, but really it's given to us that we might be filled with its fullness. Fullness of God now has come out in the coming of Christ. The fullness of the God is willing in him, and and it was in him it was pleasing that all foolish should dwell. And so as we enter into this. As we. Enter into these things and have them minister to us by the Spirit of God. We're filled with that fooling up that we can contain it. Why? We know that the only one that could contain the fullness of God was the person of Christ. But we can be filled with that fullness that has come out is what we have in our chapter. I think we have a very precious word, Hebrew chapter one and verse 3. In connection with the fullness of God is running in him that verse 3 connects 2 Things together, that they are very blessed indeed. First of all it also that he is the practice of his glory of God and the express image of a person. And then he says upholding all things by the word of his Father, and then it being sent across and lonely will they die in something on the cross. Make an expiation for sin in nevertheless lost one item of received it was within within, even while he was tough and underground, and that on the cross and everything was sustained by the word of his father while he was down on the cross. There is a thought that very expected to me and that I think the simplest among us can enjoy and that is the when we think of all that this world has to offer. Could never fill and satisfy the heart. My dead heart of ours is too small. Take in all that. But we can be filled with it. Really can be filled with it. I just think of that. The whole universe, the whole world, all that it has to offer could never fill and satisfy the heart. But it purchased. It's so great you could never contain it. But we can be billed. That's the blessed expression what our brother read there and Ephesians chapter one there it's talking about the Church, which is the fullness of him that fill us all. In all we have been speaking about a glorious person of Christ, and now of how he can fill our hearts. But how wonderful that thought in Ephesians chapter one, that the Lord's heart himself will not be satisfied until he has his pride with himself. That he can enjoy in company with his bride all that which is his and all that he has won by that Tory of work. And so we speak of that which comes to us. But isn't that an overwhelming thought, that the Church is the fullness of him that is his heart, lungs For that time when he'll have that one on whom he speaks to the he's going to display all the full blessed love that's in his heart for all eternity. And that's why it says in the ages to come he might show the exceeding riches of His grace. It'll be a never ending display. This is if a young man is going to be married. He says I'll never be satisfied until I have my bride to share all this. But he has so much that it takes him months and months to show all that he has provided for. Her presence can take all eternity for the Lord to show us what He has for us. So it's beautiful to see that word fullness. And then as we go on here, we find that the very opposite was true with us. We were enemies. Instead of appreciating all this year we were at enmity with a very one who wanted to bless us and I put a great cost. This is all been broken down So that reconciliation here brings in, so that now there's no barrier between just as in the offerings there was a peace offering or the communion offering, so that this barrier of our wicked heart that we were enmity with God.

Not only have our sins been removed, but we have been reconciled. We have learned this. That's in the heart of God. We have been given the capacity to enjoy it. And that's why reconciliation, I believe, is brought in here. I would think, and below the people of God, this verse that we have in the 17 of the gospel of a John that is very precious indeed, and this is of course, is in connection with which he has received in humanity. And so he says on verse 22 and the glory which thou giveth me, I have given them. Thus they might be 1 even as they are one. And you know, the number of people of God, they said, oh Jesus, to be on the earth. And it was both eyes. And that he was baptized. He came straight up from the water, and he still came in the form of dove and laid upon him. And God saying, this is my wimbledo son into my own world, please. And no, God was saying, you know, because of what my son has become a man and what he's going to do to my glory and to the blessing of others, of those, I'm going to have countless thousands of the people in heaven, that they're going to be like him. We're going to be like in for eternity. Oh, the wonders of the grace of God, reconciliation. What helped me to understand that somewhat is that it's really bringing into proper relationships. And we have to remember that. It was never God was estranged from us. We were estranged from God. God never was our enemy. We were the enemies of God. We needed to be reconciled. And it has been accomplished. We have been brought into a proper relationship to God. But that is by the death of the Lord Jesus. You know, there's a heating system that says that reconciliation was accomplished in incarnation in God and man being in one person, but that's a false doctrine that didn't fit to be very plainly state that it was by his death that we reconciled. So really what has brought about a change in me and in you that faith out of enemy? And those who are strange God reconciled sinners as well. You can look at the cross and see what God has done for such as us. If that does not think about a

change, if that does not make out of enemies loving children of God, nothing will see what God, in spite of what we were, had done, did in the person of the Son. That alone will bring us bring us back to God. And that literally started that alienation in the Garden of Eden when we listened to the serpent when the enemy. For the first time. Presented doubt to the heart of man as to the perfect goodness and love of God. And that's where the alienation began. But all of that can be solved and detained. And a change is only to be thought about in us. But there's no change necessary in God. God can be brought about by looking at the thought, even God his Son, the person of the Son. But there's another wonderful. Aspects to that, and that is that we do see that the problems in the world all springs from man not being in the proper relationship with God and his family. And in the world at large, why is there all that animosity even between men? That is because man is not in a proper relationship to God. So when we are brought into a proper relationship to God. Also establishes a proper relationship between. I believe this is a practical. Application of that truth is now on. I'm really in a proper relationship with God. And then that should have its reflection in my relationship.

At home, in the assembly, and forever, I am safe. That is really the basis for a proper relationship. Anywhere that we are in a proper relationship with God. That's correct. Are thinking too. We need to and looking at reconciliation and broadest aspects. There is the God side in reconciliation very true. You know of course that that God was not was never alienated in his in his desires for man, But the in the thought of reconciliation I believe it's everything being brought into order before God for his pleasure, for his delight. And we I was thinking of the particle sun. His being brought in, and given the best robe, and the shoes, and the ring and so forth, for the the pleasure of the Father, the Son might have been content to be there in his wrath, just to be back. That would not have satisfied the heart of the Father. He wouldn't have been at all satisfied with his Son there in the rag. But he he put him in a in a in an order and way and fashion that was for the delight of the Father. And here we see that it was pleasing to the fullness to dwell in Christ, and to reconcile, as our brother AO said, reconcile unto itself. All things and then and not only all things, which is just future. But then we were believers are reconciled. Now that is, he's going to bring everything. Perfect order before himself and in relationship with himself, in which he can take delight. We know that God cannot be content, you might say, cannot be at rest in a state of disorder and rebellion or confusion or chaos. He's a God of order, and we see that in the very first chapter, I believe, of Genesis. In the beginning, God created the heaven and the earth, and then the earth became without form and void. Well then, immediately God begins to work. Such a chaotic condition he could not abide, you might say, and leave it in such a condition. And he works until he comes to the end there, and we read that everything was good. And when man was finally placed in that scene, it says he thought it was very good. It was for God's pleasure. And really reconciliation is for God's pleasure. And he has turned us from our alienation and our enmity and to bring us into his presence. Bring him before before himself, without blaming, in such a way that he can take delight in it. He could not take delight in us, in our rebellion, and in our opposition, and in our willfulness, and in our sins. And he cannot take delight in this world, this creation, as it is now soiled and and painted by sin, and the effects of it, that it's all going to be brought into reconciliation before him. Do we have a thought? In First Corinthians 15. Starting at verse 24 then cometh the end. When he shall have delivered up the Kingdom to God, even the Father, when he shall put down all rule, and all authority and power, for he must bring, till he has put all enemies under his feet, the last enemy that shall be destroyed is death. Where he had put all things under his feet, but when he saith, all things are put under him. It is manifest that he is accepted, which did put all things under him, And what all things shall be subdued unto him, Then shall the Son also himself be subject unto him that put all things under him, that God may be All in all. Do we have there that would we pay final reconciliation, when Christ, having all things put into his hand, brings everything again into subjection into that state in which God can take pleasure in, and he hands all basketball? But then, the sun? Then shall the sun all themselves be subject unto him, that for all things under him. I have sometimes connected it with that passage in Exodus 21, the Hebrew serpent. He shall serve him forever, remaining a man, and the glory forever that we might be with him.

Then the eternal purposes of God, that there should be a man at the head of the creation, and there was a man placed there that was Adam, and Adam failed in that, and he went and hid behind the trees of the garden. And as our brother said that all broke down, and so sin came in and was all spoiled. And now through the Old Testament, God was seeking to get the ear and heart of man, but he refused. At last the Lord Jesus came into this world. John the Baptist looked at him and said that behold the Lamb of God, which taketh away the sin of the world. And he looked at him and said, I see the answer to all this confusion and ruin. For that verse brethren looks right on to the eternal state that here was the One. John looked at him. He was the invisible. He was the image of the invisible come down into this world. And John recognized him as the one who was going to do this. Now that teaching that it's through the life of Christ is perhaps from the verse in 2nd Corinthians 5 and 19. It says to wish that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. That is, God was in Christ in this world, and would man be one as they looked at that pathway of the Lord Jesus as he went about doing good? A woman was brought to him in spin, and he said, neither do I condemn me. And he went about, and he healed and raised the dead cleanse the leopards. Would man realize this goodness that was in the heart of God, and that he desired his blessing? He refused to be reconciled by his life. He watched that perfect life and as it tells us in John 15, they have seen and hated both me and my father. To me it's as though the world said, well, if that's what God is like, we don't want him. And so they took him and that's why. And to me it's very beautiful. It's brought in here. He made peace not by his life because man refused that life of perfect goodness and grace, not coming to condemn, but to blast so. They did their worst acts. They said we don't want him. If that was God is like we don't want him. And they put him on a cross. But God says I'm going to turn their very worst back into that, which brings about the blessing that's in my heart. And that's why it says brethren, and that he's made peace by the blood of his cross. The world did the worst thing they could do in putting this one upon a cross. God says your very worst act is only going to bring out what's in my heart. And so that blessed one who was nailed to the cross, He laid there the groundwork by which he could bring about this blessing, because God must settle a question of sin which has spoiled everything. And so we find in the 9th chapter of Hebrews, which again speaks of the same thing. Now once in the end of the world, has he appeared to put away sin by the sacrifice of Himself. Not sin, But then that is that cross was the groundwork and just as you see a picture of it in the Day of Atonement, where everything not only by the altar but also it tells us that the Tabernacle and all the vessels of the ministry were sprinkled with blood. The only way that this could be brought about was through the death and blood shedding of the Lord Jesus. And because of that now God is going, has laid the groundwork. Just waiting His time. And what is he doing in the meantime? Well, you have that brought out in the ninth chapter of Hebrews. It says He has appointed under man wants to die, and after this the judgment. That is, if God acted as his righteous claims, demand that he would have to bring judgment upon the whole of mankind. But not only has he or made a basis by which he can bring about this reconciliation of all things and remove sin from heaven and earth. But he wants to have the people who are going to be brought in the blessing. And so the last verse says so. Christ was once offered to bear the sins of many, and unto them that looked for him shall he appear the second time without sin unto salvation. God has been so perfectly glorified that now in this day of grace, he's not asking man to come and improve himself or anything, just take his place as a Sinner, just acknowledge what he is.

It says in Second Corinthians chapter 5 that's now committed to us the word of reconciliation. It says we pray you in Christ that he reconciled to God. We don't go to the center and say try and do something to make yourself right with God. Not only say it's all done, the works done, if you only will believe it. He has made him to be sin for us who knew no sin that we might be made the righteousness of God in him. And so in that coming day, God is going to remove every trace of sentiments results. But if he did that according to his righteous claims, without his love, I would be the banishment of man from his presence forever. But he wanted to have a people. His own heart wouldn't be satisfied with anything less. And so there were those for whom he bore our sins. When we see him again, it's for our salvation. It's to be brought into this place of association with Him. Now in Philippians chapter two we see three realms brought in. It says every knee would bow. Things in heaven, things on earth and things under the earth are infernal beings, as it probably is. That is every lost soul based in all its hosts. All will have to bow the knee to Jesus, everything in heaven and earth, but all will not be reconciled. In heaven and earth, yes, but those who were in the lost eternity are not brought in in Colossians chapter one. I say this because some people teach from this all that everything is going to be reconciled someday. Yes, in heaven and earth. But all those who have to bow to me and are cast into a lost eternity will never be reconciled. It's only things in heaven and things in earth. Well, it ought to, indeed. Fill our hearts, and I think that expression is so precious there. He hath reconciled, it says. And having made peace through the blood of his cross, may our worst act, man's worst act, and putting the son of his daughter on the cross, God has turned it into the way of. And now through the blood of the cross everything is going to be set right and we are going to share that place. And in that passage our brother read in First Corinthians chapter 15. Where it says there that God may be All in all again, it says we have in this chapter, it's God Infinity. God had a purpose. He put man under trial and everything was spoiled. Saw his own son becomes a man, occupies the place that man ought to occupy, that is the place of submission. And in order to bring about this scene, he remains for all eternity, subject to the Father, always God, and always man. Just like that Hebrew servant in order to have the company of his bride. He takes that position. But it's all because it's in the councils and purposes of God and fulfilled through what Christ has done. And I believe rather than that, that's what is brought out here, and we are now in the good of it. We look up and say, I have a father. We come into his presence with holy boldness and with peace. We enjoy all this now in our souls, but we wait the reconciliation of all things. I would ask about the song that I say The very fears that fear decides brought forth the blood of the same that's in connection with us, isn't it? The very fear that fills the side brought the blood to the face. Reconciliation of all things. Isaiah 11 at the fulfillment of that. Or even tips in here where we find that the animosity is removed even in creation. Now we have there the wall also shall dwell with the land, and the leopard shall lie down with the kit, and the cat, and the young lion, the family together, and a little child shall lead them. To everything that often is a blessed effect of the work of the Lord Jesus, that even in the Millennium animosity is removed between the patriots, so the animals abound.

Not in the same way as with us, either. Is not is devouring one another. Perhaps. Like perhaps I could say this, and I think it's very nice to think of it in this way, that God did create all the Lord creation as well, and now the whole creation groans and travels and pain together until now. How? There's no indication that there will be that lower creation in the eternal state. Notice there is such a thing, as far as Scripture reveals as family life because everything is in a fixed state in eternity. So that is a very blessed thought that you brought in, that God is going to give a display on earth of what he intended for man when he placed him in the Garden of Eden. And he spoiled it all and saw there's going to be a display of animal life in such a way that the lion can lie down with the lamb. And more than that, if you turn over to Isaiah chapter 65, there's a nice thought there, Isaiah chapter 65. Verse 21. And they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them. They shall not build in another inhabit, They shall not plant in another eat where the days of the tree are the days of my people, and mine elect shall long enjoy the work of their hands. Notice this verse two And they shall not bring forth in vain, nor bring forth for trouble. For they are the seed of the blessed of the Lord and their offspring with them. So God is going to give a beautiful display of family life. But you won't have worries about children and what the children might do. There won't be even that they they won't bring forth the trouble. It'll be a marvelous scene. For if I could use the expression, the Millennium is the introduction of the eternal state. But the eternal state will not display that part of it. It will not have, I don't believe, from scripture. Creation in our family life. So God wants to show man what he intended, that man spoiled, that he brought ruin because Cain killed his brother and all the sorrow that came in. But how wonderful it will be when God gives that display of what he had planned for man, and then introduces the eternal state where every trace of sin and its results are gone and all is in a fixed state where we can enjoy not only the peace of it all but. The heart of God, and it's beautiful to see in the 21St of Revelation and the beginning. The bride is still there, presented in all her beauty, marriage day, the brides and her beauty. But as years passed by, that beauty doesn't remain, but that fresh beauty that was seen at the marriage of the lamb will remain in all its freshness for all eternity. Well, brethren, what a glorious futures ahead, what it affects the result of the work of Christ. And God wants to enjoy us, to enjoy this now by faith entering an intuit in our soul. This is why the Colossians is leading us, yes, he says that he brings that in, doesn't it, that that we are reconciled. Now I was thinking, if your remarks, that's really wonderful to see that the in the Millennium there will be a display of what God really had in his heart. For man as life in this world, according to to his own institutions and everything, because all of the institutions of God will be fully maintained in that day. But I was thinking of this and I've heard it. I've even heard this remark made by. Some that are saved when you speak of how lovely will be in the Millennium, and how these wonderful, this family life and everything will be according to the mind of God, in a display of what God's thoughts are for man is living in this world. They say, well, we won't be living on the earth at that time, so we're going to miss something. I like to put it this way. I believe God's thought is that this is what we should be enjoying now. In other words, we're the first group of the coming harvest and in and then the lives of the Saints and in their homes and everything. All that is going to be in universal display in the Kingdom should be found presently among the Saints and in their homes and in their lives. So that we enjoy it now we can enjoy. You might see these these wonderful features of the Kingdom. I don't say we enjoy it as far as the our circumstances in the world, but the moral features and so forth of the Kingdom are for the Saints to enter into and enjoy now.

Where the first fruits of the coming harvest, that's what God would desire. So that we can we can have everything according to the mind of God and and enjoy those of the the benefits of it. Because you know when everything is carried out according to God's mind and will and all of the institutions of God are preserved, it's really for man's blessing and for his good and his joy and his peace. And this is what we can enjoy now. We enjoy the Kingdom. You might say morally and spiritually, before it's carried out universally in public. In James chapter one we have what our brother Johnson was just praying before us here. I think it's good for us in a practical way. Here, James Chapter One and verse 15. Then when lust that can be you did bring us forth sin and sin, when it is finished, bringeth forth death. Do not earn, my beloved brethren, every good gift and every perfect gift is from above, and cometh down from the Father of of light. With whom is no variableness, neither shadow of turning of his own will be God be us with the word of truth. That we should be a kind of first fruits of his creatures. That's what our brother was speaking about. And so he's telling us here that every time we allow our lust to act, we are. There is no good thing comes to us through our lust. All the good things come from the heart of God and he's going to display this ultimately. But he said we're a kind of first fruits. We've learned this lesson ahead of time. And brethren, have we learned that? That the good things don't come because I want this. But does God want it? Is that his will? Because it says here every good gift and every perfect gift cometh down from above. That is every plan for

a happy home and a happy life. Everything that's good for man even now, originates not through his lust at all, but from the heart of God. And when we learn this lesson, then we have learned how to be a kind of first fruit of that time when all will be displayed. In the millennial day and then its finality in the eternal state. We have the fact that the state reconciliation of things is future, but for for us it's a present reality that we already reconciled. And we are before God in such a way that he can find delight and pleasure in US. And those who are holy and unblameable and unreprovable in his sight they were thinking of what about verse 23? When you read these wonderful things, you come to this person and you have an if if you continue. What you say in regard to that brother? Well, and we don't have any ifs and Ephesians where we're seeing as seated in the heavenlies. But there was always the possibility of some having made a profession and not being real. A Christian is capable of anything but giving up Christ. And if a person gives up Christ, it proves that he isn't a Christian at all. That verse in Hebrews makes that very clear. We are made partakers of Christ if we hold the beginning of our confidence steadfast to the end. It doesn't say we cease to be partakers if we don't hold, but it says we're made for takers if we hold. That is. A true Christian would never, never deny Christ. He may get doubts about his salvation, may get far away from the Lord. But one thing that's true, we have been reconciled. Benny man love not our Lord Jesus Christ. Let him be an assume. A Maranatha sometimes repeated the story of a dear brother in Montreal. He went to see a sister and she had lost the joy of her salvation. And many of the brethren who had gone to see her try their best to help her, but she all kept telling them, well, I'm just the joy of her salvation. And this old brother went in, and he had heard about all the others visiting her and how they were unable to help her. And she started to tell him she had actually broken bread and gone on in the large measure. And now the enemy had succeeded in robbing her of this joy.

So he said to her, oh, why don't you just give up Christ and die without him? Oh, she said I'd never do that. He said. I knew you wouldn't. Was your father. Yeah, there was another one. I I was thinking that along those same lines, because it says here if you continue in DC. We know that faith will never be long. We're kept by the power of God through faith. So faith is is preserved in the true believer, the one who has faith, he will never lose it and but if one doesn't continue in the faith, it's evidence that he didn't have true faith. The new day and the what March 1 is having true faith, is that he continues in the faith. I was thinking of an illustration that Mister Darby gives in regard to this, and I thought I think might be helpful, he says. A father might have his son up on up on a hill. And they look over the precipice, he says to the boy. If you fall over this precipice, you'll be killed. Well, and that's true, but there's there is no thought of the Father allowing him to fall over there, but it's still true. As he had fallen, he would be killed. But the Father is going to hold on to the lad so that he doesn't fall over. Well, a believer, a true believer, is preserved through the through God, keeping faith in his soul. We're kept in the power of God, not in some external way. But because it's true faith that faith has given a God-given faith, and so the there is no possibility. The thought here is not that one might be reconciled and then. Become, as it were, unreconciled, or get into an unreconciled state. But if one takes the place of being a believer, and believers are those who are seen in scripture as being reconciled, and one takes the place of being a believer, but he's not a true one. And it's evident when he doesn't continue in the faith that one was never really reconciled at anytime. But he was. In the place you might say a profession of those who are reconciled because reconciliation. Is predicated of believers on the Lord Jesus. So you might say every professing believer at least professes to be reconciled. But the proof is if you continue. Nice there. And the passage you referred to in first Peter, chapter one. It says to an inheritance incorruptible and undefiled, and the fadeth not away reserved in heaven for you who are kept by the power of God through faith unto salvation. Ready to be revealed in the last time there. We could call it. So it's a double reservation. The place is kept for us and we're kept for it. You might have a seat reserved on a plane to go home. Perhaps you can't get there to fill it. And the reservation is not much used if you can't get there. But God says I reserved a place for you, but I'm also going to keep you for that place. And so it says we're kept by the power of God. It's all on the basis of faith. Faith is a gift of God that was imparted to us when we were saved. The enemy may try to shake our faith. Like the little boy who said I I trembled on the rock, but the rock didn't tremble. And that's true, we do. And sometimes even real Christians get doubts. They tremble on the rock. But I've often said. The difference between the doubts of an unbeliever and a Christian is that when an unbeliever give has doubts, you give anything in the world to get rid of them. He doesn't want them, he hates them. But the man of the world comes along and he'd like to catch you and try and prove to you that your Bible is not true. He's all full of uncertainty and he'd like to catch you so that he could justify himself, that he couldn't rest on the Bible. Christians are very upset when he has these doubts. He's longing to meet somebody that can answer his problems. Set them right. He wants to get rid of them. So a real Christian really in his heart he has that faith may be shaking on the rock though away from scripture. Do we? I think I heard someone say once that God has put the gifts in the word of God to bring exercise of soul and conscience. And I also heard it put this way, that there is no comfort in the scriptures or someone who is willingly going on in sin. And we're not wise. To try to comfort people in their sins and consequently, the Ifs are here.

They are exercising our hope. Let's not try to erase them, but let's get the good of them. One time I heard a brother preach the gospel and he referred to somebody. Who, according to his own testimony, what's going on in sin and witnesses. And this person he was referring to was known to quite a few in the audience, but he said at least. Still cling to his salvation. You know, I believe we have no right. Somebody carries on like that, speak of that person as a safe person. He might have to be, but he has no right to do that. Do we? If there's not any question that he could be lost, but whether he was saved in the 1St place? I met a preacher one time when I was traveling and he said to me he didn't believe in the security of the believer and he found out that I did and he said, well, basically there's really no difference. He said. You say when a question like this arises, Oh well, a person was never really saved at all. He said I say he was saved but now he's lost again. But he says it's all the same in the end because. You believe they go to hell and so do I. So what's the difference? And I said all There's an immense difference. You're saying that the Lord saved somebody and wasn't able to keep them and that now they're finally going to end in hell. I've presaved them. But I said the scripture says now a person could make a profession and a pretty loud one. But if he turns his back upon Christ, it's a proof that he never was saved at all. There is no respect on price than that the truth of God always glorifies Christ. But any doctrine they may say, well, I don't make any difference, but they do make a big difference because their teaching is really reflecting on Christ and his ability to keep someone whom he has saved. We need to see the basic thing behind this for all false doctrine either attacks the 1St or the work of Christ, or both. The 1St 24 being. Feeling that the affections of trade and spilling up for the Lord Jesus in his lifetime here it did not reveal a truth of the Church as the body of Christ. And he suffered and said turn back to Romans chapter 15. I believe it is chapter 15 verse 8. Now I say that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the Fathers. But now in the 16th verse, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, so that the Lord Jesus suffered from Israel, who rejected him and wouldn't have him. He came unto his own, and his own received him not, but it was in his heart that the Gentiles should be blessed too. But it wasn't until he died as. Those Greeks wanted to see him, and he said, except the corn, if we fall into the crowd, brown them die, and abide us alone. Then he went on to say, I, if I be lifted up from the earth, shall draw oh man unto me. Now the work is complete. The Commission was to go out and preach the gospel to every creature. And now follow something as he announced this glorious, pleasant truth that was in the heart of God, the truth

of the Church, and so the filling up that was the kind of the afflictions of Christ. The Lord Jesus, of course, by his work on the cross has brought about this blessing. All the suffering and proclaiming it, and so the Lord Jesus suffered from the hands of Israel, rejects him and would not have him. Of course the Gentiles were brought in, but it was primarily Israel. But now Paul was suffering and bringing out this lesser than wondrous proof. And it was so precious to his heart that he's identifying himself with the Lord suffering, and bringing out the truth that was in the heart of Christ, that secret that could be revealed. Until the end of the comments like going out to the Gentile, I was thinking we might order enrollment turn to Chapter 11 because we've been Speaking of reconciliation and one might be reading across this and wonder what is involved. But it fits in, I believe, with the thought we've just had in regards to the God thought of the gospel going out Gentile in verse 15.

Romans 11 For insta casting away of them be the reconciling of the world, but the receiving of them be the life of the dead. This expression reconciling of earth, it is not what we think about had earlier reconciliation thing, heaven and earth and the reconciliation person, but it's it's in connection with the the. Going out now to Gentiles, there was a time when the when God might say God's favor was found only in the nation Israel. It was restricted to that nation. Israel was the the vineyard God was occupied with and he is a blessing profound, somewhat restrictive to that nation, but now they have rejected. The the Lord Jesus. And they rejected the gospel. So they have fallen and they've been castaway for a little while. They're having to. They're not entirely, that is completely given up, but for the time being they're set aside. And so the world now is the Gentiles. Those who were outside of Israel are now brought into a place of divine favor. That doesn't mean that souls are saved. But it means that they have the wonderful truth of God brought them. It's the gospel that is preached to every creature which is under heaven. You remember when Matthew Gospel and the paraphilation woman. Spoke to the Lord. Thou son of David, have mercy on me. And he said he was not me to take the children's bread and cast the dog. But that was before the world, you might say, was brought into reconciliation, but now the world is brought into reconciliation in that. There is deep for them, there's food for them, and that's the glad tidings that is going out, being tweaked for every creature. And not only that, but the truth of the mystery. Christ among the Gentiles, Christ hindused hope of glory. And so it's now the the world. The Gentiles are before God as the objects of his favor, Let's say. Again, that doesn't mean that the whole world is reconciled in the sense that their enmity has been moved and they're brought to God. But it means that they stand in a favorable light before God. God is now favorable toward the world, whereas at one time is is the favor was or less fixed that nation Israel? I'd like to ask a question and ask for me brother, and I think it's a good question. In relation to our verse 1223, the hope of the dog's religion, which was free to ever give him under heaven where our life fallen, made sense. Well, this question is this Lord Jesus, Lord Jesus said to his apostles. This resurrection go you went through all the world and preach the vastness. He said that more than once. And this brother said, why did not the apostles do it? They didn't do it, they stayed in Jerusalem. So I'd like to ask that question this afternoon. Maybe my brother can help. Why? Is not the apostle of Lord Jesus do what he told to do, he said. Go into all the world and preach the gospel to every creature. But they didn't do it Jason so and waited to know God called the Apostle Paul to get going and take the gospel to the world. So I'd like to ask my president for an answer to that. If he's trying to give it, why did not men like Matthew Phillips, John and Martha and Peter, why did they not do for Jesus? Well, as far as I'm concerned, I would say that to me the the thought of the Lord is that worldwide testimony, it's not necessarily that the gospel is going to be pleased or is be preached or was ever meant to be preached every individual teacher. That's a thought. But it means that it is a worldwide testimony and we have been speaking here in regard to Israel, God to God's testimonies were found. I don't say that God did not work sovereignly even in the Old Testament days among 10,000. No, it did. But there was not a worldwide testimony going out to all the nations. It was the testimony was established in Baker and they had the statute judgment.

Testimony. And even when the Lord was here on earth, that he was not sent, except the House of Israel, thrown out into the way of the Gentiles. Now in contrast to that, to all the world, and preach the gospel to every preacher, not, as I say, that every teacher would receive it, But I have no doubt in the in those early days in Acts there were those that we know that even after the Lord's resurrection they said without this time. Restore and electric Kingdom. And no doubt it awaited the calling of Paul to have the full light and knowledge of this present age. And this present program of God is sending out the the Word to all the world and the the especially the mission to the Gentiles. These that were in Jerusalem still I believe had somewhat of the restricted notions. Of Israel. And it really awaited the Apostle Paul. All it was to him that this full truth was given of the nation set aside, Israel set aside. He's not going out to the Gentiles. In fact, you see that that was an issue in the 15th or that wasn't. May I suggest this that. The command was given to the disciples, that's true. But that command was not only men. For the disciples that was meant for all, whoever at any. Century would be in the position of proclaiming the good news the Lord himself had told his disciples beginning at the Dia, Jerusalem, Judea, Samaria, and to the uttermost parts of the earth. So the Lord himself implied that he was aware that it would start there and then spread. And you see that's fulfilled in the book of Acts. And so we can say that. The Lord listen knew that that would not be fully carried out, and even when the Church is gone. The messenger of the gospel of the Kingdom still go by that command, go into all the world. They will face the gospel of the Kingdom. They're still carrying out that word and they will probably read where the gospel of the grace of God did not be, It says correctly. Is that correct to say? Well, I think that they're starting to profane history. They many of them did go out. I I don't remember where those different ones went. But I have read in Fox's book of Martyrs, perhaps come notice that and think about where the apostles went. And John was in the aisle, which is called. I think they did carry it out to some extent, but at first they funded Jerusalem and you learned in the early part of the act it says. At the dispersion that arose over the Sonic and Stevens. That they were all scattered abroad, except the Apostles. And then they they were the first ones that publicly carried the message to the Gentiles People immediately used is as it were open the door of Grace and the Gentile at the beginning of the young Dollar family, and Antioch like the resolve of those. Scattered abroad from the persecution that arose overseas them. And so I believe it was somewhat gradual thing, but I believe it was. I think it's important that that was just thought of it perhaps God is over really Providence allowed them to remain there. So that might be established between they do it. So you learn about the 10,000 leaders. There was a very great danger and I'm sure you have gone for Alaska. Very danger of wanting to make that this reality a kind of a national thing so that they like to feel that. National Workout and Real Trade. Peru and Bolivia, they like to see all that. They want to defend them upon any other place. But God has allowed it so that the gospel goes out and it is worthy. Association is made, and it must recognize that God is already brought in Jerusalem. Scenario that we work in the household of Cornelius and the massively carried down the Antigone called his face and goes on farther So another day it carried out and God has written blessed England and from the United States and Canada and these countries. And now there's the exercise in Maryland my God of the morning. I knew a nationalism the messenger for all. And it also said as setting up something in the place.

In the United States or Canada? And so I believe the most truth by you. So as we know, along with the wisdom, must go down in some areas before they see the Holy Spirit in the morning after those amongst themselves did not. But. Broken down. And then he carries the message, the house and all that. God had a way of that. The United States of Canada. There's one body for sure. Is part of the Church of God, and God allows them to be carried out in that way so that the length of this is people and. But we have something I'll try to use for the glory and the difference between that and the season. We're seeing already. I see it in the Adelaide. So it's not a hope that's before them and that's why the

Lord is coming together, because believers are already treated there. But here there was a hope before them and that is we have that hope. We already have prices in our life, but we're not yet in that glory and. Because we haven't yet missed a pistol or not seen as being treated in heavenly and so that's what he's bringing before them. I believe in that expression that Christ in you the hope of glory. Because apparently Judy, Isaac teachers had come down and they were really robbing them of this blessed hope and the enjoyment of the fact that their home was not really here at all but in the glory. And that's really the burden of the apostle part. Have you know how much the disciples were occupied with whether the Lord was going to set up a Kingdom at that time? Will sell at this time, Restore the Kingdom to Israel. Now all this glorious truth has come out, and the great burden on the heart of the Apostle is that what was happening was. That they were actually Judaizing Christianity and making Christianity A moral force to improve the world. You see an awful lot of that taking place today. That is, that Christianity should be a moral majority to make a better land and to improve conditions. But he is seeking to bring before them that the hope is laid out for us in heaven and the Christ in you is the hope of glory. And what grieves his heart was that the Saints didn't lay hold of this wonderful truth. It was a real bird on his soul, and it might well be a burden on ours to see Christians active to try and improve the world instead of seeing that what we're doing is preaching the gospel of souls would be saved and know their portion above be witnesses in this world for Christ. As heavenly people possessing the life of Christ, but realizing that all their hopes were in heaven, that nothing is going to be set right under the first man. It's under the second man. It's the one that in whom all the fullness of the Godhead is pleased as well. And this was a great burden on the heart of the Apostle, as he saw the reasoning and wisdom of man coming in to replace his soul, the understanding of their true position. Many dear Christians we need who think that their part is to improve this world and to bring in something better, instead of seeing the position that is ours and that we're really waiting for God's Son from heaven. But let us not lose in our energy in the gospel it's preached to every preacher which is under heaven. The message is for all, but not as we're building a community to make a better world, but to tell them the world is under judgment. Heaven is our home. We're associated with Christ as members of His body. Even if so present that the first man has been set aside completely when they took the Lord Jesus, and through the fighting we don't see the result yet. So that's what happened now is the judgments of this world. No, the Prince of this world will be cast out. When they took the Lord Jesus and crucified him, that was the end of the first man. No good of the first man. He tried in different dispensations, the dispensation of the conscience, and they failed and everything.

Wind up in this city, ruined violence and corruption, died under the law and he failed because when the Lord Jesus came to belong under the law, they reject him. They reject him. And so it made the first man as being set aside. And we're going to see the results of the millennials. There's two sides of this mystery in Ephesians that it's our side of our being in Christ, isn't it? In Christ before God, and taken up his seat in the heavenly in Christ. And I suppose that we would. Attach to that side of the history more the thought of the riches of glory. But here he speaks of it as the riches of the glory of this mystery among you, which is not you in Christ before God, with Christ in you down here. That's perhaps the side of the mystery that we do not dwell upon as much as the other side of the mystery of our association with Christ before God is not being in him, but it's. The fact that he is in us down here, it's not only heaven is our life, but he's in our affections in our heart and that's the the open glory and it's mixed of the riches and the glory of this mysterious Christ in you. Even while we're down here, we want to enter into this side as well as our being in Christ before God if we have Christ in us while we're down here. One of us seems to be showed up on us, brother. What an honor. What a blessing. It's the first matter of statement. Yeah, there are. The 1St is rather a matter of our standing in the last of our state, Christ enough to be noticeable in the Christian. Yes, what Christ is enough. You know, there's one thing about one of the marks of a true believer is that Christ is, you might say, enshrined in his affection. If there is no love of Christ in the in the soul, it's false profession. That's one of the marks every true believer as Christ in his affection, in his heart. It's not a question how much I love to use it. I'm not trying to say that, but I believe that it's an actual fight. The price is enough, Not only their life, but in our hearts. Brother Johan out in India. He says there's plenty of gospel preaching out in India. But he said what is lacking is the understanding of what the truth of the church is and our association with him. And he said let's put a little extra energy into bringing out some of this truth so that those know the Lord might know what Christianity really is. And that's what Paul's talking about here. There is the 2 ministries, I believe there's the ministry of the gospel that goes out to every creature under heaven that he might be saved. Also that ministry which was a burden on the heart of the apostle. Notice the 28th verse, who we preach warning every man and teaching every man in all wisdom that we may present every man perfect in Christ Jesus is thought. There is not so much warning sinners of the judgment, but warning them how the emeralds of things would rob them of the enjoyment of this Christ in you, the hope of glory. It would rob them of understanding what their truth position was. And saw that they could walk as heavenly man. The little hymn says call from above and heavenly men by birth. But Paul says, I want to put a lot of energy into bringing out this truth. I'm willing to special for it instead. Not just 10 sinners out of behaved, blessed as that is, but that they might lay hold of the truth and walk in the liberty and joy of it. Do not believe it's very blessed to understand these two ministries that were committed to the apostle Paul and I believe is gathered to the Lord's name and is knowing many of these precious things by matchless grace. We ought to, we ought to desire to spread them, that others might enjoy them.

Toronto Conference: 1965, Colossians 1:22

Reading

General meeting, Toronto, April 1965 Reading meeting Saturday PM. 189. 1, 119. Think about breathing into the next chapter. How far? I thought of the 1St, 7th birthday.

We're trying to. In the body of his plan through them to prevent you fully monopoly and unapproved in his fight. If you continue in the faith ground unsettled, and be not moved away from the hope of the gospel which she occurs, and her preached every preacher which is under heaven for all I fall and made a minister. Now rejoice in my suffers for you. I'm still up after his behind of the affliction of Christ in my words for his body shape, which is the Church for all our maiden ministers, according to this temptation of God, which is given to me for you to fulfill the word of God. In the mystery, which has been kids from ages and majorities. But now it made manifest to his face his own God will make no What is the richest or withdrawing this mystery among the Gentiles were killed. Christ in you the hope of glory. So we preach warning every man and teaching every man in all wisdom to be represent every man person is in Christ Jesus. Well do I also labor driving according to his work which worketh in need? Might be chapter 2. For all word that you knew was great conflict I have for you, and available at this year, and as many as of not in my face, in the flesh, but their hearts make it comfortable. They live together in love under all riches of the foolish original understanding to the acknowledgement of the mysteries of all and of the Fathers and the Christ. In whom I hid all the treasures of

wisdom and promise. From this library that any match of the God with enticing word for the Lord, the average in the flesh in the mind miss you of the Spirit. Joy and the holier order and the steadfastness of your faith in Christ. As he has therefore received Christ Jesus the Lord. So walking in brilliant and built up in him and established in the faith. As they have been called a boundary with sanction. Where is any mouth for you? True philosophy and vain deceit, as the tradition of nature after the element of the world, and not after Christ. There's a myth. It's the question of human beings, even believers at the 23rd. No, it was considering the Lord. 23rd. Jennifer. Is cutting off the work of Christ? You have to remember their incentives between the work of Christ before us and the work of the Spirit of God in US. And it's the word right for us. So if whatever that's that's a complete final word. I'm thinking as you were reading this, brother Ginya. How definitely the Spirit of God brings the death of Christ. Over all the philosophies that we try to explain a way of whether no the Lord has a real human body or not.

So I've had a visa here and even arithmetic these days well kept your shoulders, but he was a real man. The body of his flesh had a body of flesh by killing me and through death showing that the one who became a real man, this seed, the one who died on the cross, in order to complete this work and to bring us. Into all the souls of laughing. That is spoken of unblameable and unrecoverable in his sight. We decided that the death of Christ is the end of all that we were as natural men for in the 409 became irritated in his mind, and then artful. Going on in his sins, he got farther and farther away from God. The work of Christ not only took up the question of our sins, but this is beautiful in the body of His flash through death. Because the death of Christ is the end of our standing in the first Adam. And so it says to present you wholly. That's the nature we have a nature now by which we can enjoy all that's in the heart of God and make sure that delights and holiness. And unblameable and unrecovable not only our sins, God, you know the present, but how wonderful this thing that we will that we have a nature perfectly suited to that scene of glory which we are soon to enter. And so I believe the thought of holy has to do with the nature and then unbelievable and unrecovable. No charge can be laid against us because the work of Christ has. Several sins too. I like the way the little hen puts it, the look within and see no stains abroad, no curse to trade which had no tears to be a little pain, but see these face to face. I just like to say it all and I believe it. The truth of reconciliation. Is so important for us, and if we get hold of us, we'll see that when we enter there, it will not be a strange place. We have already been reconciled. They were all strangers. God shall make faith. The diary says we should never weaken the if the scripture. We have an important. California may be just a mere professor. All of our young people brought up in the truth heard the gospel. And. They have gone through no exercise. It might be just. Rest in fall for faith, never having really accepted prices, their favor, never having really been thought present about their sins. well-being kids are intended to disturb those in such a condition. I was told of a young lady of brother said to her. That are you saved? Why? I noticed it. Well, you said, can you quote John 316 to me? He quoted it right off. He learned some funny schools to play it perfectly because he didn't believe it. Why? Certainly, he says. Why then he says, you're saying. Well it's all the brothers been meeting about this young lady that had accepted the Lord and the Baptizers to replace the Lords table. Later on she had a very severe illness, played low and this young woman got into the presence of God and discovered that she was a foreign Law Center and was truly. Brought to respect Christ as her personal failure.

Well, there may be money and not faith that's not at work as well as intended to exercise. All we need to remember that the scripture never would exercise or form a doubt in the minds of anyone who is have truly come to Christ and is trusting in that blessed one will know the value of the shed blood of Christ. Shifter never was raised upon that was for a moment. Bring up here for doubt, the mind is but but for any who are just mere professors, and they there may be many among us that means that have just a word to disturb their consequences. Have we ever really been in the presence of God? Have we ever really felt our needs of a failure? If I just agree with that Brother Eric yes, the gift here then was the question of whether it was a real work of the Spirit of God or a mere profession. It would fly. One would just a mere profession. Why they would not continue, but where there was a real word for God, it wouldn't be any question answer. Not the same thing in the beginning of the third chapter. Are you riding of Christ? Well then you're going to seek those things that are above. But if you're not, but you see things on earth. It isn't a question of the. One who has really been born again continuing, but one who has not. In this puppy third verse if he continued in the faith. It doesn't say if they continue in faith with someone. Explain that to us for the sake of the art. I'm curious and I think you have in your mind that would be helpful. Well, would it be the truth and the revelation to the? That has been presented 2 hours in God words four things to lay hold of. Would that be in there? Or is it the deeper than that? Wouldn't you say that when the? But it's more of a the doctrine, but it's it's not just stopping health intellectually, but if a doctrine or the truth held in the world and faith. That's why I believe it's it's doctrine, but elderly. Every hour they were gone. There there's No 5 distinction between these faiths and faith. Faith is believing what God has shown in His Word. That's all right. The first chance of Luke and the first verse. Without help. Or as much as many have taken in time to set forth an order of declaration of those things which are most surely believed among us. Even if they delivered among us, which from the beginning were eyewitnesses and ministers of the world. On the Apostle Paul says, I have kept the faith, I bought the good fight. Well, that was what had been committed to him. He had conducted his life accordingly and practically laid down his life. The footnote in the new translation is or in faith that is in full assurance of heart in the gospel. I believe it's important to that it's in the heart. It's not just in the head and how we know that it's in the heart. Well, one has enjoyed that little first and first Peter chapter 2 unto you, therefore, which believe he is precious.

And if one has really believed in his heart, the Lord Jesus is precious to him. It says in First Corinthians 16, if any man loves not our Lord Jesus Christ, let him be enough of Maranatha, that is, let him be a curse, the Lord cometh. I mentioned that because there might be a young believer here this afternoon and he wondered, do I believe in my head, or do I believe in my heart? I confess that it bothered me as a young man, but that verse has been a great help to me. The way that we know whether it's in the heart is that the heart goes out in affection to the person of the Lord Jesus. And if you are really his, you have a nature that enjoys the presence of God. You have a nature that responds to the precious name of the Lord Jesus. He's precious to you. And if not? You only have profession and. I might say to you that there's one thing that a real believer cannot do. He can never give up or deny Christ. And that's why it says if he continue in the faith, continue once is the proof of reality and a real Christian never forgive up Christ. Is then part. And then there elsewhere the obedience of faith, to read in the first chapter Rome, the obedience of faith to all nations. If there is true faith, there is a desire in the heart to do those things. That is our phasing to the one who stages. For when all partners were sticking down on the road to the back at hater despisers. Of the Lord Jesus, the first thing you said is, Lord, possible thou have me to do. All there was a divine nature there desired to do the will of the Lord or when one is true is born again. Why you'll be let me have a desire now to please let me that have pleasant and you're not trusting in. I have. I have thought it might be helpful. You'll consider these kinds of tips because there there are other kinds of disks. Where there's no uncertainty about it, but in these kinds of gifts that. They belong to the wilderness testing. And they do prove that you suggested that a hole the reality. Now in the eighth of John, verse 32. A word 31 I should say. The Warriors said. I believe he still. Address things sound very questionable ones in this chapter eight of my yes verse 13 the Pharisees notice they were following him in the way and there were others that were following him. No, he said to those Jews. That's the point right there, He said to those Jews which believed on him. I believe that there's a mere outward profession. They're bleeding, he says. If ye continue in my word, then are ye my disciples indeed? Chapter 6 shows that there are those that the Lord Jesus knew

were not free for in verse 34. And 64, he said. But there are some of you that believe not. Or Jesus knew from the beginning who they were that believed not and who should betray him.

Verse 66. From that time many of his disciples went back and walked no more with him. Now that was proving that they were not continuing. And that they were not real. So the itch of that sort are testing that are here in the wilderness. Now to prove the reality again, let us look in Hebrews chapter 3. And verse. 14. For we are made partakers of Christ is we hold the beginning of our confidence steadfast down to the end. Now there's another of that sort that if we are to continually through that there is reality with us. In the case of the Colossians, the apostles. Knew the circumstances of these philosophies and fleshly religions that were around them. And he assures them in verse 23 that if he continues in the faith grounded and settled, and be not moved away. Like many philosophies from the hope of the gospel which you have heard and which is preached to every creature, and so on. At first, bring them the First Ministry of. I mentioned yesterday, I think it was. As we get 3 double S in this first chapter of Colossians, we get 2 head ships. We get 2 reconciliations. And then we get 2 ministries. Well, we've been considering. The two hedges today, the two reconciliations, and now we're coming to the two ministries. And the end of this 23rd verse. Be there with your earth and with you for free to every creature which is under heaven, whereof I, Paul, made a minister. So all that man, a minister of the gospel. To carry the precious message of foundation. Wherever he found sinners in this world, no longer was God's grace in any way confined to one nation like Israel, but it was sent out to a whole world of lost sinners. Paul had a special permission to carry that gospel, and we can see how mightily God used him in connection with the gospel for those cities in Asia, over in Europe, Macedonian, Greece. For the four of the waivers of the Apostle Paul carrying the gospel to leave Heathen City. In the fifth verse we have the truth of the Gospel. In verse 23 we have the hope of the gospel. I'd like to discuss, given that I'm not appearance quite clear on it myself. Well, here we finally get a naughty question. We ask whether errors when we get help.

By far, that's going all, though. Well, I would say the truth of the gospel in that sense word Robert, I would say that the truth of the gods when that fifth verse refers to what we have in Christ, in that he said, I am the truth, the way, and the light and the truth is the God who is set before all we might say the facts to the gospel. Well, on the hope of the God, who would seem to me refer to more than that when she had awakened the fulfilling her, which goes beyond this scene. It was a certain things that are for this life and that's what is yet to come. Connection with this which is preached to every preacher which was preached to every preacher which is under heaven. It is not the mind of God that there should be a special effort for one nation only either. Whatever the gospel is preached, it should be for all. The Lord Jesus said, 55 He lifted up from the earth, till it will draw all men unto me. And I believe in these days where there is a tendency toward nationalism and efforts made in connection with one nation, we should never forget that the gospel is for whosoever will. And if you open the place to preach the gospel, don't make it out to be a mission to some particular nation, it's to whosoever will. In the end of the Acts, we see Paul. Is that he received all. Amen unto him. He had spoken to the Jews. They had rejected it. Now the door was open, and whosoever will, and I believe this is the present position of the testimony of the gospel in the world, it is for whosoever will, regardless of their nationality. I don't have enjoyed the clothes in the second chapter of Mars about the the four that took that man that was sick of the policy for the Creek of the Lord Jesus is a type of the Holy Spirit going to the fore corner of the earth to bring full Sinner to the feet of the Lord Jesus. I have enjoyed that talk. You know the fall that took the man speak with the policy at the feet of the same. I believe that it's a type of the Holy Spirit. Going to the forefront of the earth to bring forth sinners to the feet of the Lord Jesus Christ. We only want that is able to benefit. Following connection with their being different nations. Well, the different nations don't approach problems for Spain and it has been said for instance, that the Latins don't think like the Anglo-Saxon. In fact not long royal brother in South America he referred to that, but they were inclined to be a little more impulsive. Well the answer was that we have one by the law and we have one Teacher, the Holy Spirit. Well, it's been marvelously proven that the gospel of the needs of every nation, every. Every color, no matter what their circumstances may be. God will have been carried in the way Isles of the Seas where they were cannibals from a low cannibals came straight forward of the Lord Jesus. I read in the light upon the heart thing upon a man that led him to a cave, where he showed him the tile of human born. Any hope for a man like that? Then he he assured him that Christ came to faith sinners the preach the gospel of that man. He was saved. Or true that whether it's accountable or whether it's the, whether it's the king or the queen, it's the same gospel for one and all. I think it was Prince Albert the wife, the husband of Queen Victoria, and he was on his deathbed, someone remarked to him what a mortal man was, what a fine life he lived.

What a wonderful Prince he had been, he replied. I'm not paid because I'm a friend, but I'm paid because I'm a poor Sinner who accepted Christ as my faith. Doesn't this also show, too, that there is no person or group of people that have a particular dialysis that which is under them? But here we see that an ascended Christ can raise up and send forth whomsoever he will, and the sphere of the Gospel parish or the dial says, is the whole world. There wherever the whatever the gospel is. Down the floor the Spirit of God may use different ones, and it doesn't come in under any particular person. Indeed, this is the more remarkable here because Paul had never visited colossi at all. And there he is ministering to them the truth of God, because they were part of that which those who had been saved by the energy of the Spirit of God, and he feels a burden for them. The thinking Brother Barry, how wonderful and blessed it is, as we have in Revelations 5 and 10. For thou was slain and #deemed to God by thy blood, out of every injury and tongue, and people and nations hold the Spirit of God, and the Word of God has reached everywhere. And bring dear ones to himself. A new vaccine about When we sing the song with the redeemed, we'll see them and meet them all. You now rejoice in my suffering, you, and fill up that with behind of the affliction of Christ in my place where his body's faked, in the Church, wherever I made a minister. All we have brought before us the second ministry of the Apostle Paul, and that is the ministry to the church. And that ministry caused the powerful the greatest suffering that he ever went through in his laborers and serving Christ down here. But getting rejoiced and. Because he falls with blessings, but happiness brought the soul, and he could rejoice even though it it falls in imprisonment and starts bombs and. And being known and all around, still alarmed, rejoicing as he falls, made by grace, just filled his heart with delight. And the suffering meant. The blessing of God for others. Like to think of this fashion year, what he says Joyce and my suffering for you to fill up that which is behind of the affliction of Christ in my flesh for his body. The Lord when he was here on this earth is a man, he suffered and he glorified God in all his walks. He was justified in the Spirit and everything that he did, but he's not on high. And he wanted someone to follow out that pattern, having Christ in glory before the church for his body stayed here in this world. And so he chose the apostle Paul for that service. When you say then brother Aaron's life, the Lord Jesus. Take all of my friends. In connection with the blessing of God, the sinners in this world, but he left certain sufferings behind. For His people and for those who serve in the law. But there was a special character of suffering that he left for the apostle Paul. That is, the Lord didn't suffer for the church's gulf when he was here.

Because the church is God has not yet come into investment. That's true. That belongs to the church has not yet been revealed at that time. Of course, when we think of the Lord's doctrine, they were beyond. Any human suffering no one ever suffered as our blessed Lord, as you get in lamentations. Come see if there be any sorrow like uncle my sorrow. We don't intend in any way you'll diminish the thought of thought. Our blessed failure has endured suffering. For in His sufferings on the frog He put away our sins. But what we're speaking about at this moment is

a faithful character of something that He left behind. For the Apostle Paul. Or when the bottle was raised up, why he was given this ministry to bring out the truth that Christ out of the body. And that body is composed of both Jew and Gentile. That's a little roll. That separated Jew and Gentile. If you get in Ephesians 3 is broken down to make it himself of 11 Newman. Be so, then Paul went up to Jerusalem. And the end of the book of Acts. Why was it that there was this patron who are Tim and you don't find the same hatred toward the other Apollo. Well, the reason is simply this that all of the preaching the truth of the church and that offended the the proud Jews who wanted to have the first swing always wave weapons of thought. That just how that he looked at it just as all would have just as many privileges and brought into justice honorable position as himself. Well last teared up the enmity and hatred of the Jews and led to the apostle being made appraiser nearly beaten to death there in Jerusalem and his year of suffering. At home, where the results not of his preaching the gospel. Preaching the truth of the Church. Who would distinguish? Of course, and I know you are intending to distinguish between the anointing suffering of their complete There is nothing that can be added to that from the Lord Jesus said on the cross, it is finished. That was the work of redemption once and for all complete, whether it was for the redeemed of Israel. Or the church, but it's not suffering connected with the telling forth of the truth. The Lord Jesus suffered in the telling 4th of the truth is man here those sufferings that he endured at the hands of man. Paul endured things at the hands of man too, and he speaks of that. I believe in this. I just wondered if we should make that point clear if we look at the 15th of Romans. I thought perhaps that. Thanks this little spot clear Romans 15 and verse 8. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. And now in the 16th verse, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. The Lord Jesus that I am not sent but to the lost sheep of the House of Israel, but our brother remarked Christ now and glory. He raises up one to bring the truth to the Gentile all gospel and in telling about this he suffered, but it wasn't in that sense personal suffering, but he was filling up that which was behind the sufferings of Christ.

But it was in his heart. That church that blessed, he loved the Church and gave himself for it, but it was given to call to be the one who should tell us, Minister thy blessed truth. And he suffered 4 Christ in the coming out of this. And it's a lovely thought that it was the afflictions of Christ in his body. Dutch in 19 chapter of Max Thinking of that brother in the ninth of Acts. And that's Ananias. 15th and 16th verses. But the Lord said unto him, Throw thy way, for he is a chosen vessel unto me. Bear my name before the Gentiles, and kings, and children of Israel. Well, I will show him how great things he must suffer for my name's sake. That's not a phoning stuff. What is this at all? We also have a verse in Second Timothy chapter 2 and verse 10. Second Timothy. I. After speaking about suffering for the word of God in the previous verse, it says, Therefore I endure all things. For the elect sake, for the elect state, that they may also obtain the salvation which is in Christ Jesus. With eternal glory. In the third of Philippians, the box of Paul says that I may know him and the power of his resurrection, the Felicity suffering being made conformable on his death. Well, it's been said by that does not embrace the atoning success, but he would. Go eat him on the Tesco or that part's concerned. He does fellowship with Christ in all his suffering but the Dome of the part. He would even go on a desk that I might know the power of his resurrection, the one who bring him out of that. And so he speaks of that, does he not in in the Second Corinthians in the 4th chapter. Bearing about the Body, the dying of the Lord Jesus. Nobody could witness the accounting substance of tries to think. Jesus says he survived with no other language there by the witness of the stopping the crime. Well, he was here on earth, but he did witness some of the suffering of Christ. But when it's a question of the suffering of death and Hebrews 2, you do not find people there. Well, God cast a veil of darkness over this world when his Son was suffering there on the cross or sin. Of darkness which no human eye could penetrate. And my God was dealing with his beloved Son as the question of the sin allows sin. Nobody witnessed that scene. God himself, he wouldn't allow the world to see that. Nor could he go on instead and thinking of the beautiful type that we have left the tip in the Old Testament or wherever him when he was commanded of God who partly stones. We read a very significant statement that went along the servants that were left behind that went along. To the phrase. Abraham was supposed to offer his son sacrifice. These closing days of the Church's history, we who belong to the Lord are called to suffer with Him. Let us look at Romans 8 and 17.

And this children then heirs, heirs of God, joined heirs with Christ. If so, be that we suffer with Him, that we may also, that we may be also glorified together. I remember you gave us something nice on that in Detroit. I just recall what it was used kind of construction. So no one comes to God that says let's go on. If so be that we that we suffer with him into. Explain that to her. I don't recall I said that. We suffer 4 crimes when we speak out and confess his name but we suffer with him even if we didn't say anything because we love him and when we hear his name spoken again it hurts inside whether we speak or not. When you love someone and you hear someone speak against that person by inwardly you suffer and in that way you suffer with them. But if you speak out and say that it has hurt you, then you suffer for them. Elders both isn't there. Peter speaks of both suffering with Christ and suffering for Christ. Well, I'm sure that the thought was called suffering for his friend who they attended for that third year. They please stand firm for the truth that caused him so much suffering. We'll find a character suffering ourselves to find prediction because the the religious world. Or you might say Christmas. Approval of the dirt, the gospel may become quite popular. You can even have a social gospel. They may be much that is intended to Ralph Cole bring them to a knowledge of Christ their Savior. But when you preach the truth of the church, what it is to be members of the body of Christ. Knighted to the head of and headed glory to carry out. Practically, the truth that has given us as to the way that hurts function. Battle the body of Christ and you'll find that in prison that will not be acceptable. Just to kill our newest trick years ago. Found near where I was raised, raising the Harlem. Our brother, SP Brown flown health consensus meetings there. Now people were thought would have more of life meeting an hour ahead, sit on a bench without a back to hear the dog. And when the meeting started, Pence was crowded the whole lot where he spoke, and people were on the street lifting to the gospel. Later on, he began to preach the truth of the jury. People would walk across the street to hear you. Why was that different? Along with. Crowds not to say that dog wasn't blessing the dog. But it showed when the truth of the Church is brought clearly and perfectly before so. They don't want it. All the people you know, they were all anxious to get their friends safe. All they were couldn't understand how anyone could attend those meetings would not hinder the birds. But when the things word of God was brought before them as to a place where the Lord has put his name, they were just as unwilling and even Christians were just as unwilling to expect the plain truth of dark words being. Coming out five of the camps and being gathered, the Lord's name of the sinners they condemned were unwilling to accept the gospel, their salvation.

The Congress meeting follow up work after the tech work is over. Sometimes the Brother Albert Hales, Brother Wakefield and others have been down there. It's lovely to see the faces of dear ones that have been saved light up when you speak of the Lord coming. Perhaps they've never heard of it before. And the truth that our life is hit with Christ and God, but when we get to the part of the truth that you've been Speaking of, gathered who are ejected Christ in separation from the world. Oh, there isn't in some cases thankful. There are some that go on, but in some cases you see a change. The Flex doesn't like it. Is it because of the notebook of manifestation there and testimony through the discourse? All the enemy does all he can to hinder a Sinner from coming to Christ, but he also does all he can after we have been saved to

hinder us from enjoying the blessedness of following Christ and obedience. Well, the truth of gathering is indeed important, but there are many things that I'm sure each one of us can apply to our own lives. Are we fully in submission to the Word of God? If we are, why we're curving in a deeper measure the enjoyment of what we what is our portion in Christ? Well, May God grant them. We'll battle the gospel value, the privilege of being gathered to His precious name, but also walk in our own personal lives and the enjoyment of all that has been made known to us. For as He goes on, we see that that is brought before us in a practical way. We we may be in the knowledge of being guided to the Lords name, but are we walking in the enjoyment of the back? Christ in you, the hope of glory. In Hebrews 13 those familiar words. Let us go forth therefore unto Him outside the camp, bearing His reproach. For here we have no continuing city, but we seek one to come. Well, there is a reproach connected with following Christ the rejected 1 outside the camp. Well the camp I believe in scripture. As it is especially brought to forest here is when men make the truth of God Poplar through the natural man. That becomes a camp, and the men don't like it if you don't go on with them in there. So there is a reproach connected with us. Well, that's been spoken out as a social gospel. Seems to me to fit in with what follows here we have no continuing city. A continuing city. Would be endeavor to make this world better and I should place the bed and all like that. The church is looked at as a continuing city. We are filled with the sojourners here in the scene. We're expecting the Lord to come and take us out of this state. You know to take off. It's much easier to say when people ask you where you go. Oh, I go to Gospel Mall. I know when I was young myself. Got the coach, It was easy to say. Tell them I'm done with the name of Lord Jesus Christ. The collection of the structure of the following 14th of Hebrews. Three other scriptures which have been held for my trust and may be an helpful for the young people here. As jealous as far as the imperative, we find man's first of all called a syllabus. A wicked Sinner, and next to the 1313 we find that lattice be received with a laugh. And Leviticus 1313 we find that the effort to now flee. So now where is the clean magic of Hebrews 1313?

It's quite easy to remember. 1330 in each page, but in the last one we have let us go forth, therefore, under Him, without the can, bearing His reproach. We have 14 words in the verse, and He's in the dead center of it. It has been very precious and I think it should have helped the young people. Scriptures. Well, we have another important word in the end of the 25th part, and that is to complete the word of God. And might require one of that seed. Now you notice that I quoted that as it is in the new prime place not to fulfill the Word of God, but to complete the Word of God. When the truth of the mystery of Christ in the church was revealed to the Apostle Paul, the word of God, as far as the substance that God has in His word for man were complete. That doesn't mean that they were not other books to be written. After Paul wrote the last because there's no doubt that John's writing. And we have in the Book of Revelation. What relate to events far beyond falls time and back beyond the first period. But that is not another subject, in fact, the revelation as to the judgment coming on the earth. And the restoration of Israel, the setting up of the Kingdom here on earth and the blessing that will be connected with it. As a subject that you'll find all the way through the prophets in the old death, but you'll not find the subject of the Church of God in the Old Testament. And to get any visions that it was hit from ages, from generations. And is now made known through his only apostles and power. That was a new revelation and when the truth of the Church was. Given to the apostle Paul, the Word of God was complete. There's no further subject to ever be introduced in connection with God's ways. In this world and his dealings with man, there will never be another revelation. The Word of God is absolutely and positively complete. Would you say that the apostle Paul chemistry in. Bringing in the truth of the church carried us right on down to the eternal state. As we get friends of First Corinthians, he brings in there the hope of the Lord's coming, carrying his own down to that, and then he in a few words there he speaks about. The millennial state and he takes it on down to the eternal state. Well, then the other riding fell in detail, so to speak. What goes in between? You say it doesn't mean he wrote the last word of the trip. So by you may see a word for young people about these headings and go testing the station right there here one here in the 33rd chapter says God comfort from church. It's been said that there is also football heading and stricture. They gave all the curses to the Jews, took all the blessings for the church. But that isn't fair, isn't it? Is a poor jewel. All the curses take all the blessings for ourselves. Absolutely inconsistent. They were fact, as we well know.

And they're, they'll have it made clear to me. So the young. You still not find the truth of the church in the Old Testament of the soul. It wasn't revealed at that time. But first, if you'd like to look at it and be it for yourself in the third chapter of Ephesians. They accept first of you being free, which in other ages was not made known of the sons of men as it is now. What is that now revealed unto his holy apostles and prophets by the Spirit? Oh, look, that the Gentile is the fellow heirs, and of the same body, and partakers of his promise in Christ for the daughter. When he takes in the beginning of that third chapter about. All that third person, all that by revelation he made known of me, the mystery as I wrote before, and few words. You just look back to the second chapter and you see there what he is speaking about. Or he felt. In the 14 the 14th, 1St. For He is our peace, who have made both one and have broken down the middle wall partition. Between us, that is, that war that separated you and Gentile was broken down. So that all may become one body in Christ. Don't find nothing about in the Old Testament. It's made clear there that it was not revealed. In those times and then again you get. Farther down on the 3rd chapter. We have the 9th person to make all men see what is the fellowship of the mystery which from the beginning of the world have been hitting dogs. It was here we created all things by Jesus Christ. That is meaning, I take it, of being hidden, God. That is, you do not get any property in the Old Testament about the church. We do find that it was hidden as far as pipe shuttles were concerned. Well, the very first Bible, the Bible is Adam taking heed for his pride and saying. This is born of my bone and flesh of my flesh impossible uses that and the fossil decisions when he felt I showed a great mystery, but I speak concerning Christ and the Church. So you do get all those beautiful types. You've already mentioned in the 24th Genesis preservative went find the bride for Ivy. Well, there's the church, hidden and tight, but not in property. Well, the flights of the of the broad and the flight flights of the house, but we don't have the place of the body. That, I think is our brother Barry has said we do not have direct prophecy concerning the Church. In the second chapter of our Colossians here I just would like to call attention to the second verse rated in the new translation. To the end that their hearts may be encouraged, being united together in love and unto all riches of the full assurance of understanding, to the full knowledge of the mystery of God in in which are hidden. All the trainers of wisdom and knowledge, connecting that with what we have read to complete the Word of God. I believe it's well for us to see that one who does not understand the truth of the church is not able to put together the rest of God's Word.

The picture is complete when the truth of the church is made known. It'd be just like you have a a jigsaw puzzle. You only have part of the piece as well. You can't get the picture altogether. Then you get them all. Now you have the complete picture. And until the truth of the church was made known, the revelation, the divine Canon was not complete. But when Paul by the Spirit made known the truth of the church, now all the secrets that are in the heart of God have been told out and. One who does not see this as we have in this second chapter, in which or wherein are his all the treasures of wisdom and knowledge. And much of the confusion that is in the mind of Christians in connection with understanding the Bible is because they don't understand the truth of the church, and they're not able to put together the teachings of the Old Testament with the New. A sometimes illustrated it's like this. Dropped into someone's home and there's a man in right there, but I don't know they're mad and white. I can't understand the actions and all have gone in the home but as soon as I find out who they are, why, the

whole manner of conduct and the way the home is run is immediately solved to me. And those who do not see the truth of the church never get an understanding of God's ways and the enemy will try to keep. The faith of God from getting hold of this precious truth. And they study the Bible and study the Bible and study the Bible, and they haven't got the great secret where in our head all the treasures of wisdom and knowledge, and we can put together, as our brother Harrison remarked, all the counties of God right up to the eternal faith. All of this precious truth because there are two circles of blessings. The heavenly blessings are the heavenly people of which the Church of the Center, and the earthly blessing of an earthly people of which Israel are the center. And these two distinct purposes of God are made known, but cannot be understood until we understand this wonderful secret of the truth of the Church. What you say after the what we've been speaking about through the church, but the Lord only mentions it twice in his ministry and forget future and then he also said I have many things to stand here, but you cannot bear them now and then he speaks to the Holy Spirit come, but when he has come, he will show you the things to come guidance lawsuit and show you the things to come. Well, then, we have the Spirit of God coming the day of Pentecost, but the time wasn't yet so for the revelation of the real truth of the Church, the mystery, the door was held open for the Jews, who still receives in the style he refers to, that a third of the acts that if they resented, he would send it. Well, then we find that it goes on. Then in the 7th chapter of the act, Stephen is strong and he charges them with resisting the Holy Spirit. Well then the door is closed, so to speak, for them as a nation. And then we do have in the 8th chapter the gospel going to Samaritan. Then in the 9th chapter, why the Lord raises up a new vessel, that is the Apostle Paul. To learn and we find him find later then too, that the Lord sets aside Jerusalem as the center of these activities and he transfers it to Antioch. Gentiles that he from which the ministry, the apostle Paul went forth. Perhaps one of the younger people might be helped by a word on the meaning of the word mystery. It doesn't mean something mysterious that you can't ever understand.

It simply means. Secrets. But it's secret that is revealed. Perhaps this is the best word but to be initiated. Royal Masonry, They are the sacred placement. Well, they only give me secret to move of a certain degree. But those who are given these secrets, why they're nothing. That they can't understand about it, but they have to be in a certain position, they have to be brought into the into this system. These mysteries we get in structure are for those who really lay hold of the truth. Doesn't call a man in the world. The only man in the world got hold of it in the opinion you have no power to walk but those who really have the Lord, who desire to please the Lord for these things. Become important and structural. Well, I believe our brother Hazel used to say that the natural man could not get the truth. As to God, as to Christ, as to church, from the Scriptures itself could not get it. It takes care of God really good. He said that he might read some book to somebody's written by and get the truth of that way in his head, but he could never get it from the Scripture itself. I was enjoying the Kohl's brothers with what you say in connection with Abraham and indicated to save all the law of the hide from Abraham the things which I do. Well, it's a wonderful day. Call that it really is to find the Spirit of God, but must be a state of soul. That's your thoughtful and your thought, yeah. Listen, connected with Abraham is not the revelation of the secret of the change, but whoever can reveal many things that others didn't know anything about it. But this practice, truth is for all those who are children of God. A state of soul is necessary to the understanding of it, but it's for all, as we see, and we come here, the 27th verse, to whom God would make known. What is the riches of the glory of this mystery or secret among the Gentiles, which is Christ in you? The hope of glory whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. The great desire of the heart of the apostle was not just that a few believers would lay hold of this, but he said this is for all, and he desired that they should all lay hold of it. As our brothers remarked, the state of soul is necessary before we can make these things our own, but how important it is that they're for all. And the apostle Paul mourned in the Hebrews 5. That many of those believers remained babes. He said he had fathom with milk, and he said when to the time he ought to be teachers. You have needs that one teach you again, but be the first principles of the oracles of God. And many dear Christians remain babes all their lives. But let us not think for the moment that it isn't that. It is because God doesn't want us to know these things and enjoy them. He wants us to be full grown Christians. He wants us as believers. Boy should enjoy the album. And that was the whole burden of the heart of the apostles. Why were they getting carried away with philosophy and vain deceit? All they weren't in the enjoyment of what they had in Christ. Why would all them Laodicea growing lukewarm? All there weren't in the enjoyment of that which they had in Christ. I constantly to go buy me gold tried in the fire of the thalamus be rich.

And all, beloved brethren, we have these precious things as gathered to the name of the Lord Jesus. They have been made known to us. But are we walking in them? Are we enjoying them? You are, brethren, see that we are walking with heavenly men. Israel hosted that they have the temple of the Lord. They said the temple of the Lord, the temple of the Lord, the temple of the Lord are these. And the Lord was free because they were occupied with the material thing, and they were exercised to walk before him. In the enjoyment of lab which He had for them as a nation, And we can know what it is to be gathered to the Lord's name. But let us be practical, beloved brethren, and what as those who enjoy these things, and who have a real vision of this glory before our souls? This was what burdened the heart of the apostle for these things. Well, if we're not enjoying the truth that we hold by and by, I believe it will slip promise. Doesn't that is that the meaning of second Peter, one where it says either lacking these things is blind and cannot see a bar off and has forgotten that he was first from his old stairs. That is, he moves. The sense of. Is security in Christ forgotten? Slip promise. And I don't know that there's anywhere else he's ever spoken of as a child of God being blind. That kind of is the world. But there it says he's blind, he cannot get far off. He's lost his heavenly vision. I've been saying 24 years. Nothing but trade is only trade. You can try for living there, to laugh at hand and speak well. Shore nothing good #24 in the end. So we go through all the.

Toronto Conference: 1965, Colossians 1:1

Reading

Class 114. In who that is his dearest father, the 1St. Then only have redemption through His love. Give the forgiveness of sins through the image of the invisible God, the first four of every creature. For by Him were all things created that are in heaven and that are in earth. Visible, Invisible, whether they be thrown, Ornament or principality or powers. All things are created by Him and for Him, and He is before all things, and by Him all things consist. Or substances, and he is the head of a body, the church, where is the beginning, the first born of the dead. And in all things he might have with free evidence. For Him please the Father, that in Him should all force dwell. And having made peace through the blood of his heart, by him to reconcile all things unto you. By him I say, whether they be things in earth or things in heaven. And you, the verse sometimes alienated enemies in your mind by wicked words, yet now after being recognized. In the body of His plan through death to present you fully and unblinked and unapprovable in His sights. If you continue in the face ground of the seven, and may not move away from

the hope of the gospel which he have heard entered his reach, every creature which is under heaven. For all I all have made of ministry. Do now rejoice in my sufferings for you. Then fill up that which is behind of the affliction of strikes. In my face, for his body's sake, which is the church for all I have made a ministry of God. Whereof I am made of minister according to the dispensation of God, which is given to me for you to fulfill the word God in the message which has been hidden through generations. But now I was made in manifest. To whom God will make no. Whatever riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory who we preach warning every man and teaching every man in all wisdom, doesn't represent every man. 1St in Christ Jesus. We're on the oil also later strive according to his work which worked in me. Like I noticed we have to say words in the first chapter of Ephesians which we have in this verse the 14th verse. And a few words are added to it. Firstly, creation verse 7. And whom we have redemption through his blood. The forgiveness of sins. According to the riches of his grace. Why others were omitted here? The first you tell us brother. Clan have to learn brother. Did you understand what word Julie were omitted? The richness of his grace in Ephesians one, but they're not mentioned in this verse. Also I believe through his blood is a medal to it. But it does appear. In 1St 20 I just the reason why. The flood is mentioned and supports these first correct translation. Because the Spirit of God. Occupying us, this place so much the workers, right as he is with the person Christ.

We find that at the end of the 13th, 1St are being translated into the Kingdom of his dear Son or the Son of his love. The father of the son of his love. He has taken us and all the persons that fall. I'm able to get his head chips and create. His head chips in connection with the church. In with 14th 1St in connection with redemption. Well everything refers back to the Son of his love or how the Spirit of God delights to bring the person of Christ. Before our soul occupies us with that Blessed One, and reminding us, while occupied with His left at first, that we're occupied with the very one that the Father himself has found all his life. So when the Peter would have put the Lord on a dead level with. The flowers and their lives. And the amount of transfiguration. There was a bright cloud overshadowed the whole sea, and then a boy comes out of the clouds saying, this is my beloved son. In whom I am well pleased. And then the voice asked, here is him, that is, if that one is the world of life in the Father's heart, I surely he is sufficient to satisfy every desire along with our hearts. Well, God doesn't give us an object. That is not the object of his own heart. Hire College Hospital. And when they have lift up their eyes, they saw no man save Jesus. Almost so very precious thank you object that delights the Father's heart. Also use the term God's heart. Given to us walk you by in our hearts might be occupied with looking to him reading about this situation. Oh, it's keeping us but the tension at the first meeting that in in Colossians is what Christ is to the church and so it's the glory of his person that is brought before us. Redemption is the means by which we have been brought to know Him, to joy all this, but it's his personal. Been remarked, who is brought before us as this 51St says, who is the image of the invisible God, the glory of that lesson, one who perfectly reveals God the Father, and we have been brought into the Kingdom of the Son of his love, to know him, to see the glory that I am doing him, to be associated with him in that glory. And we will. Time is the Kingdom of the Father. That is a heavenly portion throughout the Millennium and now already we are in the Kingdom and the son of his mother and also in the Kingdom of and for his patience to get that in revelation one time that gets distracted to the. The character of our present. Trials and tribulations that belong to us, that are following him. Revelation 19. It's not important in this 15th verse. The first born of every creature. We know that there are those who use this first to teach that the Lord actually had to a beginning.

Right as this verse has no such thought, all the first born of every creature is that the one who is the head of the whole creation is the one who has become a man and has man. He is the head of that whole scene. The whole creative seed has been made by him, by him all the success. Not just consent, but substance. That is after very being in existence and this one who is the head of it all over, the beginner of it all, has become a man because we connected with that verse, the song that says I will make him my first born. I are the king of the earth. That's what he has in a place that he has taken given by the Father as man and yet the creator of it all that be so Yeah, why the hell put one other place pudding egg and entering his own creation. But the 1St place and we need to understand clearly that first born is a table. It doesn't always mean the 1St 400 times or the first you go. I think it's from the 89. I will make him my first born higher than the kings of the earth. Well. That was seven days. Well, David was the youngest of all of us on the Gentry. And yet he was made the 1St 4:00. So that title we find all the way through scripture. It's a title that speaks of preeminence. That's very important because the 7th day after this time, the Jehovah Witnesses will try to tangle you up on on that first try, to seek through that first that Christ is only a created being. This is a more serious doctrine because if our savior is only a creator by then we really have no savior at all because it was only a divine person. Who was being was from all eternity that could take up the question of our sins and settle that question divinely and eternally before God. I was thinking too and connections with the 14th, 1St, even the forgiveness of sin. Well, they're brought into that Kingdom of the Son of his love and God has brought us into that Kingdom without anything to disturb our consciousness and enjoy his presence. We know even then next. Like something that that hasn't been forgiven if there's something between members of the family. I called friction uneasiness until all The thing is out and settled and forgiven. There isn't full communion. So in bringing us into that wonderful fear of blessing. That nothing was ever to disturb our happily precious communion with this One whose glorious, who fully brought it for us, found His mouth. Then He begins, You see, to exalt first of Christ, first is creation. And so he continues with that subject, always keeping before it was cold. One who has the son of the Father's love. I suppose the apocryphal enjoyed that support his new brother in the next. We have been forgiven, our sins have been forgiven and justified by God himself. So on the eighth of Romans verse 33 says, who shall lay anything to the charge of God's elections? It is God that justifies who is either condemneth. It is Christ that died. For whom did he die? For me and the blood of the past.

So he asked some questions and he answers them, but there might be an encouragement to our hearts who shall lay anything to the charge of God and languages. God is justified. What a precious truth that is true Is he that condemneth them that God is justified. What priest it brings to the heart. Father, in connection with our 15th verse. I once read. Something that a man had written and he put it this way in the likeness of the invisible God. Scripture never puts it that way. But that would imply a doubt that he was. God doesn't say thought of the image. They just that he is a representative of God. You see, we we're told of Adam that he was created in the image and in the likeness of God. That is, Adam was brought into a creation where he was in edit and that way he represented God in that creation. Now Adam, as we know, has completely failed as the first man. All we have the headship not only in connections with creative down here, but the whole thing of creation. That's a marvelous creation surely is we have the one who has put the represents thought that is in matters over this whole created thing harvest for us poor human beings to fit that a man. One of our very race has placed in that highest place over all this creative and we can look over and look around and get glimpse of his morals. Whole world is occupied especially now with the wonders of this creation. Are much better for you and He will allow us to be occupied with the head of that creation and then we as we look at the wonders of it. It just involved the glory one who had such quizzes to bring such a theme of glory and such power as we behold. In that lovely brother park. That's the practical side of things, business. And they're having sex. The ignorance before us now as the apostle sets your minds on these things above. He doesn't tell us to set our minds on those things above until he has set before us the story of the person live about. So he's brought up the fullest stories of the son of his love, then says now set your mind on those things up there. But they're here. But what is the difference

between image and life? Because well, I believe, say, give me to more of the thought of the thought of representatives. Of time, the life from the Lord has to show him a panic. Whose image and superstition description is this? Well, they said season. Well, it's very likely wasn't the perfect image of it, perfect likeness, but it showed who he was the head of the Roman Empire. Well, likeness, I believe, brings in more the moral side of things, because it's not. It's moral to moral qualities of God himself. Now while looking at this subject of image, it brings to mind that wonderful first chapter of John where we see the person Christ also magnified in all his various offices. The first counselor John Scott and in verse 18 it says no man has seen God at any time. The only begotten Son who is in the bosom, the Father, he had declared again. That's what we have in our verse and thought is the image. And then in the 14th captured John.

The Lord Jesus says he that hath seen me. Have seen the Father and that's impeding the thought. Now let's look at the Hebrews chapter one where again we see the magnifying of the person of Christ and the most wonderful way Hebrews chapter one. First one, God, first two. Have spoken unto us. In some what an expression for God to speak, not now through prophets and merely through his words that's given, but in the fullness of his Son he is now speaking. Verse 3. Who being the brightness of His glory and the express image of His person. I think that's in keeping with our image of our verse 15 and then. Is brought out is create our ship. As explained in verse 60. 16 is enlarged on that last expression, the 1St 15. Or by him. 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. Have to glance at the last verse at Romans 11, Romans 11, verse 36. Or of him. That's the source, the source of all of him and through him. That's the channel of all. And it could read for him, for his own benefit primarily. But I've also in Revelation in the end of chapter 4. For all things for me and all things to do him. Be glory for heaven. The 61St goes back, I say, way beyond the first genesis of the time. By Him we're all things created that are in Him that on earth that is for Him that, and then it brings in strong dominions and principalities of power. All things are created by Him and for Him. That is all. The angelic hope. They were the invisible faith. We learned that. Some of the angels kept not their first state. Well, this takes in though before that occurred it's as they were created by him and for for his glory and then before all things. His eternal being. All we need to say my truth. Is getting the first of John in the beginning while the word and the word Smith draws the word was dog all things. For created mind without him was not anything made of faith, or he was before. Anything in this universe was created, he was in existence before creation began that verse 18 of a chapter 17. I believe that it is just threw us his way brings the eternal sonship to say that no man has seen God at any time the only begotten son. Which is in the bosom of the Father. He had declared him and somebody raised a question saying, you show me sometime when he was not in the freedom of the thought. So that's blessed, isn't it? We have the eternal sonship of God. Bless the Lord Jesus. I believe in this world.

He wasn't the bosom of the Father. Yes. Well then he's close N all within that full life, and came to earth to make it known that we have tried. No. Wonderful, isn't it? That John said that and not another because John will lean the bun Jesus bosom and he would know some of the secret. So he speaks much love and one has often enjoyed this blessed food Today. You have the transfiguration in the Gospel of Matthew. You have the transfiguration of our blessed Lord Jesus and the Gospel of Mark. You have this configuration of our blessed Lord Jesus and the Gospel of Lord, but you have no transfiguration in the Gospel of John, because he is the very glory of God. From the very first verse till the end of the Gospel of John this is. Figures all through the Gospel. John is the only one who was president of the poor evangelist at this transfiguration. No, no, beginning had he who was eternity. William Kelly And again the expression has been used. This in the beginning is the beginning list. Beginning. He is the I am Hebrews 1-2. Further in that chapter He maketh his Angel spirit, His ministers of flame, of fire. But unto the sun he sat, I thrown no God. Forever and ever. He was never made anything. Became like precious. Well, that leads us on to another exit, which we get in the 81St. Then said that you get in this after three double s. Get 2 heads, you'll get. Two reconciliation that you get 2 ministries. Redoubled Well, we've considered one of the hedges is hedges is creative when you get to the. 18th verse. We can have headships in connection with the Church at that 18th verse. He is the head of the body of the Church who has the beginning, the first born from the dead, and in all things he might have the preeminence. Although the emphasis is put on the first born from the dead. When it is active in creation. It's the incarnation. Coming into this world of the man, he took his place as ketchup over the creative to which he entered. But when he became the head of the body of the Church, it was his resurrection and right brother, Yes, that's right. With that 71St and by him, all things consist. That is, not only did he create the mental beings, but it's by him that they consist. They go on held together. Man tries to figure out why they go on and he may find out some of the laws of government, but here's the one that's by him. All things consistently didn't joke say to the hang of the earth, but nothing yes yes. Five things by him, all things that subsist. Because that not mean that they're held together. Yes, I believe so and in Hebrews one another that other lovely chapter is the first thing they have He uphold us all things by the word of his power, which is similar truth is makes us think of that him through worlds on the dependence. Fell apart. That's when he was here in this world. Well, when he was here as a lowly man, Why? The world was on him. Work attendance.

He had only to speak creation response. Intention lives and calls for the fact that from the Lord he has to mention one man's name, for the cemetery would have been empty. He had to say letters. For the same one that Paul Lazarus is the one that raised all that are in their grades. So the Lord was still restored. Storm and Sea of Galilee. And so everything is kept in perfect sound creation by His almighty power. Believe it, doesn't job doesn't it be set his heart upon man, or a new translation is to be thought only of itself. Gathered unto himself, his breath, and his spirit, all flesh would perish together. And man would return again to the dust. That is, He's not only the Creator, but He is the one who sustains all. And if He wasn't sustaining us right now, the whole group of us would just fall over on our chairs. Well, it's a tremendous thought for us to think of that. He not only gave us life, not only gave His Son to redeem us, but this One who is the image of the invisible God. He is sustaining us in life. At will for all eternity and the blessedness of the seed into which He is bringing us. I was thinking in connection with this of the 24th of Genesis. Father, when that servant went down and talked to Rebecca, he speaks of a son being born to Abraham in his old age and into his hand. Abraham had committed all he had to watch his headship. Over the whole of the possession that were were Abraham, but now he brings into something else. He said he has sent me to get a bribe for this map, this one who is the head over all of these and a half hands. Now it comes to get a bride for him. It is not lovely. That's just what we have here. We have the glory of this one that is the image of the invisible God. And then the Spirit of God shows us that He is picking out of bride and true grace. Fear part of that bride. And he is the head of the body, the church, and we are brought into association with that one, to share with him all of his his. But is the glory of his person. And that was the work of the servant. Indeed, we might say. Let us fly. The Spirit is not mentioned in Colossians except once your love is the Spirit. The Spirit of God is mentioned in Ephesians because it's what the church is to Christ and the work of the Spirit there is brought before us. But when he is extolling the glories of Christ, he hides himself and sits before us, that blessed One who is to have the preeminence in all things, and the Spirit still delights to occupy us with the glory of that lot. Nice to notice too and connected with what you are saying about. Island. And it's after Isaac had been taken up to the mouth and Abraham had offered him up on the altar and took the knife to slay it. Worst we know that God didn't mark Abraham go the full length while he went through and offering up his whole response, God stopped him and Iran. Bought

in the thicket by his horns, Offered said. But still scripture looks upon what Abraham faith led him to do as though he had actually offered him up for it says in the 11Th chapter of Jesus by faith Abraham when it was tried offered us highly, and he that had received the promises offered up his only son, accounting that God was able to.

Raises from the dead once awful he received him a figure. So from my 22nd chapter of Genesis where he did Abraham offering of Isaac, Isaac is considered from that time on as a type of the risen man. And then the perfect order, the 24th chapter that you referred to. Is the service. For the the one who had been, as it were. Instead, God has raised all that is in perfect keeping with what we have here as to Christ being the head of the body. As the Risen One, our 20th verse. We've had the forest. All of the fullest dwelling in him and God has been brought to man. That didn't bring man back to God. He had to have what we have here in the 20th verse. That's not so. And having made peace by the flood of his props, by him to reconcile all things for that brought about that wondrous reconciliation. Last night in the gospel we had. Come for all things are now ready. This is not it, all things are now ready. If we may dwell further on some thoughts in the 18th 1St. He is. Behave. Of the Body, the Church, who is. The beginning. Himself is the beginning. The first born from among the dead. Now I believe that Revelation chapter 3 and verse. 14. Is related to this truth. In the last half of 1St 14 is the Amen. The faithful and true witness. Now here we have. The beginning of the creation of God. That is the new creation, and it commences with Himself. He is the beginning. The first born from among the dead. Out of death the Lord Jesus writers as himself seemed like and that, I believe, is remarkably beautiful in our castle. We say that it's it's an answer to the state of things that Laodicea because they were being occupied with the first creation. Let him increase with goods and have need of nothing. What is the answer to all this? We're surrounded by much of the first creation that looks very attractive to us. But here we have been brought to a new creation. We've been brought to gaze upon that one who is the center of that new creation. Well, that was the antidote to the condition of things that existed in Laodicea. And surely we're living in those very days. We find that lukewarmness coming into our hearts on here. The Spirit of God in this precious chapter, as He did to them in the latter De Laodicea, things before us, the beginning, the one who is the beginning of that new creation scene into which we shall shortly be ushered and to which we already belong. To Grace. There is another way of putting a little verse that most of you know, and then we'll add a little bit to it. Everything. Savings fading fast, all the stamps, the dead start, cats. Only one life will soon be passed. Only new life in Christ will last. Robert Glenna has it. What would you say to a dying man? Said I'm trying to make my beef soup dark in connection with 20th birthday.

Mr. Darby said. Already made, Too late, Already made. Remember that story? Darby was walking, I think it was in New York City. Or he was standing somewhere and the young lady came along who was a Christian. And ask him if he has made his peace with God. And he shook his head. He said it's too late. And he said, oh, it's never too late to make your peace with God. He said, it's too late, already been made. The connection with this place of the preeminence of blessed Lord Jesus. Asked in the new creation, one is thinking of a Philippian chapter 2. The depth of the humiliation that our blessed and Lord Jesus went through. But then after that we read that verse nine verse God to those who have highly exoted them and given him a name which is about every name that at the name of Jesus, the precious name of Jesus. Every knee she found of things in heaven, things on earth, and things impermanible unto the earth. And that every tongue should confess that Jesus Christ is Lord. This is the glory of God, the power. But a phrase of a preeminence. This is great. He isn't. He is waiting, brother. Philippians. There is a question of following the need for the glory of that one. Isn't it within our chapter here where it's a question of reconciliation? Things under the earth are left out. They will not be reconciled. I was thinking of that in the 20th verse, having made peace through the blood of his cross, by him to reconcile. All things unto himself. By him I say, whether they be faintly in earth or things, but those beneath the earth are left up. No reconciliation for those. Shows the difference. Doesn't not bother between submission and reconciliation together. Every knee must bow to that blessed One. I'll have to submit to him. There will be no reconciliation as there is today. You know we mustn't pass over the 19th verse or please the Father, that him should all form as well. You notice the Father is in the valley. So it's misleading the way the translators all understanding. The feeling what they were translated to, the reason that all the poor displays as well as him. That is, in Christ as man the fullness of the God had to see, so the Lord and Philip fries, Lord Joyce, the Father. He says, have I been for long with me, and yet hast thou not the people? He that hath seen me have seen the Father. And the Lord fell defy by the Spirit of God. Cast out devils. So the Lord acted only by the guidance of the Spirit of God, and the Father was seen in Him, and yet He was the Eternal from the Creator here in this world as man, so we see all. The Godhead in the sun, in his pathway here below, and that goes right on to the cross. It's all about the crop. You get up the street first because the dog head there and you read in the 9th chapter of Hebrews. When he had by himself Earth. No, that is the verse. I'll have to read it. The 9th chapter of Hebrew. Go through the Eternal Spirit.

Holds the spirit there, offered himself there, and his son. Without after God compare God to fall think your father is to say brother Hale that every act of God was always in Trinity, whether it's been creation or redemption or whatever way we do it. I believe it's I believe that's very important what you brought out because. That's all I brought before us before it speaks of reconciliation. Or it's the first who gives value to the work. There's an attack made upon the person of Christ. By then the works, the value of the work is taken away. But if we see who this one is, who has accomplished redemption, who has made peace through the blood of His cross, why then we think about One and whom all the fullness of the God as well? Can there be any questions? I'll be satisfaction of the Godhead in connection with this whole work that has been accomplished. Why the whole God had come? Was it 1 despite as always, but as Ashley brought before us here in connection with the Lord Jesus here as fast as we have in the next chapter. In Him dwelleth all the fullness that God had. What about the expression here, the blood of his cross? Well, we have two reconciliations spoken of here been mentioned and in this first, it's more the reconciliation by power I believe. As the next verse, the 21St verse, while that you have he reconciled we were alienated by wicked works and now directed sound body display. But I leave here and reconciling all things to himself. It is by power, and I believe that where we have the expression the cross brought in, it's replaced the world game. And so the blood of these cross while the world is going to have to answer for shedding his **** on the truck. And so that will come in and judge in the. John 129 The Lamb of God that takes away the sin of the world. I believe this is brought in here. In connection to this reconciliation by power, as well as, of course, our things are included in that. That be your thought? Yes, Brother Harrison is well understand the full scope of the meaning of. John 129 Before the Lamb of God, let it have a citizen to do the translation. Fair away the sin of the world. That is with Jesus Christ is not only the mean, but God granted for your salvation is mine. But as the ground upon which God will bring in. The power of a new thing of glory. Where everything is your. As to ignore. To a one who has wrought redemption at such a cost. For the present creation exhausted glory as Creator. The heavens declare the glory of God firmly to His handiwork. For this new theme of creates help to involve the glory of Christ as Redeemer. Clearly our Creator. And we also say this in connection with having made peace through the blood of his cross. Our brother remarked the guilt of land and having crucified him. Well, if someone was to send the ambassador to this country and he was shamefully put to death, it wouldn't promote peace. It would certainly provoke a state of war. At least bad feeling. But how marvelous the thing that God to tell all his hearts and math, sent his own Son into the world. And what did the world do? They gave him the most shameful death possible. But what has God brought out of that work? All, beloved brethren, He has brought a boat, a

new scene of glory.

Where that Blessed One who was crucified will be the center of it all. And we're all what God is is light and love will be fully manifested. And I believe that the thought here is both precious when we think of our horrible jokes and what we did to God side and to think instead of bringing what we deserve upon us. He's made peace through the blood of his cross and he has brought. Us didn't know what was in his heart for an empathy. To be reconciled. For the thought I believe in reconciliation is having great thoughts, having our attitude change toward another. Thou marvelous of that that not only is there going to be this new seat of glory, but everything in it is to be suited to the minds and character of God. And then as the next verse brings them, we. Go Through Grace are part of every company. We'll be able to enjoy all within His heart, having been revealed as the Son. Why? I think it's a marvelous problem. We think of the taste through the blood of His cross. Because not Ephesians chapter two he has a several verses. Ephesians chapter 2 verses 13 to 16. Covers the same truth in a little different way. Ephesians 213. But now in Christ Jesus. Sometimes were far off. Are made nigh by the blood of Christ, for He is our peace, who have made both bond and have frozen down the law of partition between us, having abolished in His flesh the enmity. The endlessly think of it. In Romans 8 we're told that the mind of the flesh is tendency to God. There's no cure for that. Nevertheless, God takes that same person, melts the heart and and by his grace he brings it back to himself. One in verse 15. For to make in himself a plain 1 Newman, so making these, and that he might reconcile both unto God in one body by the cross. First of the theme of the ground. But the thing stopped and came and fixed peas to you which were far off, and to them that were alive. And I think it was the way to the apostle Apostle Peter when he was sent to Cornelius. They run to Cornelius, and those that were there preaching sees by Jesus Christ. He is Lord of all. You are a saying, Father Hail that reconciliation is a complete change of thought captures toward one where there was some misunderstanding or some feeling or empathy. Would you not be illustration that state and the return of the prodigal on his way back from our country? He was thinking, will my father receive the House of service? Trying to offer if his father would take him back after all the way he had his honor, just work as a service. When it comes to the fight of the form, the Father runs the meeting, throws his arms around it just He says nothing about making me as one of our hard services. He just says I have thinned against heaven, and in thy sight no more worthy to be called, or I come. Well, he gets a complete.

Change to the heart of his father if there was any better than if there was any enmity towards his father. It was all God He disclosed in the best role brought in where there's music. I all that had stood between him and his father's daughter. Well, the redeemed Velma. Enjoy this but also the full war creation will benefit by it. It says in the 8th chapter of Romans that the whole creation grown up and travel us together and pain together until now and we wouldn't realize how much the whole creation is suffering as a result of sin. When the head of creation fell and was found. Lord creation, even the trees and the whole creation suffered as a result of it, of God is going to lift the whole creation. And so it's lovely in that age of Romans and says the creature itself shall be delivered from the ******* of corruption and to the liberty of the glory of the children of God. And in the 55th chapter of Isaiah. And there's the mountains, and the hills shall break forth before you in the singing, and all the trees of the field shall flat their hands. Oh, what a wonderful time it will be when God delivers the whole creation from the results of sin. And even the heavens are not clean in His sight, because of our brother brought before us last night. The angels have fallen. The whole by spin of there's going to be a new creation where things animate and inanimate through all the students to God's mind. Apple reveals that which is in his heart for the blessing of man and in the 4th chapter of Revelation where the Lord Jesus is about to take his rightful place. The alley their Thou hast created all things before thy pleasure they are of word created. Than in the 5th chapter we have redemption. And so we're going to see a scene of creation where God will be able to find his full pleasure and all. How wonderful to have a people in association with himself who are the objects of Islam and can fully enjoy his heart and all within us, I believe rather than. Opened up to us here. A marvelous queen. We're going to be there. Loaded in 513. It gives an expression to that one verse. Revelation 513. And if I may read, the 1St 12 is leading up to it first 12? Worthy is the Lamb that was slave to receive power and riches and wisdom. And strength and honor, and glory and blessing #13. And every creature is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I say. Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the land forever. Antenna. Actually I think the next word and the floor beats said Amen. And the floor is when the elders fell down and worshiped him that liveth forever and ever. These four beasts are four living creatures. Are the chariot them, aren't they? They represent to us God's governmental ways in connection with the earth. Well, when we look out upon the earth now, everything seems to be in a state of confusion, as if Satan had really accomplished purposes and ruined the whole thing.

Well God is ruling and in the first chapter of Ezekiel where Ezekiel was there with the captains by the river chief bar. Saw these people of God and sorrow and misery that he looked up and he saw a bomb, a throne in the corner who was sitting and there was one sitting on the throne. He saw one that was overlooking while here when we come to this chapter, we see the time but all these governmental ways would come to an end. And as God in the statement in anything that he has done. Has he allowed anything that shouldn't have been allowed? Oh, I think this is beautiful, the four living creature said. Amen. God has been accomplishing His own purposes in everything that has taken place in the whole world and in the lives of believers. Rather, we may not understand some of His ways now. Some of them may cause a sorrow and grief bring tears to our eyes. I went through that day and we see how that all has been accomplished according to God's purposes. We'll join too and say Amen, Amen. And we'll be among the ones who will fall down and worship Him. You'll know that all of the purpose for us has been carried out. Allowed 1% and what you can think two brothers, your futurists when you read in the 21St verse and heal that were sometimes alienated and enemies in your mind by working for us yet now what is that now? As we reckon, all you have is, we said, to reconciliation. 1/3 is the prettiest person. One considered in the 21St versus President. Where indeed looking forward to last day of glory. Marbles to speak of all creation being brought in the first place. But oh how unfitly blessed for our hearts as we sit together and looking into God's Word. It's in fact. To consider that we have already ourselves been reconciled. You that were sometimes alienated, animated in your mind. Oh faith, the human mind is being a way to resolve your quality is the same as hell. The mind of mind or ways to God is the placing of the devil. How bad is when we think of what our poor minds are capable of? Inventing. And bringing back and then to think that that was such a state has been reconciled. There's been a submission to the divine will of God. And I believe whenever that works of reconciliation has taken place. It's just as divine, it's just as eternal in its duration as God Himself. No change in that. That's all. That's a complete and the final word. That's where the first takes place. The living in days when man's mind is being greatly exalted. For the God of this world and flying at the mind of them that believe not and I believe there's never a time when it's more worth that we should read the word of God, because in this we have the mind of God made no and if we allow our minds to go to work and don't bring them into the sufficient to God's revelation. We're going to get into great darkness. I would say to each one of especially young people going to college, there's much that you have to learn. But remember always, thou in the revelation of God, it will lead you to something that you can never, never learn in the schools, because it will never the schools of this world. Apart from divine revelation. There will be no knowledge of what we have here, what land is going to accomplish but here.

God is making his mind known and He would have us to enjoy. All that he would reveal to us in connection with that one, who is going to bring this about? Our first here, the last clause was the 21St. There's not even go beyond what we have in the 5th of Revelation, that is, the things in heaven being reconciled by power. In the second affliction, and all where we have there, every knee should bow, and every tongue to the best. Speaks about the things under the earth there while that expression there is in front of these, but in the 5th revelation, the things under the earth it is doesn't take in infarity. It takes in the furrowing animals, the animal creation. But what we have here goes beyond. It takes in the cleansing of the hem, casting out. Of those wicked spirits, and having replaced Satan himself will be cast out, but. The best of revelation. It merely digs in the creation here man and. And the animal creation like in the eighth of Romans. And of course the angels rejoice in whatever that, but it doesn't speak there of the infernal beings. With this monopoly, why the emphasis is on blood? We might think that the creation as well as would be the power of God, but in these two reconciliations that are mentioned, the emphasis on the blood of this cross has been find in the evil 10 almost all things that. Are. And almost all things are by the law, first blood without shedding of blood is no remission. Include the whole work of reconciliation, not only the person, not only we as people, which is the. Rather. The translation of Mr. Darby's at the end of our verse. Reads a little different. Alienated anemones in your mind. Garlic is worse yet, now, hath it? I notice not he, but it reconciled. Well, that's the first fact, the beginning of verse 20. Having made peace. Through these blood of his cross. The blood of his cross is what this it refers to the blood of it. You know, I I have spoken out of murder. I want you to have a good, fair chance to get this corrected. I applaud his brother. That by the blood of his cross. That has won the heart of you and me and every redeemed 1. These wooden and metal crosses they put up on buildings. So many. Are not what really counts. It is the blood of His cross that God has made us to appreciate. Is one of the deepest things in the hearts of all of His redeemed love is the blood of His cross. Now I would like to hear another brother. I'm sure someone here may correct me. I, I love correct. Well, I think what you say is correct. There's blood. But I believe you're coming forward. That is, it covers our reconciliation and reconciliation at all in that the world has an answer for that blood being shed on the cross. What exactly? He redempted power for us.

If they're not the thought in itself. In the 20th birth it says in the new translation I believe the reconcile all things under itself and then again if reconciled does not refer to the Godhead, it please the father or brother mentioned that the word father is in italics. It is really. The whole Godhead. Please, the whole Godhead, that is Him, should all fullness dwell, and now in this new creation it's reconciling to itself. That is, it's the perfect mind of the whole God had to this take place. In the person of the Lord Jesus, of course, with the blood of his cross. That is the ground, but I would suggest that the tips help in the 20th, 1St and the given the 21St verse that refer to the Godhead brother Harrison to define firm of being for the sake of those were younger. Well the end of normal beings are those fallen creatures. You see in our 16th purse. Be created all things in heaven that aren't earth visible and investment one other some business power. You can see for instance here we're in the Dominion of Canada. Well, that's one of the powers and there's strong and dominions. Well, those are things that are visible. Well then the. Principality and powers, I believe that refers to the angelic hope they worry they were created by God, they were created by him and for him. But we learned though that some of these. Principality powers are wicked spirits. 60 Ephesians tells us that. Well, I would I would say that the inferno means it referred to those.

Maine Conference: 2023, Colossians 1:1-11

Reading

Sing together #35 and #35. Rise my soul, behold. His Jesus sing besides one 100 grain eyes stand now again. Glory, Satan. Where God is saying no Lord can grow up. God now praise our deepness. Kiss me. Welcome. At first tell me what abortion that is on. Let's say Gloria. And sunset. 19 by them. Just pray your God our Father. We just pray that we would see Jesus, that our eyes would be upon Him as these scenes of confusion and creature complaints. We pray that He would. Be able to come together and enjoy our deliverance, our our hope, our blessed calling a place, our purpose, our position, we. Pray that we would know another name. We would. Seek to know him to even. Know the fellowship of his sufferings. We would win Christ. Conformed to his image. We thank you for this time dedicated to being together around your word. Pray for blessing and leading of the Spirit. I would like to just suggest. The Epistle to the Colossians. Just considering what we've had before us and some of the hymns. We begin today by singing about the fullness that resides in Jesus, our head. And I just wonder if it might be. Helpful to consider the all sufficiency of Christ. In the officials of the Colossians. I just suggested I would really like to. Know if. That is commendable to others here before we before we read it. But I I was thinking of perhaps a key verse in the epistle of chapter 2.

Verses 9 and 10. For him dwelleth all the fullness of the Godhead bodily. And he are complete. How Christ is sufficient? But is that something that would be? The order would have placed on others parts as well. Brother, I was also struck by the thought of the all sufficiency of Christ as being. Perhaps that's what the Lord would have before us. Yeah, I was thinking, you know, especially in the first three chapters, I know it's a lot of ground, but maybe we could read Colossians chapter one today. Selection Chapter one. Paul an apostle of Jesus Christ by the will of God, and Timotheus our brother to the Saints and faithful brethren in Christ, which are at colossi. Grace be unto you and peace from God our Father and the Lord Jesus Christ. We give thanks to God the Father of our Lord Jesus Christ. Praying always for you since we heard of your faith in Jesus Christ and of the love which you have. All the Saints, the hope which is laid up for you in heaven, whereof he heard before, and me in the word of the truth of the Gospel, 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 that he heard of it and knew the grace of God in truth, as He also learned of the ephemeris, our dear fellow servant, who is for you a faithful minister of Christ. Who also declared unto us your love and the Spirit. For this 'cause we also, since the day we heard it, do not cease to pray for you, and to desire that you might be filled with the knowledge of His will, and all wisdom and spiritual understanding. He might walk worthy of the Lord unto all pleasing being fruitful in every good work, and increasing in the knowledge of God, strengthened with all might according to His glorious power, and all patience and long-suffering with joyfulness, giving thanks unto the Father which. Made us meet, meet partakers of the inheritance of the Saints and light, who have delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son, in whom we have redemption through His blood, even the forgiveness of sins. Who is the image of the invisible God, the first born of every creature. For by Him were all things created, that are in heaven and that are in earth, visible and invisible. Whether they be thrown through dominions or principalities or powers. All things were created by Him and for Him, and He is before all things, and by Him all things consist, and He is ahead of the Body, the Church, who is the beginning, the first born from the dead, that in all things He might have the preeminence for pleased the Father, that in Him should all fullness dwell, 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 on earth or things in heaven, and you that were sometimes

alienated and enemies in your mind by wicked works. Yet now He has to be reconciled in the body of His flesh through death, to present you fully and unblameable and unreprovable in His sight. If you continue in the faith grounded and settled, and be not moved away from the hope of the gospel, would you have heard, and which was preached to every creature which is under heaven, whereof I, Paul M, made a minister, 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 sake? Which is the Church? Whereof I have made a minister according to the dispensation of God, which is given to me for you to fulfill the word of God. 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 richest of the glory of His, of this mystery among the Gentiles, which is Christ, and you the hope of glory. Whom we preach, warning every man and teaching every man. And all wisdom that we may present every man perfect in Christ Jesus, whereunto I also labor, striving according to his working, which worketh, and me mightily.

And you know, there's a lot of. Ones here at this conference in different stages. There's a lot of children here. Somebody said there were 60. I don't know if it was children under 12 or if it was. Does that include the young people as well? There's a lot of young families, there's a lot of middle-aged individuals and other ones. And. You know, there's a need for us to grow, there's a need for spiritual growth and development in each one of our lives. There's a need for us to increase. As it says in verse 10, in the knowledge of God. But there there is something that can't change, that can't increase, and that's the fact that we are complete in Christ. We have something that can never be improved on because it's the greatest that God has to give, and that's Christ. In reflecting on this epistle. There are lots of different things that can come in to discourage and to turn us aside, but it all stems from one roof and that's. The lie that we need something more than Christ. Whether it's that we need to add traditions, whether it's to doubt what God has said. Christ is sufficient, and we are complete in Him. And the devil would like to come along and tell us that we're missing something. If we just add something else that our lives will be better but what we find in this amazing epistle. Is that there is a need for us to grow an increase, but that we it's really an increase in our apprehension and understanding of what we already have in Christ. So I just suggest this and trust that the Lord will bring out that which would lift up our hearts. Establish us and strengthen us in our portion that we have in Christ. Just to back up what our brother said in chapter 2. And verses 18. Through 23. Kind of hits on what Paul's burden was in writing to the Colossians. Similar, perhaps, to his burden for the Galatians. Was that the colossians were in danger of slipping back to. Earthly religion, if I can put it that way. Or maybe just religion in general. Because they did not see that price was sufficient and. I think that reading those portions there briefly, you can see that Paul's burden was to make the Colossians see that they that Christ was sufficient. As our brother said. It's beautiful to see how even the first verse of this all introduced him himself as an apostle by the will of God. And so going back to the all sufficiency of the crisis starts with Our Calling. You know, not one of us willed ourselves to be one of his. But we did bow the knee when the Spirit of God. Christ before us. In our as the remedy for our sins. But that was all of him and Paul was saved brightly in the road to Damascus and then Paul called to be an apostle by the will of God. And so again, it's not a matter of earning your way in any way, starting with salvation in terms of Our Calling. Just a couple of additional comments. Thinking as we have just looked before us, you know the whole New Testament, if you go to the first verse of Matthew, it says the book of the generation of Jesus Christ, the son of David, the son of Abraham. It's the first verse of the whole New Testament. What's the last verse of the whole New Testament? The grace of our Lord Jesus Christ.

Be with you all. Amen. The whole subject of this whole book both old and new is the Lord Himself. And as we take up this book of Colossians it's interesting to me that the 1St 4 verses repeats Christ name over and over. As husband just mentioned, this is Paul, an apostle of Jesus Christ. In verse two it says. The Saints and faithful brethren in Christ. And then later in the verse it says grace and beyond the UN peace. God our Father and the Lord Jesus Christ. And the next verse says we give thanks to God and the Father of our Lord Jesus Christ praying always for you. And so we have this incredible theme that's brought before us. You know, sometimes it doesn't. Particularly excite our hearts in the way that it should, I was thinking. Just as we were praying about what chapter take up, you know, sermon, I mean the train now the transfiguration, the Lord was there and they had trouble. They didn't realize that they should see no man save Jesus. And you know, sometimes in our lives we don't see the Lord maybe the way that we should. A couple of days ago I was interested in hearing a man who I don't believe as a Christian. Comment that he had a dream about all the great men of the world. He was in a graveyard and all the great men of the world. All the warriors. Stood up and started fighting with one another and then he saw them, the Lord and they all bowed down before him. And I thought, isn't that interesting Here's a man who's not even a Christian probably one of the greatest thinkers of this age had this very strange dream and what he saw is that nothing even began to compare to the Lord. And so you know if we take off a topic like this, it's. Hard to do it justice in the way that we should. And we have to hang our heads sometimes and recognize, you know, we don't really see Jesus always. In the way that we should, but as the verse was read. In the exercise with respect to this verse, it says in Him dwelleth all the fullness of the Godhead bodily. So I hope as we take up these chapters in Colossians, it just in a small way our eyes can be turned over and that we can see Him for who He is and that we will grow in it as Josh has been bringing in. I was thinking. About the amount of transfiguration as you say. Where we find the Lord Jesus is glorified. And we live in a world where the name of Jesus. Is despised, it's trampled on. You hear his name taken in vain. And. Yet we find that there are those whose desire it is to. Uphold the name of Jesus. And just this past week, there was a car pulled up to the post office and walked out. And there on that license plate on that car. Was a knee. That name was Jesus. Jesus, Well of course that thrilled my soul to see that name, and I'm sure it thrills the soul of many here today. To raise high the name of Jesus. And of course I want to know who it is that's driving this vehicle. Well, it took a while for him to come out of the post office. I thought, well, why not just talk to his wife? And so I went around and she rolled down the window and said, I like what you got on the license plate, Jesus. And you know, a big smile came over her face. And she was so happy to meet another believer and to be able to talk about Jesus. And then her husband came out of the post office. And we had a great conversation. You know, I believe God appreciates when we uphold the name of His dear Son. And often think of Malachi 316. It says there then they did feared the Lord. They spake often one to another.

And Book of Remembrance. Was. For those who feared the Lord and who thought upon His name. And this morning, here we are. It's our privilege to think upon the name of Jesus and to exalt no other name. And. He truly is all sufficient 1. There on the mount we find it. Peter. He wanted to make three cabinets, one for Moses, one for Elias, and 1:00. For Jesus. Three buildings. But before he could finish, he was interrupted by that voice out of heaven. This is my beloved son, in whom I am well pleased. Hear ye him. And. You know, it's so easy to become occupied with other individuals rather than Christ the Lord Jesus. And we know the bottom line there in that account was that. They lifted up their eyes and they saw no man. Say Jesus only. So I do believe it's God's desire that we like this morning. See No man save Jesus only. Rise, my soul. Behold, this Jesus feels like wandering eyes. There he is. I do believe in our very mixed this morning. And it divides the heart of the Father. So here is speak well of Christ. There's so much in this world to detract. On that Lesson 1, and I speak to my own heart, you know, we're bombarded with media and news and it's easy to get wrapped up in the news of the day. But I do believe. With the Lord's help, He can enable us to focus our attention on His own dear Son, and I believe that's what we have here in this epistle. Prod using salty the

person of the son. Kim Wells, all the fullness of the godhood. And we are completing him. You know, the measure of our acceptance. Before God. Is the measure of Christ acceptance. And so we are accepted into beloved. All his beauty and loveliness we are accepted in the love in Christ. And you can't improve on Christ. And God the Father made that plane on that mount of Transfiguration. You're Christ, You're my son. My beloved son, may we just hear his voice speaking to us this morning. Brother Mark, you said that you didn't think we could do this subject justice, but if we would allow the words before us to be brought to our hearts by the Holy Spirit, I think the Holy Spirit could do the subject justice. Three things stand out that were influencing the believers in Glossy and in that area. One was the philosophies that they had grown up with in the gentile world. And the. Man's mind seeking to solve the great questions of this world and a man and his life. Where did he come from? Where is he going? Why does he do what he do? Why does he do what he does? And so on And. Those things were pressing in, but outside of Christ, those are questions that can't be answered. Those are questions that end up just going round and round what Paul calls endless genealogies, just round and round and round and never any real answers. And on top of that, those philosophies, they're vain. They come from man's vain mind.

And they never ever still the cry of any human heart. They never met the need of any human heart and never will. But there was an effort to introduce those and mix those thoughts of man into Christianity, and he takes that up philosophy in verse 8 and vain deceit after the tradition of men. The other thing that was influencing them, as there are those, and it was the great vein of early Christianity, There were those who came seeking followings for themselves. Teachers mainly from Judea. Sought to bring the believers under law and introduce and mix the law and in circumcision we find in in the Epistle to the Galatians was a large part of that the ritual aspects of the laws and in in Acts. They even told them at Antioch they couldn't be saved unless they were circumcised, so strong was that teaching. And so seeking to introduce the ritualistic aspects of the law. Into Christianity, as if that was going to enhance Christianity and make it better and improve it. And he takes that up and he tells us in verse 11 of chapter 2. He whom also ye are circumcised with a circumcision made without him. You don't need the circumcision made with dance. He tells us. Those rituals bring nothing to the table to add to Christianity. In fact, what they picture is what we are in reality, spiritually in Christ. The third thing was there was a rise in a teaching that is generally headed up under what's called Gnosticism, where there are those who come with Eastern mysticism. From when I say east east of the Middle East. Getting down into India and in Syria and those areas, bringing their idolatrous, mystical teachings and mixing it with Christianity. And they taught that the spiritual world was all defiled and dirty and you needed to escape it. You, you were truly a being of light. And you just need to escape this shell that you have of your body and this defiled material world. And the way to do that is beat yourself up. Afflict your body, make it suffer and escape it. And they had a lot of other philosophies. Well, he takes that up. A little later in chapter 2, verse 18, Let no man beguile you. Of your reward and a voluntary humility and worshipping of angels. They had a whole Penelope of angels and and semi deities and so on and and and their worship that they thought to bring in and mix in with Christianity and down in verse 23, which things have indeed a show of wisdom and will worship and humility and neglecting of the body. Not in any honor only. Really, to the satisfying of flesh, fall in flesh, sinful flesh, those three things were pressing in on the Colossians. All of them saw and said we have something to bring to Christianity and make it better, improve it. You're just in kindergarten here. You need to grow up and you need to bring these things in and they're going to make Christianity something wonderful and better and on and off. You put it all under that umbrella. I want to turn back to scripture in Genesis. To illustrate. A little bit of what has been already said and that there's nothing can be added to it. Then what we have in Price. Steve, Brother. Steve, just before we do that, can we make a quick correction? Sure. I think you misspoke on one thing. You said the Gnostics taught that the spiritual world is offloaded. I think you meant the physical. The physical world. Yes. I'm sorry. The physical, natural. Thank you. Yes, that would have been very backwards.

In Genesis 2 when? The Lord made. Says in verse 21, And the Lord caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs and closed up the flesh and stood thereof. And the rib which the Lord God had taken from man may be a woman, and brought her unto the man. And Adam said, this is now bone of my bones and flesh of my flesh. She shall be called woman because she was taken out of man. There is nothing that satisfies the Lord except what is from Himself. The Church was formed from Christ, gone into death and raised again, and nothing else can be added to that. Nothing else will satisfy him other than that which came from himself. Through Jeff and Resurrection. Nothing else. And all of those things that were seeking to come into Colossia person on the Church today are all belong to a sphere to which Christ has died. And as we find ourselves by sovereign grace in Christ, it's a sphere to which we have God. And have risen again in Christ. And our baptism speaks of that. So he takes that up as well in chapter 2. Verse 12 Buried with him in baptism, wherein also ye are risen with him through the face of the operation of God, who have raised him from the dead. And so we are formed from Christ, from that ribbon side of grace, from the dead. That is our origin, and he is looking for nothing else but Himself. Is there anything that can be added to Christ to improve Christ and nothing? This is vote of my vote, flesh of my flesh. That's what satisfies them. There was no helpmate found for Adam, none that were his like. But now in the church he has that which is his life. Don't add anything to it. All of those things will just spoil it. And not only that, as he has died to all of that old spirit thing, we have two in him and now we're risen. And in a whole new place. Which our baptism speaks, and now being risen. What is chapter 3 tell us? We're dead to that old scene. If he be, if he, then be risen with Christ. Seek those things which are above where Christ said it on the right hand of God. Set your affection or your mind on things above, not on the earth, not on that old sphere, till it's in time. So all of those things, none of them bring anything to the table. In fact, if anything, they just spoil it. He's only looking for Christ. He's only looking for that which is of himself in US. Verse five, the hope which is laid up for you in heaven. That would be referring to the completion of our salvation, right? As in the. The building from God and another scripture says it will receive it's it's when our bodies are changed to be like his and our salvation is complete. Is that right? Good question. Ritualism, Rationalism. Anything else? Touch it. Can't be touched by any of those. And goes on to speak there. And yet verse 5, where I'll be heard before in the word of the truth. Of the Gospel. Which has come unto you. How wonderful that you and I today. We can build our faith on a firm foundation upon the one who is the truth. TRUTH and that's the Lord Jesus. He could say I am the way, the truth and the life and we have in our hands on our laps.

The truth of God. Lord Jesus said in John 17, Thy word is truth. So we've come to know the One who is the living truth. And we have the written truth, the Bible. And the Bible stands. You know, like a rock. Undaunted. Amidst the raging storms of the time. And how wonderful that we have the truth. We live in a day. When? It's appalling, the deception. In the world today, and it's growing worse and worse. And it's in keeping with the Word of God. Because it tells us that in the last days, evil men and seducers, they're going to wax worse and worse, deceiving and being deceived. And. I suppose most here have had experience on the Internet. You know, it's something that can be helpful. But in any measure that we spend time on the Internet, we find. Their deception. And. Sometimes, you know, we're gullible. And there's these offers made and they seem like. Legitimate offers and so we sign on what we find out is a scam. There's no truth to it. And then we begin to wonder, you know, where does the truth lie? And so another offer comes up. And it looks so good. I think I'm good at. Click on this. But then we think, well, you know, I've already been duped once. I think I better find out if this is a legitimate offer, so we go to some other source. You

know, find out. And then we find out that maybe this other source. Is deceitful too. And then we begin to wonder. Well, you know what? Are we up against here? I want to tell you there once we have an enemy of our soul and that's Satan, and he is the master of deceit. May the Lord help us. To not be. Deceived by his devices. The pastor Paul, he said we're not ignorant of his devices. He's a great deceiver. But thank God we have the truth and it's found in Jesus, the Ephesians, Jesus. Writes about the truth as it is in Jesus. I'm so thankful. As it is in Jesus. You'll never disappoint you. And this book, it's open today on our laps. It's going to be open in eternity. It's the Word of God that lives, and it abides forever. And there's no disinformation. In this pleasant book. We are complete in Him, but there's also a progression to look for and to find encouraging in the path of faith. And I believe that's intimated in who this letter is addressed to. To the Saints and faithful brethren in Christ, we start as Saints. We don't finish there five years after our death. Where? Is is. The process has begun as Rome presents it.

With some revenue, but we start there and. That is we we should we should aspire to that. It's comforting. It's encouraging to see that and he had Timothy with him. There was there been progress in the path of life of Timothy. Just want to go back for an example of of one who was a St. but he was not among the faithful brethren. I'm going to read from Mr. Garveys translation of the reference to that here. I thinking of. Of John Mark. Acts 12 and 25 and Barnabas and Saul returned from Jerusalem, having fulfilled the service and trusted to them, taking also with them John, surnamed Mark. And then. Chapter 15 and verse 37. And Barnabas proposed to take with them John also called Mark. But Paul thought it not well to take with them him who had abandoned them, going back from Pamphilia. So those are the early circumstances of John Mark and he was a St. But he wasn't one of the faithful brethren. And that word abandoned is a strong term. And then immediately following that chapter 16, he came to Derby and Lystra, and behold, a certain disciple was there by name. So the Lord brought in Timothy to accompany Paul and to. Be a help to him, thankfully. Mark was, in the end, all could say, take Mark. Mark was counted among the faithful brethren, and that's encouraging to see. The the restored servant was privileged to record the life of the perfect servant, the Gospel of Mark. You really see the love of God through Christ and Paul here, can't you and he opens this up to those at quasi and you recognize as our brothers pointed out that which instead of the Saints and the faithful and and surely in this room there are those that are set apart except leaving the Lord Jesus Christ and their sins watching sins, watching this precious blood. And then two, it could be that maybe there are those that are somewhat walking into more faithful way, but Paul doesn't judge that. He just introduces this to them in love. And it's such a letter of an encouragement to them that it's written to you and I as well. And the same things exist today that existed then. And so he says to the Saints and faithful brethren in Christ, which are our clause and grace be unto you in peace. From God our Father and the Lord Jesus Christ. And he goes on with such a letter that he gives, he gives thanks to God for praying always for you since we heard of your faith in Christ Jesus and the love which he has to All Saints. Don't each and every one of us desire to hear these things and don't we need to hear them? It's not as though we're being puffed up by them, but we're being encouraged by them and so that we might go on. And so that is Josh pointed out at the beginning when he read at the end. Verse 9. That you might be filled with the knowledge of His will and all wisdom and spiritual understanding. And at the end of verse 10, being fruitful in every good work, and increasing in the knowledge of God, and so on, that we might attain to that faithfulness in Christ and walk. In the same path, in the same way that the Lord Jesus Christ did when he was here, as we can see in Paul. And so he then goes on to bring out the whole Have you and I at some point in our life lost sight of that hope that is in us through Christ? Do we not need to be reminded of it daily? Do we not go out into this world every day, the rudiments, the elements of this world that are sucking this book of Colossians? And somewhat get overrun by it and forget. Surely we do. And so Paul and his love for these dear Saints, and in his love for you and I today, has presented this through Christ. God has allowed it to be written so that you and I can see it. And so he speaks of the hope which is laid up for you in heaven. Where have you heard before in the word of the truth of the gospel which has come unto you? And not just to you, but to the whole world, that it brings forth fruit, and it brings forth fruit in you too. Did you know that?

What an encouraging thing to hear to have somebody tell you that you can bring forth fruit for God through Christ this time. And what a desire it is of his that you and I might walk in such a way that we too can do all things that are pleasing to the Father, and that we might encourage each other to do so as well. And so he goes on, and he speaks of Epiphros, our dear fellow servant, who is for you a faithful minister of Christ. Who also declared unto us your love in the spirit. And so another speaks. Of how you go on, the Lord Jesus Christ two is solidified, is made it true, and it is seen in you. What a wonderful way to introduce an encouragement to the Saints into you and I. The start of the Bible conference here together like this. And then of course, he goes on from there. To speak of what is needed and responsibilities that we have to live for him, not one who is All in all. Just highlight verses four and five. Three things that characterize Christians, faith, hope and love. And I like when we find this character, when the three of those things are grouped together as we see here in Colossians. One says that we have faith in Christ Jesus and we know that without faith it is impossible to please God. So there needs to be. A Trusting in the Lord Jesus. It says here that we have love to all the same. And we know that. How does the world know that we are his disciples? It's if we love one another. So we need to show love to our brother. And then of course, as Jonathans mentioned, we need the hope before us. Hebrews calls it that hope is an anchor of our soul. And so it's so important that we don't lose sight of the prospect of what's before us. We know that. Our life down here is very temporary, but we have eternity ahead of us to enjoy the Lord Jesus. Lord we will see His face and so we need to. Keep that hope before us, and of course, we do that by living in the truth, which is in this book that we have opened before us this morning if you're heading towards a goal. To accomplish something or to reach something and you take your eyes off the goal. It's very easy to get sidetracked. I think that's. Somewhat of a summary of Paul's burden with this epistle. The Lord Jesus said this is eternal life to know thee, the only true God. Jesus Christ and love his Son. That is the purpose of eternal life and of salvation. It's not get everything right or do everything right. The goal is to know God. And this term in verse 10 increasing in the knowledge or actually I believe it's the full knowledge of God. Goes along with what it says when it says our Savior God, who desires all men to be saved and to come to us. The full knowledge of the truth. And that's to know God. God is a God of love. He wants to be known. By those he loves, he wants to be known. That's an inherent nature of love, is to want to be known. God wants to be known, that is why he saved you. It wasn't just to make you a good person or a righteous person. He saved you primarily so that you might know him. That's what he wants. And bringing in any of the things that have been mentioned, earthly religion, and by the way, the rudiments of the world in this Epistle. While worldly things can distract us. That term in this epistle is particularly referring to the practice of earthly religion. Trying to be right and do right in all these things and being occupied. Touch, not taste, not all these things are a distraction. From what? From knowing him. I spoke with a Christian the other night who he's an older man and he said all his life he's just always had this trouble of am I doing the will of God? You know, if I could paraphrase it and am I getting this right and my decisions right? And it's easy to get hung up and distracted with that.

The truth is, what's the worst that can happen if you make a mistake? You'll learn something. You might get to know God better. What's wrong with that? So we need to trust him talked about. Blood of Jesus, we're cleanse, we're set free for what purpose? So we can go and do whatever we want? No. But so that we can be free to get to know God. And that's that is what God wants. And this epistle deals with those things which would distract us from that. Darby's translation has a different word for in and the end of verse 10 is by. So just to add what you

said, it's. If there's going to be increase in our spiritual life, this is the means by which that increase will come, the knowledge of God and so. It's not only increasing in the knowledge of God, but increasing our life comes by the instrumentality of that knowledge as we know Him more and more than there's increasing. Fruitfulness in our lives. There's increase in our spiritual growth. By the knowledge. Has there become a distraction from this increasing by the knowledge of God, this better understanding of who God is, growth in our relationship with them? Has there been a hindrance to that in the? Message in Christendom that the primary thing is for the Gospel to go out to the whole world and souls to be reached in the world in its entirety and etcetera, etcetera. Back in. Verse six, the end of verse five, the word of the truth of the gospel which has come unto you as it is in all the world. That's that. That's gone out. And yes, there are some parts of the world that are familiar with this wonderful message, responsible message. I gave a little pocket calendar to a woman at work this week. Ten years ago from Iran and I handed it to her and I was explaining the importance of for God so loved the world and put a privilege that I had had and growing up in a Christian home and having that impressed upon my soul. And she held that she listened. And then she she she pointed to the little word John on that card. She said, where's John? Not it not not not familiar with precious reference and. That's that's sad to think of someone not being familiar with that. It's even sadder to think that she's been in Canada for 10 years and somebody hasn't made the effort to impress the importance of that on her soul. That's, that's evidence of a Laodicean state in president today. I believe that all sends the decline. With those. Glossy, which is why he introduced this to them. And brought this before them. And so it's good to notice in verse nine that though he spoke of their faith and their love in the Spirit, and for this 'cause he says we also, since the day we heard it, do not cease to pray for you. So the good to recognize the importance of prayer for one another. We often say, oh, I'm praying for you, brother, or I'm praying for the assembly there. Let's do it without ceasing. You remember his love he had for Timothy. Another example of it there in Second Timothy chapter one. Second Timothy. After one. In verse three he says, I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembered. My prayers night and day. So how important it truly is. It cost our cares up to Him for one another. And so he mentions that and he says into desire that you might be filled with the knowledge of His will and all wisdom and spiritual understanding.

I have a verse that I appreciate with that in Job chapter 28. The last verse in Job chapter 28 and has to do with wisdom and understanding. Job 28 verse 28 and on demand he said, behold the fear of the Lord. That is wisdom. And to depart from evil is understanding. So I believe how important that is in our lives as believers today, that if we want to walk worthy of the Lord. Unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God and continuing that all the way down to the end of verse 17 is where that ended, at least in my Bible. To continue that, we have to walk in the fear of the Lord, have that written and have that understanding. We have to depart from evil. So that is not taken up with the things of this world, or even as such, and Brother Porter pointed out the religions of this world, but to be taken off with Christ and with the Lord. Believe that that the cost was desired was that. Saints and philosophy might recognize. OK, there's two ministries. There's the ministry of the gospel of the grace of God that you're speaking about, reaching out to souls that are in darkness without God, without Christ. They need to be saved. And how important it is that we might reach out to those around us. Whether it be at school or neighborhood at work. The gospel of the grace of God. But God's desire is that we not only be saved, but that we come to a knowledge of the truth. And I think that's what the apostles is referring to here. He speaks that you might be filled with the knowledge of His will in all wisdom and spiritual understanding. There's more. You know than just being saved. From hell and knowing that I'm on my way to heaven. What God's desire is that we might recognize that we are not safe for the individuals. We are safe to be part of the church which is the body of Christ of which. As it tells us later in the chapter. The Lord Jesus is the head of the body of the Church. In verse 18 and. It's the privilege of ours today. Give expression in a practical way to that which has been formed, in fact, I believe on the day of Pentecost, when the Spirit of God came down, and I believe that was the birthday of the Church. I put it that way. The baptism of the Spirit being baptized by 1 spirit into one body. The pasta speaks of it in other places like Chris Corinthians as well. And so we find that here we are. And we are part of this glorious Organism, the body of Christ, where members one of another, and Christ is our head in February. It possibly speaks later in the chapter not to jump ahead, he speaks of it here in first. 24 at the end of the verse speaks about. Which is the Church, whereup I am made a minister according to the dispensation of God, which is given to me for you to fulfill the word of God. Even the mystery which has been hid from ages and from generations, but is now made manifest to His Saints, to whom God will make known what is the riches. Of the glory of this fiscal. What is this mystery? It's the mystery of the church. It was hid from ages past. We don't have records for you in the Old Testament.

But your pastor Paul, he unfolds his marvelous truth, and he wants the Saints to get ahold of it. That it might affect. Their walk and their wings. And it's all part of being filled with the knowledge of these people to knowledge and to demonstrate I believe in a practical way the truth is to the church. The Colossians were in a more dangerous place because of what was pressing in on them and the Ephesians. And so the apostles able to open up in Ephesians in a poorer way than he did with the Colossians and he praised there for them as well in chapter one that they would be, they would have in verse 17, the spirit of wisdom of revelation. And the full should bring full knowledge of him and then and holds the truth of the Church and then after that parentheses of unfolding the truth of the Church. And chapter four, he beseeches them that they would walk worthy of the vocation where with your call, In other words, to walk worthy of that truth. And the position in place they had been brought into, the Colossians were not going to escape the error. That they had slipped into and was pressing on them so easily. And so he takes it up in a slightly different way. Again, being praised, praying that they would be filled with the knowledge of His will and all wisdom and spiritual understanding. Wisdom says, I see how that fits. I see why that is appropriate. I see why that's cuddling. I see why that suits God. This particular thing that he wants me to do and Knowledge says, I see how to apply it in my life. I see how to put it in action. So it's filled with wisdom, receiving the rightness of the thing and knowledge, knowing how to make it work, applying it in your life to walk in it. He wants us to be filled with both. And for what reason that he might walk worthy of the vocation? Where would he been called? No. Walk worthy of the Lord, because they were slipping away from that place of being subject to him, and holding the head and giving him his rightful place. And so it's walking worthy of the Lord unto all pleasing. And being fruitful in every good work which those things that were pressing in were spoiling, being fruitful every good work increasing as environment brought out by the instrumentality. Of the knowledge of God there would be that fruitfulness and increase in their life, and strengthened with all might according to the power of His glory, occupied with a man at God's right hand has a decided effect in my life as to how I walk worthily for the Lord. Unto what patience for everything that's going to come along in the path of faith. It's the first mark of strength in a believer patience. It's the first mark of, of, of real spiritual strength and believers. Patience, patience. Steve a couple times and others have mentioned. I think the geographic location in which they lived. In this epistle we also read about Hierapolis and Laodicea. From the ruins of Laodicea you can see Colossae about 7 or 8 miles away, and you can see higher Appleus. In between Hierapolis and Colossi was a beautiful lake. Sorry, Hierapolis and Laodicea. Go to Laodicea and you go, wow, what a great place to have a city. But they had need of nothing and Colossae had other things going on and so. So it is with us. We have people here from the East, from the Midwest from and even though we're living in the same time period, our geographic location influences us in ways that we often don't even appreciate. And like you said, we can can look at different things that we don't realize our influences of the world and see how it we think it fits into Christianity or our life or how it provides fulfillment. And we have to be aware of that.

Each one of us has a daily walk. And here we've been talking with this prayer because he would walk worthy of the Lord. You know, I was thinking there's a lot of discouraging things. Jonathan mentioned that things are going downhill and glossy at this point. But you know, it's as you read through these verses, this is not discouragement and defeat. It's the complete opposite. It is amazing. What it says here is that you may walk worthy of the Lord unto all pleasing, being fruitful in every good work. Increasing in the knowledge of God's strengthened with Almighty. Glorious power unto all, patience and long-suffering with joyfulness, giving thanks unto the Father, which has made us meet takers of the inheritance of the Saints in life, who has delivered us from the power of darkness and translated us into the Kingdom of His near side. And you know. If our focus is turned to the world around us, we'll find ourselves slipping and sliding and we'll lose all that power. But if we can turn our eyes towards the Lord, who is the whole focus of this book, it can be turned around in an amazing way. You know, I was thinking earlier, the Lord at the beginning of his public ministry was taken up into a high mountain by Satan, and Satan says, I'll give you all the kingdoms in the world. The Lord rejects it to follow what His Father had given Him to do. You know, it's interesting to me about that, and I know others. You have heard me comment on this. We turn over to Mike that the Lord's going to set up the Lord's Kingdom at the top of the mountains, and the whole world's going to look at him. And the only thing they'll see and know is His power and His glory and His Majesty. And you know, Satan wants to take our eyes and get it on the world around us. And so that we can't function in our daily walk in the way that we have here. And I say this for myself. Am I fruitful? Am I increasing in the knowledge of God? Am I strengthened with All Might where I knew his glorious power? Do I have patience as it's just been brought out to us as one of the first markers of of our real spiritual growth? You know, these things are things that we need to consider. If we can get our eyes on the Lord, if we can see no man, say Jesus only lay and enter into these things that we've been translated into the Kingdom of his his. And things will start looking a little brighter. And you know, even as we look at this world around, we can see things just completely sliding in the wrong direction. But we can know that in the not too distant future, the Lord will be put in His rightful place as King of kings and Lord of Lords. And the whole world is going to see him for who He is and all His power and glory and majesty. But Satan just wants to mask that and hide it and discourages every day. As we walk our daily life and so we need to be deeply exercised with these things. That's tomorrow morning we wake up. And what does our day look like? We need to have the Lord before us. When we're at a time I know, but it makes me to think Mark of brother Brad pointed out John Mark and Axe and you know, Mark recovered, didn't he? We see him there in second Timothy 4. He's mentioned in verse 11. Take Mark and bring him with thee. He says, and you know, maybe it's that. You feel like in your life, you've gone through something that you just can't walk worthy. But Paul, he doesn't bring it up in a negative sense, as Marcus pointed out, he brings it up in an encouraging sense and he says that he might walk worthy. That sounds like there's lots of possibility there to me. And so I just encourage each one that if you've gone through a difficult time, if you feel like John Mark at the moment. Will recognize that there's a possibility in Christ that you can be marked. And that surely you can walk worthy of the Lord unto all pleases. You just need His help, we all do. 130. Time together over Thy word, and pray that our hearts might be stirred, that there would be an individual exercise and desire to walk worthy of the Lord. We would not be here is only but doers of my word, and so we just look to thee for blessing, wait upon Thee for continued health and Jesus precious name and.

Maine Conference: 2023, Colossians 1:12-22

Reading

Go to meet the Savior glorious face. What manner of behavior? And God's illumination by heart Walker right so that our preparation would be pleasing in His sight. 36 in the back. Right, that's all my friends. Please make it hear the stars. Right story. The meaning of. Sinful man said. The draw thy sovereign favor. To the same. Despair. Uncle Thucks. Us from the fall to break. Thank you that we can be here this afternoon together in this way, the real Lord Jesus, and we just would pray as your word is open this afternoon again. Your Spirit will be able to bring before us Christ and His perfection. This has been mentioned, we know. The word that we've opened and your Spirit can bring before us in a way that is perfect. And Lord, help us to clear away the things in our lives that are distracting us from you, Lord, and help us to learn as your word is open. Pray that there be food here, not just for the older ones, but also for the many children here. We just pray that there would be words of. Comfort, encouragement and teaching for each one and we just would thank you that we can be here together in this way and we just would ask for your help in Jesus name, Amen. As much as I. Look forward to getting to our death and resurrection of Christ later on in the epistle. I think that to bypass the second-half of chapter one would be a real shame is is that brings before us Christ as the preeminent one and it was very much on the hearts of many that we would have priced magnified before us. So maybe if others are in agreement, we could begin with verse 12. Chapter One.

Also, since it's, it's difficult to speak on this book without going into other chapters as we were doing. Perhaps we could start there and read also the entirety of chapter 2, Colossians chapter one, and verse 12, giving thanks unto the Father which hath made us meet. To be partakers of the inheritance of the Saints in light, who have delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son, in whom we have redemption through His blood, even the forgiveness of sins, Who is the image of the invisible God, the first born of every creature. For by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be Thrones or dominions or principalities. For powers all things are created by Him and for Him, and He is before all things, and by Him all things consist, and He is ahead of the Body, the Church, who is beginning, the first born from the dead, that in all things He might have 3 minutes. For please the Father, that in Him should all fullness dwell, 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, and you that were sometimes alienated anatomies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you wholly and unblameable and unreprovable in His sight, if you continue in the faith grounded and settled, and be not moved away from the hope of the gospel which you have heard and which was preached. To every creature which is under heaven, whereof I, Paul, and May administer. 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, whereof I am made a minister according to the dispensation of God, which is given to me for you to fulfill the word of God. Even the mystery which has been hid from ages and from generations, but now it's made manifest to His Saints, to whom to whom God would make. Known What is the riches of the glory of this mystery among the Gentiles, which is Christ, and you the hope of glory whom we preach, warning every man, and teaching every man in all wisdom, they may present every man perfect in Christ Jesus. Where unto I also labor, striving according to his working, which worketh in me mightily. For I would that you knew what great conflict I have for you and for them and Laodicea. And for as many as have not seen my face in the flesh, that your 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 the of Christ, in whom are hid all the treasures of wisdom and

knowledge. And as I say, lest any man should beguile you with enticing words. For though I be absent in the flesh. Am I with you in the Spirit, joy and beholding your order and the steadfastness of your faith in Christ? As you have therefore received Christ Jesus the Lord, so walking in him, rooted and built up in Him, and established in the faith, so you have been taught, abounding therein with Thanksgiving. Beware lest any man spoil you through philosophy. And vain deceit after the tradition of men, and after the rudiments of the word world. Excuse me, and not after Christ. And in Him dwelleth all fullness of the Godhead bodily. And ye are complete in Him which is the head of all principality and power, In whom also you have you are circumcised from the circumcision made without hands, and putting off the body of the sins of the flesh by the circumcision of Christ, buried with him in baptism, Wherein also you're risen with him through the faith of the operation of God, who hath raised Him from the dead. And. And in your sins and the uncircumcision of your flesh hath He quickened together with Him, having forgiven you all trespasses, 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. And having spoiled principalities and powers, He made a show of them, openly triumphing over them in it. Let no man, therefore judge you, and meet, or drink, or in respect of.

Or of the new moon, or the Sabbath days, which are a shadow of things to come, but the body is of Christ. Let let no man beguile you of your reward and voluntary humility and worshipping of angels, intruding into those things which he hath not seen faintly puffed up by his fleshy 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. Therefore, if he be dead with Christ from the rudiments of the world, why is the living in the world? Are you subject to ordinances, touch not, taste not handle not which all are to perish with the using after commandments and doctrines of men, which things have indeed assured wisdom in all will worship and humility and neglecting of the body not in any honor to the satisfying of the flesh. Verse 12 reminds us of a comment made in the last meeting by our brother Saks that. Is God that has done this work is made us. His work, it's not anything we did. And here we have it was God who made us meet to be partakers of the inheritance of the Saints and light. Him that made us meet. We were talking at lunchtime a little bit. Considering some of the ones that are a little bit younger. And you maybe hear us say things like made us meet. And some other things that are worded in this chapter as such. Maybe you could explain to us what it means? That he has made us meet to be partakers of the inheritance of the Saints and light so that we all understand that. Instead of the word meat may be fit, made us fit he, he put us in the condition. That we could be partakers of the inheritance of the Saints in life. He prepared us, He put us in the right condition to be able to be partakers of the inheritance of the Saints in life. That means for you, you're able. I could put it that way. You're able to participate in this. You're able to be a partaker. Of the inheritance of the Saints and light. Sometimes we think of the young people as, you know, not quite being able to comprehend some of the truths that are taught and so on. It isn't true. It's not true. Sometimes seen I've seen. Amazing comprehension of the truth. My children as young as three years old and I kid you not. So don't. Don't sell yourself short because you're young or make an excuse. You're able to comprehend the truth. God has made you fit to comprehend the truth and to participate in it. But don't hide behind the fact that you're young. If you want God and you want to know God, he's made you fit. He's made you capable and able to do that. And you're no less able to participate and to partake of the truth of God than anyone of any other age. I think the Darby translation is very helpful here too. It says. Giving thanks to the Father who has made us fit for sharing portion of the Saints and light, who has delivered us from the authority of darkness and translated us into the Kingdom of the Son of his love. I was thinking of how you know, the Lord said he spoke. In the Gospels of how, you know, when a strongman arm has his goods, when he's armed, his goods are in peace, but one that's stronger comes in, he can take those goods. I'm, I'm butchering the verses, but I think we all are familiar with those verses, right? Well, that's the Kingdom that we've been translated into. That one who is stronger than the Prince of Darkness has come into that, that Kingdom that he had here on the earth. The world and he has he is stronger than him. He is plucking out of that authority of of Satan. He is plucking the children of light and you know he makes us fit.

Has been brought out to understand and not only to understand, but to be able to do the things that he puts before us. You know, the Lord is not giving us instruction without giving us the ability to do it. You know, an unbeliever cannot do the things that please the Lord. They can't, but we can't. We have power to be the children of God. It would be cruel. To ask someone to do something knowing that they don't have the ability to do it. God the Father is not like that. He loves us too much. And to give us requires to do something. No, we can't do it. Gives the ability to do it. That's wonderful truth, You know, it tells us that God works in us both the will and to do, not only the Willy, but he gives the ability to do what he wants. It's very important to see that. I'm wondering about this inheritance. Out If somebody passes on to death, they leave behind them possessions. Fast for their family or to others. It's called an inheritance. Now we know in another place it speaks about. Well, I'm thinking about Ephesians chapter one and. There's 11. It speaks here about in whom also. To whom? Referring to Christ? And whom also we have obtained an inheritance. Being protested according to the purpose of him to work with all things after the council of his own will. Well, we know that the Lord Jesus. Comes into possession of every created thing in the universe. But. He shares his inheritance. With you and I because we are like Co heirs. Is that the thought here in this person that speaks about the. He made meat. Any partakers of the inheritance? Is this the inheritance of every creative thing in the universe? Well, what is the inheritance? Brother John wrote to us and the new translation is portion. And it's a place as well. So it's more than just inheritance. But it's the place and portion of the Saints that is ours through the redemption of the Lord Jesus Christ. That we share together and the places where God dwells because God dwells in light unapproachable. We read this and. Timothy, and so it's. I don't know if it's exactly the same thought as the inheritance of all creative things. I would not say it doesn't include that, but I think there's more here. It's it's the portion of the Saints in a particular place that's in light where God dwells. How can he have us there? Well, where are you referring to in Ephesians? One, He's placed us wholly and without blame before Him, in love, in His sovereign grace, but on a righteous basis. The work of the cross and so. He's translated us from the authority of darkness were to walk worthy of the Lord unto all pleasing. The authority of darkness does not have a claim upon us anymore. We don't have to respond to that authority just like the Romans five were those two headships. We're now under Christ. We don't have to respond to send anymore. We don't have to respond to that old headship under. Ad. No, we're in a new Kingdom. What kind of a Kingdom? Oh, there's a Kingdom of the Son of his love, the Kingdom where his Son, who is the object of his Father's heart, is the center of everything. We have been brought into a new place where we have the same person who is the object of God. The Father's heart is the object of our hearts, and it's a sphere of love. And so why do we obey?

The love of Christ constrains us. We're not under the authority of darkness anymore, but we obey the Lord because we're in a sphere of love and the and the love of Christ constrains us and we're in a we're in a different Kingdom now. There's a different authority. It's the son of his love at the center. But I think it's beautiful the way he's characterized that way, the son of his life. And so that love permeates that sphere. Light, no sin can be there. He fitted us for that through the work of the Cross, took care of the question of sin for His own glory. And to bring us to Himself in that place where he dwells for the satisfaction of his own heart. But at what a cost? At what a cost and whom we have redemption through His blood shouldn't be in there. That's the means. It's the greatness of the person that's in view that brought us into that

place, not the means. You get the blood later. But right now it's in verse 14 and whom we have redemption, even the forgiveness of sins. In who? In this person, who is the object of the heart of God, the Son of his love. We have redemption, the forgiveness of sin. That's how she can make us, how he has made us meet to to enjoy that portion that is going to be the portion of all and is the portion of all his own in life. Verse 13 says we've been delivered from the power of darkness. That's a scary place to be. And who's behind the power of darkness? I believe. It's Satan, and I just want to say it's that same phrase when Judas came and. And came to the Lord Jesus in the garden. And the Lord says to him, this is your hour and the power of darkness. And that moment in time when Judas betrayed the Lord Jesus with the kiss. We know Satan was behind that move. We know that Satan entered into Judas and he went out of that upper room. But that's the domain that people are in before they've been redeemed. Through the Lord Jesus Christ. It's a scary position to be in. The word redemption means to be purchased and set free. That's what God wants for us. He wants his people to be free, free to serve him, free to worship him. So I think it's nicely been explained. But we have, we've been brought into a new place or a new sphere that's light to the very place where God dwells. We've been brought under a new authority, the authority of love, the strongest. Force in the universe. The power of God's love. And then we have a new condition, and that's liberty to be set free. So we have light, love and liberty. God has brought us into all of that, and no wonder we can give thanks. I mean, we were as James has just described. Think of the condition we were in before he reached out to us in grace. He has changed everything from darkness to light, from the power of darkness to the to the Kingdom of the Son of His love. From the chains of sin to redemption, we can give thanks. Light, love and liberty. But then with that, with the bringing up of that person, his dear Son, and the Son of his love, the whole subject changes, doesn't it, to the person of Christ. And so he goes on in verse 15 to unfold the glories of that person. Brother. Facebook, being faithful to me, criticized my ministry to me a little over a year ago. And one of the things he said was you always start with what's wrong and correct it. I I'm sorry that I have that tendency, but. There have been some who have used this term, first born here to prove that Christ was not the eternal Son of God. And they, they, they, they come. This is one of the verses they use and they use this term first born. So I see he was born, you're born, there's a time you're born. So he couldn't have been the eternal Son because he, he was born.

Is born first, yes, but. Well. This term first born, the Greek word is prototos, from which we get the word what. Prototype. He's the first born of creation, not because he was first to be born, but because he's the prototype. He is that which all of this creation was created in accordance with. That's really what it means. And the proof that it has nothing to do with him being born is the next verse, and you have the word fo it means What I'm about to say is the reason for what I just said. And so it says he was the first born of creation. Why? Because by him. All things were created. He's a prototype of creation because it was by him or through him that all things were created. That's the reason. That's what makes him. The first born of creation. And that implies that in all creation we can see something of Christ. It perfectly represented God. He that has seen me, has seen the Father, and the Son of God was made flesh. He stepped into his own creation, and He was the image of the invisible God, perfectly manifested God. And not only that, we read in Matthew 11. That I'll just turn to it at my finger. There Matthew 11, verse 27. All things are delivered unto me of my Father, and no man knoweth the Son, but the Father neither knoweth any man. The Father saved the Son, and he to whomsoever the Son will reveal him. It was the burning desire of his part to make God known. And he was the image, the perfect. Image of the invisible body perfectly made him known in incarnation, and so when he stepped into his own creation, He who created all things, what place would be properly his? The preeminent place and 1St born is not a priority in time. I have a family and there's a first born in my family. That's priority and time. He was the first one born. First born here is not priority in time doesn't just mean the oldest one, it means a place of preeminence above every other place. When the Son of God stepped into his own creation, the only place that could be rightfully is and was worthy of him was the number one place of first place. And so that's why he is first born. It's it's the thought of preeminence rather than priority and time first place. And that's an incarnation. He stepped into his own creation. In the Old Testament. It's it's again and again shown there that the first born had a particular position. I think position might have been another word we could have used. It just so happens that it was because they were the first born in time that gave them the position. But that's not the case here. That is the case when you get down to verse 18, however. Here it's. First born of every creature, but in verse 18, it's first born from the dead. So there it is, the fact that he was the first to be raised up out from among the dead and gives him in that position because of that. There. That's not the case here, and you're still with the same object that he might have the preeminence. At all things later, later on in the epistle, we find that there was there were those who might be guilty of worshipping angels.

And when you just consider who this one is that we've been speaking about? By him were all things created. That are in heaven and that are on earth. Visible and invisible. Angels are nothing more. And creatures, yes, they're wonderful creatures. Yes, they're powerful, intelligent, but they are still just creatures. Here is the creator, the one who brought all things into existence, whether invisible or invisible. How much greater? Think about the funds, the dominions, the principalities, things that you and I have. Really. Know. Full concept of He created all of that. This one is above all of those things. They're all all created by him. For Him, what a place that puts Him in in our hearts to bow before Him and to worship Him. All those things. You know, we might, we naturally tend to go low. It's like an archery. It's like you're still aiming low and you try again and the instructor says no, you're still aiming low. I think about that in John's gospel with those I am statements, you know. Throughout this pathway here in this world, you have examples of many dear believers, Humans but redeemed. But interacting with him and they show us just how we naturally are. We, we aim to look, you know, at the, at the grave of Lazarus. You know, it wasn't that the Lord Jesus just came to to stop people from dying, to heal sick people. You know, and it wasn't just that he could pray to God his Father and that as a favor to him, the Father would raise Lazarus. He says, no, I am the resurrection and the life. You're aiming too low. It's not just that he'll do this for me. I am the resurrection in the life. He's not just a branch. He I am the vine, he says. I'm not just the one who provides you with food. I am the bread. Which came down out of heaven the human tendency is always to aim too low with our thoughts and the spirit of God would raise our our thoughts of. Of the Son of God up to where He truly is as the preeminent One above all those things. He created them all. He is. He is preeminent above all of those things. That is where our hearts rightfully belong. We belong spiritually on our on our knees before Him in worship and adoration for who He is. The Gnostics taught that. The material world was a mistake created by a Demiurge God who was Jehovah of the Old Testament, who created the material world and their doctrines. We need to escape it, escape this material world. And at best they saw that Jesus Christ came to teach how to escape the material world. The Spirit of God says no, He made it. He is that God who made it all. It just feels by the Spirit of God just deals a blow to that doctrine. For that teaching he made it all. It subsists as his creation. It exists because he is. And he just places them in this preeminent place. He's not just a teacher to teach us how to get to a higher spiritual plane or some elevator plane. Is preeminently above everything, and that's the very place that he wants to bring us into. As his He comes from that place. He came from that place of light and love. He don't he not only. Created it. But he is the one still holding it together and that's what that verse means. That word consists in your King James Bible should be subsist.

What it means is that he's holding it together. And in Job chapter 34, I think verse 14. Job says if he take if he took his breath back to himself, everything would cease to exist. I'm paraphrasing, but that's what Job said. Essentially God with to withdraw his breath, everything would

cease to exist. And. Here is a deeper mystery which. Should be much more precious to us is that he not only created this physical world that the Gnostics said was work was evil, he entered into it. How about that? He didn't just create it, he entered into it. Just to add to that a little bit, you know, it's not just the Gnostics. If you look at the world's prevailing view, separate from God right now, what is it is that there was a Big Bang. Something came from nothing. And you know, we've just evolved over millions of years. We've gone from. Slime in a pond to humans. And you know, the interesting thing of that is there's no creator. There is no love. There's no purpose, there's no morality, there's no nothing. You can't define what's right and wrong, and that's what's being pushed through the entire education system right now. But if you compare that with what we have, there is no comparison. Not only is there a God that spoke and it came into being. But that God is the definer of love itself. And he, with the relationship with his son for all eternity, wanted us to enter into that relationship. So he sent his son into this world as a baby to go to that cross to pay so that we could be delivered from the Kingdom of darkness. You know, if you look at the prevailing attitude of the world, all the, the suffering of this world is just things gone wrong in evolution. And there's no, no solution for it other than just to suffer. If you take a look at what? This chapter tells us not only is there a creator, not only does he love us, not only did he send his son, but his son is the head of the body which we become part of when we become believer. And he's preeminent in everything. And he's going to deliver us from. He's delivered us from the Kingdom of darkness and translated us into the Kingdom of his dear son. The contrast is staggering. It brings meaning to your life. It brings the greatest of all emotions. It brings purpose. It defines what's right and wrong. And the Lord himself is at the center of it all, that in all things he might have the preeminence. And that's what God, the Lord is trying to bring before us in this chapter is that who is the one is it that is at the absolute center of everything that we've been given the inheritance. Not only the inheritance in terms of being joiners with Christ, which is almost phenomenal or beyond comprehension, but what we're actually being given as well in every respect. There is no comparison between the two. And it's it's good for us to consider that because if you take. What this world is teaching today. It's just there's nothing to it. But what we have here is greater than the greatest thing you can possibly imagine. And it's all centered in Christ that in all things he might have. And you know, if we can get just a little bit of a grasp on that. The joy that that brings in the purpose that that brings is unbelievable. You know, I appreciate this, and I've said it before. My parents had this verse that in all things he might have the preeminence. On the wall in our living room from the time I was. Was an old picture Glee crossing on the beach. At sunset and they had stuck the old letters on it with a big key in the middle of it. All things he might have the letters tore. They took it down. The kids are giving my parents it was they took a bunch of baby pictures and put it up in its place. My mom was deeply convicted. About the Lord being in place.

Down. I made another picture. If you go to their house today, that's what's there. Where is the Lord in our lives when we recognize the position? That he should have in everything. And I say that this is for myself because it's very easy for us to practically turn to living materialistically, which is what most of the people in this world do, or naturalistically where we just live for ourselves. We have to go to work every day and try and enjoy ourselves and then we die. I mean, that's that's the prevailing perspective, this world apart from Christ, but this is. Infinitely better than that, and certainly worthy of us to consider deeply. Can we sing a hymn? I know it's not the end of the meeting, but we could sing him #150. Did you say 151 fifty? This is not to close the meeting, he said. He's not trying to close the meeting. We just want to sing this hymn. #150. So. Just.

Maine Conference: 2023, Colossians 1:23-29

Reading

200. Straightforward. Can ride along. Our living Lord. Cancer. God and their Father, we would just give thanks for Thy kind provision for us. My word, we've been able to have together over the last couple days and. We just look to the again freshly hold up our hands as little children expecting to receive again more concerning our Lord Jesus Christ. Please guide us as to what portion will be thy mind for us to take up. That would be for the glory of our Savior. Just thank Thee for we've been able to consider Him. Just ask for help too. That we would not just be hears of thy word, but that we would be doers as well Just. Ask for help in this time. Do so in the name of our Lord Jesus Christ. 23. 23. If you continue in the faith grounded and settled, and be not moved away from the hope of the gospel which you have heard, and which was preached to every creature which is under heaven, whereof I Paul, and made minister, 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, whereof I am made a minister according to the dispensation of God. Which is given to me for you to fulfill the word of God even. To the ministry, to the mystery which hath been hid from ages past and from generations, but now has made manifest to his Saints, 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 whom we preach, warning every man, and teaching every man in all wisdom, that you may present every man perfect in Christ Jesus. Whereunto I also labor, striving according to this, to his working, which worketh in me mightily. For I would that ye knew what great afflict, what great conflict I have for you and for them, La Tocia, and for as many as have not seen my face in the flesh, that their hearts might be comforted being knit together in love unto all riches of the full assurance of understanding.

To the acknowledgement of the mystery of God, and of the Father, and of Christ. In whom we and whom are hit all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the Spirit. Join, and beholding your order and the steadfastness of your faith in Christ. As you have therefore received Christ Jesus the Lord, so walk ye in him. Rooted and built up in him and established in the faith as he had been taught, abounding therein with Thanksgiving. Beware lest any man spoil you through the philosophy. And vain deceit after the tradition of men, and after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily, and ye are complete in Him which is the head of all principality and power, in whom also ye are circumcised with a circumcision made without hands, in the putting off the body of the sins, the flesh, by the circumcision of Christ. 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. And you being dead in your sins, and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses, blotting out the handwriting of ordinances that was against us, which is contrary to us, and took it out of the way, nailing it to His cross, and having spoiled principalities and powers. And He made a show of them, openly triumphing over them in it. Let no man therefore judge you, and meet or drink. Or in their respective and holiday, or in the new moon, or of the Sabbath days, which are a shadow of things to come. The body is of Christ. Let no man beguile you of your reward and voluntary humility and worshiping 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. Wherefore if he be dead with Christ from the rudiments of the world. Why, as though living in the world, are you 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 show of wisdom in All in all worship. And all will worship and humility and neglecting of the body. Not any honor to the satisfying of the flesh. Somebody could give us a little help with the way the word IF is used in Scripture and to help us understand how it's used in verse 23. I don't think I want to make an attempt at that, but I will ask a question of you. Are you referring to the way that if is used in the Old Testament as a strong negative and also in the book of Hebrews? Is that what you're thinking about? Well, I think there's a way, you know programming language. There's if then statements. If this is true, then that is true. And then there's a if of a more of a question, but I don't know how to explain it well I think. I know that. Talked about in the book of Hebrews, quoted the Old Testament when he said, if they shall enter into my rest. It wasn't a question. It was they're not going to because of unbelief. And that's the strong negative use of that word. But I don't know that that's what was intended here. I think the faith here is not personal faith, but the body of truth that has been given to us in New Testament, revelation, the Christian faith. And certainly. Delivered to us through the Gospel. And he speaks of the hope of the gospel, which I think we get in verse 27, the hope of glory that is to be with Christ. Where he is glorified, that's the hope of the gospel, and that gospel has been preached in all creation.

Rather maybe than every creature which is under heaven, but rather in all creation under heaven. And Paul was a minister of that gospel, and there were those who were putting a slight on the gospel. In colossi and saying, well that's just a elementary thing and you know a good place to start get. Percenters But now you need to get past the gospel and grow on to. Better things and sort of leave your childhood behind there. And Paul says I'm a minister of the gospel. And not only that, the gospel brings you your hope, the ultimate end which God is going to bring you into and glory glorified with Christ. And he really he really puts the gospel in the place of honor that it should have and he says I'm its administer and he does not take place for those who would put a slight. On the Gospel in any way. But really, he presents. His ministry have two platforms and the first one is the gospel and that it brings really that platform forward strongly in the epistles to tie this in Philemon where he presents God as God our Savior and the Savior God will not is not willing that any should perish and it takes the place as the first platform. In his ministry when he presents it that way. But the second platform of his ministry is the truth of the mystery, the church and the the teaching and administration of that truth that was especially given to him. So 2 great platforms of Pauls ministry, the gospel and the truth of the church. It's a mystery. Yesterday in the open meeting we had two aspects of reconciliation. We had the fact that the Lords has reconciled all things. His work on the cross and then we had the fact that he has done the work to reconcile us believers individually. One that was general, one that was broad, one that encompassed all creation. And then there's another aspect that is specific to believers. And now it's as if Paul says if the work of Christ. Had two aspects. Then my ministry has two aspects. I'm a minister of the gospel which goes out to through all creation, but I'm also a minister of the the truth of the church. You know, and it's, it's a, it's a beautiful thing. To what what Christ has done on the cross influence the way we think and the way we serve. That we not lose sight of the gospel in our daily service for the Lord. It's so important, but then there's that other side of things that he had a special object in view. Paul had both those things in view. And we should as well. Follow the question. Question with the if. So if you continue in the faith. Grounded and settled be not moved away. It's not putting a question mark on the certainty of. Internal security I believe. Where is it that if there? I would maybe I need to be correct, but I would think that. The true believer will continue in the faith. And. Will not be moved away from the hope of the of the gospel. So this is not a verse that some will take and say, well see, you have to do something. You have to continue in order. To be certain of your salvation. Is that correct? I think that's right. It really ties in with. That we have been reconciled in the body of his flesh through death. That's true.

Then the other is true. It's really, if this is true, I'm one of those reconciled, then I will continue in the faith. You know, it's, I think it's, it's not a question of will I continue in the faith or not. But it's really if one is true, then the other is. They were falling into asceticism, which is the thought that if I afflict my physical body in some way, deprive myself in some way, I'm going to be more spiritual. Now there is there is a place for fasting and neglect of occupation was S in that way and and to be set apart for God. But that's not what they were doing. They were seeking to deprive themselves and click physical pain and thinking that was going to elevate them to some higher spiritual plane or enlightenment. And Paul says I've got afflictions too. I'm going to tell you what mine are, and they're nothing like yours. I'm suffering afflictions of Christ in my flesh, Bruce Body sake. He suffered for the truth of the church that was committed to his trust. He was. And he gives that long list in Second Corinthians of the things that he suffered in connection with the administration of that truth. And it really was when he told the Jews that he was told by the Lord to take the gospel to the Gentiles. They wouldn't suffer him at that point to hear him anymore through dust in the air and said away with this man. It's not fit that he should live on the earth. And really it was for that truth, Jew and Gentile and one body united to a glorified man in heaven, the Lord Jesus Christ, that he suffered in his body to achieve a higher spiritual state. No, for the sake of the truth and that the Saints would have it and enjoy it. Walk in it. Why? Because Christ would be displayed in this world that cast him out. If they went on in that truth and walked in the in the good of it and light of it, Christ would be displayed. You know we had a little bit before us about the strongman Satan. You know, he thought he got a victory. When the Lord was put on that cross and he died. You might say, he said. Well, good, we got rid of him all. But then three days later he rose from the dead. Disappointment. Thought I got rid of him. Well, anyone back to heaven? Well, good. At least he's back up there. None of the Day of Pentecost. He was here again, and the members of his body and Satan well knew what took place in the Day of Pentecost long before the Saints did. He knew it was a Christ in his members here on this earth. We are united to a man. Who has been glorified at God's right hand, God's righteous and just response to the man who glorified him in his death and calvers cross. We are not united to a man in his humility. In his lowly pathway here was brought before us, except the corn of wheat fall into the ground, and died abideth alone, but if it die, it bringeth forth much fruit in resurrection. And ascended into glory. He sent the Spirit of God down. And that is what united you and I to Him in heaven. We are united to an exalted and glorified man in heaven. And as we walk on in that truth, and it is walked in the reality of our lives, Christ, the glorified, exalted man is displayed in this world. And Satan hates that testimony. It's not even just the lowly man in his humiliation and grace that's displaced. It's the exalted man that's displayed, the man that he thought he got rid of on the cross, but then finally out of the scene in heaven. What? He's exalted at God's right hand. And that is the one that's displayed in this earth, the one who's coming, the one who's going to claim the Kingdom, which is his by right, who is going to take Satan's.

I'll gotten dominion from him. That's the man that's displayed. Do you think he wants that? Do you think he wants a little company to gather to his name on the ground of that truth? That there is one body composed of many members, a display of Christ in this world? It's an affront to him. He hates it. Why do you think he tries to attack that truth? Because of the display of that exalted man in this world and the very truth that he has defeated. And his end is coming. Hates that this one and so Paul suffered. That's a suffering that's acceptable with the Lord. Not the suffering of their asceticism. That had that had no value on the side of God. It just ministered to the vanity of the first man and the flesh. And that's really what it means in verse 23 of chapter 2. Not in any honor. To the satisfying of the flesh. No honor before God, just the

satisfying of the question. And certainly not even any honor to our natural bodies, which are the temple of the Holy Ghost. If any younger, I don't necessarily mean young, just younger. Brothers might have a question that they're afraid to ask. About these scriptures, if you ask it, it could prove to be very useful to the Holy Spirit. In this meeting so. Don't be afraid to speak up. Just the way it comes by way of orientation, because this is a very precious chapter, but we read the beginning of it yesterday and perhaps we've lost the context of why these things are brought before us. I just suggest that would be in verse 10. That you might walk worthy of the Lord unto all pleasing, being fruitful, and every good work, and increasing in the knowledge of God. Perhaps you could help us out, someone that knows more than I do about how the chapter is broken up because I think it's important to see, you know, our King James Version is all versed by verse and really there are paragraph breaks and I believe the first break besides the greeting of the first verses and the 14 and then you have the preeminence of Christ. From verse 15 down to 23 and then you have Paul's ministry to the church. This chapter so I'm sure someone can illuminate us a bit more in that it helps us understand the little chapter in a better way. I think you just did a pretty good job of it brother, actually. I just wondered if anybody had a? The question as to how he says there's a lack in the sufferings of Christ. That sounds kind of alarming, doesn't it? And so we need to understand what he's saying here. There was number lack in the sufferings of Christ for our redemption. None at all. But what he suffered at the hands of men for the testimony that he bore was martyrdom. That suffering was not a. Redemptive work. That was a martyrdom. That was a witness, a testimony. And it's so suffering we can share in. You get that? Philippians chapter 3 and verse 10. We are. It's our privilege to partake of the sufferings of Christ, not the sufferings for redemption. But the sufferings of martyrdom for his body's sake, and is exactly what our brother Steve was saying. Paul suffered, and he suffered physically for his ministry of taking this truth to the Gentiles. And he suffered mostly at the hands of the Jews, sometimes at the hands of Gentiles too, but usually stirred up by the Jews. But those, those afflictions of Christ. We all have the privilege and the possibility of being able to share in those sufferings that are for His body's sake, for the sake of the building up of His body. So Christ suffered for the Church that He gave Himself for it, but the truth of the Church was not known. But in making known the truth of the mystery which could only come after the Cross, all suffered for that truth.

That it might be administered. And so he was preeminently the administer of that truth. The stewardship was given to him, a dispensation. He had to dispense that truth. He had to administer it. It was given to him especially to administer it. And so he suffered in that way. So the Lord could not have suffered for the truth of the church. The church hadn't been formed, but that was the object of his heart. So he gave himself for the church. He's like the man and Matthew 13 that found that Pearl of great price and sold all that he had that he might have it for himself. But Paul subsequently, that's why it says that which is behind. In other words, it's really what came afterwards. After the truth of the church now is made known. There was suffering connected with its administration. But if fulfilled or filled up or completed the revelations that God had to give and. So the truth of the mystery, once that was brought out, God had no more revelations to give out. Well, we have the Book of Revelation though, don't we? Written long afterwards. True. And there's things in there that were not known previously. True, But Revelation really is an unfolding of the prophetic ways of God that were spoken of in the Old Testament but now filled out with truths connected. Church, because not only do you get God's judgment in connection with apostate Israel and Judaism, but you get His judgment with what eventually is the apostate church too. And so there's a filling out of details, but it's not new. And that sense it was already the subject of Old Testament prophecies that Christ was going to come. There is going to be a period of trouble and judgment. The day of the Lord would then unfold on this earth. He would take His rightful place in a millennial Kingdom. So John doesn't really give us anything new in that sense in the revelations of God. What Paul brings out with a mystery completed all the revelations that God had to give. To to us. And so that truth of Christ in the church, the mystery unfolded. It completes the revelations that God has to give. There's not some secret in the heart of God. Like the mystery yet waiting to be unfolded. It's true. I have not seen nor ear heard. The heart of man hasn't entered into those things that God is. Purpose to give us, but they are known by the Spirit to us now. And certainly there are things to unfold in the wonders of God's creation and all that He's going to bring us into in the new heavens and new earth. But there's not going to be some new thing like the church and Christ in the church yet to be unfolded. It's the peak has been hit, the pinnacle has been reached. There's no further revelations to be unfolded. From the heart of God. This is his masterpiece. Paul is referring to at the sufferings that we have reported in Second Corinthians for the church. The mystery of Christ and the church was a secret in the heart of God that could not really be revealed. Until the work of the cross was finished. The Lord certainly introduces. A subject in Matthew 16, Upon this rock I will build my assembly, but it really does not unfold the truth of the mystery. Let's just turn back to Ephesians to get the core of that truth, that there was going to be a new assembly in contrast with the assembly of the congregation of the wilderness. With Israel the Lord brings out, and it was going to be founded on himself. Dead and risen, That's what we get in Matthew 16. But in Ephesians chapter 3, we get the core of what Paul calls the mystery, capital T, capital M, the mystery. And so he takes that up in verse six of chapter 3, that the Gentiles should be fellow heirs or joint heirs of the same body or joint, body and joint.

Takers of his promise in Christ by the gospel, and that we get in Titus 2. Let's just turn to it, because sometimes there's been a little confusion on that. Titus chapter 2. Excuse me, chapter three. I think it's the verse I'm looking for. Verse seven. That being justified by His grace, we should be made heirs according to the hope of eternal life, that is, the hope of which we are joint partakers as Jew and Gentile. The hope of eternal life, eternal life in the Old Testament was the life that they look forward to, to living in the Millennium for as long as the Millennium went because they had no thousand year definition of the time or length of the Millennium like we get in Revelation. The Kingdom would come and it would just go on and on and on. And any Old Testament reference to eternal life is just that. But the eternal life that we have referenced here at Titus is that possession of the very life and nature of Christ which we have in the hope of the gospel. That was part of the mystery that was hid in God. Joint partakers of His promise in Christ, the promise of eternal life. In the gospel the other thing was that we would be joint heirs with Jew and Gentile together with Christ, joint heirs, equal status in the inheritance with Christ and with one another, and of the same body or joint bodies, members of the one body of Christ, of one another, united to our head in heaven those. Thanks. Have no revelation in the Old Testament scriptures. They do not form part of any prophetic Old Testament utterance. And I will be quite bold to say they do not form any part of any typical teaching in the Old Testament scriptures. Yes, there is typical teaching. Of the truth of Christ in the Church, and the aspect of the bride of Christ. You get it with Eve, You get it with Rebecca. Truths that could not be known. You would never know them from those types until the truth itself had been revealed. But the truth of the mystery in its core joint body, joint heirs, joint partakers of his promise in Christ by the gospel, we do not even have in tight. It was a mystery hid in God, not even hit. Typically in the Old Testament, it's not there. It was something that was just in the heart of God. And it's been now revealed. And so the strength of the New Testament language in it. The mystery which has been had hit hid from ages and from generations, but now is made manifest to His Saints, where we were reading in Ephesians. We get it so strongly put. Which in other ages verse five was not made known unto the sons of men, as it is now revealed unto this holy apostles and prophets by the Spirit. Verse nine. And to make all men see what is the fellowship or administration of the mystery which from the beginning of the world has been hitting God, who created all things by Jesus Christ, to the intent that now unto principalities and powers in heavenly places might be known. By the Church, the manifold wisdom of God, Romans 16.

Romans 16. Verse 25 not to him that is a power to establish you according to my gospel and the preaching of Jesus Christ. First platform of Pauls ministry. According to the revelation of the mystery. Second platform of Pauls ministry. Which was kept secret since the world began. But now is made manifest and by it should read by prophetic scriptures, not by. The scriptures of the prophets, whenever you get the expression in the New Testament, the Psalms, the Law, the prophets is referring to Old Testament scriptures. If the right translation here was the scriptures of the prophets, it would be referring to Old Testament. It's really by prophetic scriptures or scriptures that have a prophetic character that is New Testament prophetic scriptures, because the church is built upon the foundation of the apostles and prophets, New Testament apostles, New Testament prophets, gifts of Christ to his church that have unfolded this truth, and so now it's made. Prophetic strippers, not the Old Testament prophets. That's not the point of Revelation 16. Otherwise it would make no sense that it was a mystery. Hidden God only now reviewed. It would have been part of the prophetic scripture three times over. God stresses this is a mystery that was hidden God. It is not part or subject of the Old Testament prophecies. That is the fallacy of the reformed theology. That says the Old Testament prophets are Speaking of the Church. It's not true. It was a mystery hitting. Thank the the imperative point of understanding what you very clearly pointed out, Steve, that this is a part of the increasing of the knowledge of God, isn't it, where we have the truth of the word of God as to the position that we have as a church as opposed to being a continuation of Judaism? We're not that. We are a different thing. We've been made one Newman. Is that not correct, Ephesians? This brings it up clearly in other places too, but I think that's the import. A lot of times we don't necessarily connect. What you've said is very excellent, and yet we need to know the why. And I think what you just brought out at the end there is very important. It really gives us clarity as to the church's position. Why do we meet the way we do? I think here's the wine we may have touched on before. Why? Because that truth, what it speaks of, is the display of Christ in this world. That's the importance of it. And the importance of the ground on which we meet, the ground of the one body, is that each local assembly meeting on that ground. Is the local expression of that truth and that place. And it is God's testimony for Christ in this world. And the church is the vessel of the testimony to the risen, ascended, glorified man in God's right hand. And it's that which Satan opposes in this world. That's the importance of it. It's the exaltation of the man that we have in this chapter, and that's the theme of this chapter, the exhibition, the glory of that man. And the truth of the Church is bound up with the glory of death. And so he says, to whom God would make known what is the richest of the glory of this mystery among the Gentiles. Here in Colossians he especially has the Gentiles, and views that truth going out and reaching the Gentiles. Among the Gentiles, which is Christ in you? The hope of glory. What does that mean? There is only one person in the Godhead that indwells the believer, and that's the Holy Spirit.

Christ in you. That word you is is plural. It's collective. It's Christ in you, Gentiles who form the Church of God on this earth. It's Christ displayed in you in this world, all of the features of the glorified, exalted man. Displayed in his church. And that display is a testimony and witness to the hope of glory that is ours, of being there with that ascended man, glorified with him. The display in the Church now of that glorified thing is. Truth that we are going to share that place of exaltation with Him for all eternity. Christ in Israel had Jehovah with them, the Glory Club. The hope of the land for us, the church. It's Christ in you, the hope of God. What is the percentage of Christianity Today that. Is in the enjoyment of these things. That would be walking worthily of the Lord unto all pleasing. Bearing fruit in every good work and growing by the true knowledge of God. What percentage of the Christian testimony today is in the good of those things? If we had a true sense of that, it's it's it's, it's a remnant at best, and a sense of that. And if we had a sense of what's expressed in these wonderful Scriptures to the Lord's glory. All we can do is weep. At what has been lost? For God's glory. And it should make whatever is left in that remnant character versus. Especially if we see how precious it is to God. Every man 100%. And he wouldn't stop until that truth. Yeah. He wanted to carry it to the regions beyond. He wanted, as it says here at the end of our chapter, that we may present every man perfect in Christ Jesus. If you're sitting here and you're hearing what some of these brothers have been talking about, the truth of the church, the mystery, you think you know? You know, all I all I need is to know what I'm going to do tomorrow. I just need something to Get Me Out of my bed, get me to school, get my homework done and fall back into bed at the end of the day. Paul would not agree with that. He would say, actually, I want to present you. Perfect in Christ Jesus and this truth is required. It really is to be full grown. To be full grown and to really see the big picture, you need to see this truth. Of the mystery. Chapter 2. We've read it a couple of Times Now and haven't got a chance to touch on it, but you know, he says verse two, that their hearts might be comforted being knit together in love unto all riches of the full assurance of understanding to the acknowledgement of the mystery. It's God wants us to understand this truth that we've talked about and then it goes on to say in verse three in whom? But it's really a poor translation. It should say wherein our hid all the treasures of wisdom and knowledge. You know, guys, this is not just some bonus thing. This is not just some side issue. In this truth of the mystery that we've been talking about. Our hid all the treasures of wisdom and knowledge. You you can't see the the the the mind of God displayed without understanding what we've talked about here. So I do realize that perhaps it's been a little bit hard for some of. Think about when I was your age, my early teens, this these things were, I perhaps thought they were over my head, but you know, they're really not. And when we lay hold of these things, it allows us to grow.

In our understanding, as Brian mentioned earlier, of the knowledge of God. So I just encourage you in that you know, these things aren't maybe say whether they're over our heads, but you know you can you can still reach up and and lay hold of them and God intends them for you. And he's not. He's not going to be satisfied any less than Paul was satisfied to until he could present every man perfect in Christ Jesus or full grown. Romans 16 really bears that out because he says not to him that is a of power to establish you according to my gospel and the preaching of Jesus Christ according to the revelation of the mystery. We won't be established Christians really and a stable steady pathway going on for the Lord's glory without knowing that truth. Isn't establishing truth as to our pathways, believers? It steadies us. It keeps us going straight in a way that's pleasing to him. Oh God. I wanted to dress up. Mistry. Bright love rise. Our loving God, our Father, we thank Thee for this time We've had together in that presence these beautiful crews concerning Thy will. I desire Thy purposes.

That we that we have just sung. We are. That was part of as the church that. And so we give you thanks for these things we thank thee for. Liberty enjoyed. Spirit to bring forth these things. The refreshment we've been able to have together considering these things. Love binds us together. So we just give thee thanks, bless the name of our Savior. Jesus Christ.

Things New and Old: Volume 31, Perfect Work of Christ, The

(an extract.)

“You will say, But I have neglected Christ after being awakened. It is possible, and it is very sad; nay, more, as I have said, this gives a handle to the enemy to torment us, but does not change the efficacy of the blood and work of Christ in God’s eyes, and that is what gives peace. It is

not what you think of Christ's work, but what God thinks of it, that saves. Your knowledge of what God thinks of it, by faith, gives peace. God says to Israel in Egypt, not when you see the blood, I will pass over, but, "when I see the blood." He it is that has been offended, He it is that judges, and He it is that has accepted the ransom in justice as He gave it in love. He is faithful and just to forgive us.....Christ has made peace by the blood of the cross. Christ has done all, and has left us nothing but thanksgiving and praise. If someone has paid my debts, my sorrow at the folly that contracted them, or my joy at their being discharged, adds nothing whatever to the payment of the debt, though both be natural and just. It is sometimes hard to esteem all our feelings as nothing, but it is only a remains of self; but only think what it cost the Son of God in undergoing the wrath of God, and we shall feel on one hand the perfect security of our justification, and nothingness of all our feelings compared with what our sin really was in the sight of God; but He remembers it no more, as He has said. If Christ had not completely discharged and effaced it, He could not be in heaven, for He could not sit at the right hand of God charged with our sins, though He was charged with them on the cross."—Letters of J. N. D, p. 75.

Things New and Old: Volume 33, Fit for Heaven

Fit for heaven! How could any mortal man, with his old nature still clinging to him, say that he was fit for heaven, where the four living creatures rest not day and night, saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come?"

On the other hand, how can anyone be taken to heaven unless he is fit to be there? How could the Lord say to the thief on the cross, "Today shalt thou be with me in paradise," unless that poor culprit had been made fit to be there? Or how could Paul speak so positively that to be absent from the body was to be present with the Lord?

It is well known that people generally refer the fitness to some gradual improvement during life, or to some change on the deathbed while others expect a process of purification will be effected in another world. But for these things there is not a particle of evidence in the scripture, and what can we possibly know of the future except what God has been pleased to reveal in His word?

It is not happy to be living in any uncertainty as to this fitness for heaven. We are quite sure that there will be a glorious company there, and we are quite sure that they will not be taken there unless they are fit; the only question is when and how does anyone become fit to be there?

We must first see what God says about our fitness for heaven, for He alone is the One that can judge of it. The apostle wrote, "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." (Col. 1:12.) This does not ask that we may be so, but declares positively that we are meet. And this is not written to one or two highly-favored Christians, who may be supposed to be in any way different from others: it is addressed to the whole of the saints who were at Colosse; and if it applied to them all, which surely it did, would it not equally apply to all saints?

Notice, too, that the passage is very full: it does not say fit to be a candidate for the inheritance, but a partaker, fit to take our place in that inheritance, to take our share of it, which has been purchased for us, but which we do not yet possess.

It is "the inheritance of the saints in light" where the least speck or spot would be at once discovered; for it is the light that makes all things manifest. And as we know that no stain would be allowed in the realms of light, so it is evident that saints are fit for the inheritance of the saints in light, and are a part of the church which the blessed Lord will present to Himself, without spot, or wrinkle, or any such thing.

The reader will perhaps ask, How can this be, seeing that we have the flesh attached to us still; and though it is a condemned thing, if is ever ready to break out into action?

True, but this same epistle distinguishes between the walk of the Christian and that which God has done for him. The apostle prays for the saints at Colosse that they might be filled with the knowledge of God's will, and that they might walk worthy of the Lord unto all pleasing, with many other exhortations to a godly walk, which all believers agree should characterize the Christian.

But the above prayer being in the same epistle, and in close proximity to the declaration of the meetness of the Christian, shows clearly that the two things are distinct; and that the one cannot nullify the other. A consistent walk should surely be enforced, but it must be based upon the place into which God has brought us. What do we mean by a consistent walk but a walk agreeing with the place into which God has already brought us by His grace?

Let us now look at a few points as to our meetness for heaven. If we think of our being guilty before God, He declares that we are justified (1 Cor. 6:11); we are "justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24); "Being now justified by his blood, we shall be saved from wrath through him" (chap. 5:9); "Being justified by faith we have [or, let us have] peace with God" (ver. 1); "It is God that justifieth, who is he that condemneth?" (Chap. 8:33, 34.) What can be more reassuring than this? It is based upon the precious blood of Christ, which cannot leave a charge unmet; and being all brought about by God Himself, who shall call it in question? Surely with such complete justification we should have perfect peace with God, who in His grace has accomplished it for us, and surely such a justification will fit us for heaven.

We were also defiled, but God declares that the believer is washed and sanctified (1 Cor. 6:11), and what God has cleansed, we must not call common or defiled; but we can say, "Unto him that loved us, and washed us from our sins in his own blood.... to him be glory and dominion forever and ever. Amen." (Rev. 1:5.) Surely what God has done He has done perfectly, so as to fit us for the glory.

We have committed many sins; but God has forgiven us all trespasses. (Col. 2:13; 3:13.) The apostle wrote, "I write unto you, little children, because your sins are forgiven you for his name's sake." (1 John 2:12.) Our sins, therefore, can be no hindrance to our being made partakers of the inheritance in the glory, for their penalty has been borne by Christ, and we have been forgiven.

We were enemies; but we read, "All things are of God, who hath reconciled us to himself by Jesus Christ." (2 Cor. 5:18.) "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprovable in his sight." (Col. 1:21, 22.) What can possibly be more complete? God hath reconciled us through the death of Christ, and, we repeat, what He has done He has done perfectly.

We were also in bondage to Satan; but this is one of the things that we have to thank the Father about, namely, that He “hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.” (Col. 1:13.) The transference has been complete, out of the one into the other; and we no longer are under the bondage of the god of this world.

We thus see what marvels have been wrought for us by the Lord Jesus Christ; indeed, “By one offering lie hath perfected forever them that are sanctified.” Ponder these words: “perfected.” Can anything be added to that which is perfected, and perfected by the Lord Himself? Impossible. And it is a lasting thing: it is perfected forever, “in perpetuity;” not a changing or a fluctuating thing; it is a perfection that will never change. Is not that which the Lord Jesus has perfected fit for heaven? and what can we ever be as to fitness beyond that which He has already perfected for us by His one offering?

But there are statements that go beyond all these marvelous things. God has “predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved” (Eph. 1:5, 6.) God, “when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” (Chap. ii. 5, 6.)

If we are accepted in Christ, and if we are sitting in the heavenly places in Christ Jesus—and these passages show that these things are true of the believer—our inquiry is complete: we must be fit for heaven because we are accepted in the Beloved, in all the worthiness of His holy Person and His boundless work, and are already seated in the heavenlies in Christ Jesus; not with Him yet, but already in Him, never to be in any other standing, and never to be more fit than His perfect grace has already made us.

Many feel a difficulty as to these glorious things being true of them now, because they are still in the body compassed with infirmities, and still have the flesh within them, and may often fail; but the same epistle that states that God has made us fit for the inheritance of the saints in light, also speaks of our increasing in or growing into the knowledge of God, and the apostle prays that they might be fruitful in every good work, and indeed, that they might walk worthy of the Lord unto all pleasing.

The two lines of truth do not clash. God has done all these marvelous things for us, tells. us what they are, and then upon the standing which He has given us He bases the exhortations to walk in all things so as to please the blessed Lord.

He would surely have us not only know what great things He has done for us, but would have us give full credit to them, and enjoy them; while our hearts go out in the deepest gratitude to the blessed One who, at such a cost, has obtained them for us. This would beget in us an earnest desire to live in entire separation from the world from which He has delivered us, and to walk worthy of God, who hath called us unto His kingdom and glory. (1 Thess. 2:12.)

Things New and Old: Volume 33, Developments

Very much is said in these days about development. As there has been a steady growth in all the arts and sciences, so, it is asserted, there must be the same in religion. Man’s mind, it is said, has made such advances in examining everything, that it is impossible to restrain deep thinkers from dealing also with everything connected with religion in the same spirit. All that will not bear the strictest investigation must give place to something that will. It is admitted that this may lead to giving up some of the things we have hitherto held sacred; but if so, it is said, it will be giving up only that which is not worth holding, because it will not bear investigation.

Well, this to many minds may seem to be sound reasoning; but should it not be noticed that God’s religion stands upon a footing entirely different from everything else? It is no theory of man, but is wholly of God. If we think of any science as being a knowledge of what God has done, or is doing, and that man, in trying to explain this, has put it into words; we can understand that, as we might have expected, he has made many mistakes, and has had to alter his theories over and over again; and of course even now cannot say that they are perfect. So that in such things there may be room for development and growth.

Christianity is quite different: God has not only planned the whole thing, but He has described it in His own words. What in this has man got to investigate? Will he dare to think that God might have planned it better, or that He might have described it better? No, the bare truth must be told: man must receive it as it has been revealed, or, to his peril, he cannot be benefited by it at all.

But objectors say that it is reasonable to expect development after what we find in scripture; because the same is seen in the scripture itself. For instance, the law, they say, was not at first given in a complete form, suitable to meet any case that might occur; but was added to piecemeal, as the idea of a perfect law was developed. The case of a man found gathering sticks on the sabbath is named. There was no law touching his case, and he had to be kept in custody until it was revealed by God what his punishment was to be. (Num. 15:32-36.) So also the case of the man who blasphemed the Lord, and cursed; he also was put in ward until God had made a law to meet his case.

Now, it is granted that there may seem to be additions and even repetitions in the laws given in the book of Leviticus; but all is given designedly, and by God as it pleased Him: it is for us to seek wisdom from the Author Himself, to understand, not simply what is said, but the beautiful way in which it is all given. Incidents being interspersed among the precepts of the law give the whole a living reality not to be found in a mere detail of laws.

It is further urged that developments are also seen throughout scripture. Man in innocence; man under law; the monarchy; the prophets; the mission of our Lord; the epistles detailing the doctrines of the church; and finally the Revelation. If there is this uniform development in scripture, is it not reasonable, it is asked, to suppose there may have been developments since the completion of scripture? Man wants something in advance; his mind cannot rest with what he has received; he must and will seek development.

Well, let us examine the above a little. In the list of events recorded in the Old Testament, why omit such a thing as the fall of man? Was that a development? Why omit the captivity of the Jews? Was that a development? Why omit the crucifixion of our Lord by wicked men? Was that a development? Yes, yes, they were developments, but of evil. God did put man to the test in various ways, and it always made manifest his evil nature, until he crowned it all by putting the Lord to death. And we have not far to look to see further developments of the same evil

nature in those who refuse the gospel of salvation now so fully proclaimed.

But objectors will say, This is not what we mean: we want, as our minds expand, to satisfy ourselves by developing that which God has given.

Then let it be remarked that this will never be attained. God has completed His word (Col. 1:25), and has given the solemn warning to “every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” (Rev. 22:18, 19.)

Thus we are confined to The Book: this is complete, and must not be added to nor taken from. Of course we should seek to understand it better; but if men will have something beyond, it must be something weaved out of their own minds, as a spider weaves his web out of his own body. You may give it the finest name you can find, but what will be its value? Will it save a soul, or tell the way of salvation? Will it bring peace to a troubled conscience, and give a happy triumph in the presence of death? Will it teach what is pleasing to God, and be to His glory?

No, no: it will only puff up man with pride, and will be well-pleasing to the great enemy of souls, the prophet well describes such: “Behold all ye that kindle a fire, that compass yourselves about with sparks; walk, in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow” (Isa. 1:11.)

There may have been some in the later days of the apostles who wanted some further development; for they tried to intertwine philosophy and Christianity. But John, who wrote last of all, impressed upon them that they must turn to “that which was from the beginning.” It was doubtless the beginning of Christianity; for the apostle refers to what they had seen with their eyes, looked upon, and handled of the Word of life. He writes: “Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.” (1 John 2:24.) What can go beyond abiding in the Son and in the Father? Surely nothing: and this was to be brought about by the truths abiding in them.

Again the same apostle writes: “And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh.” The safety is in that which was given from the beginning.

Now why does the apostle impress again and again the importance of what had been revealed? Doubtless because then, as now, man s mind was at work, and was stretching out towards something new, something novel. It may have been then, as now, that they looked for some more refined way of salvation than for a man to own himself a lost sinner, and be saved alone by grace. It may have been then, as now, that men did not like to be judged by Christ’s words neither then nor hereafter; so they criticize and judge God’s word, and unblushingly say which part they would recognize as God’s word and which not.

Is this the development that men are looking for in these days? If it is, let them know that it has nothing whatever to do with Christianity, no matter how high the profession may be. There is no development of Christianity beyond what is found between the covers of God’s book. All outside that, no matter what name it bears, is but what the prophet has described as a man compassing himself with sparks. Hear again his words: “Ye shall lie down in sorrow.”

All that has been foretold in the scriptures which has not yet been fulfilled, will surely come to pass in due time. Christ will come to fetch His Church, to be with Him and like Him forever. It is also foretold that the professors will wax worse and worse. How is it that those who are talking about development cannot see that sign of the times in which we live? Are not such crying peace, prosperity, progress, when sudden destruction may be at the doors?

There will also be the unrolling of that great roll, with its seals, trumpets, and vials, described so vividly in the Revelation. The book is full of judgments; but this is not what people want. They would rather shut their eyes to such developments; for these things will not contribute to the exaltation of man, nor feed his pride.

God’s revelation also speaks of the great white throne to be set up hereafter, when the dead, small and great, will stand before God, to be judged according to their works. “And whosoever was not found written in the book of life was cast into the lake of fire.” (Rev. 20:15.) By this we see that it is life men need, and this is only to be had by believing in the Lord Jesus Christ, according to the old-fashioned gospel proclaimed more than eighteen hundred years since. A curse is pronounced against the man or angel that shall preach any other gospel than that which is found in God’s word, and which was fully revealed to the Apostle Paul. There is no development from that. Man must as guilty sinners accept this salvation, or perish forever. May God open the eyes of all who are looking for any new or different way of being saved. It is Satan who is blinding their minds.

Christian Truth: Volume 34, Two Ministries, The: The Gospel and the Church

It is plain from Col. 1:23-29 that there are two ministries-the ministry of the gospel and the ministry of the Church. It is most interesting and important to ascertain the scope of each-where the first one ends, and where the other begins.

The ministry of the gospel is universal, proclaimed in the whole creation under heaven. And in Acts 17:30, the Apostle says, "And the times of this ignorance God winked at; but now commandeth all men every where to repent." The gospel is addressed to every one; as we read, They went everywhere "announcing the glad tidings" (J.N.D. Trans.). Our Savior God desires that all should be saved, and come to the knowledge of the truth. The more vigor of spiritual life there is in any saint, the more they, according to the leading of the Spirit, will seek to make known Christ to sinner or saint. And I suppose there could not be any reviving in the Church without a very marked energy in evangelistic work. The vitality of the Church is declared by the force and effect with which Christ's deputed messengers, gifted by Him for the purpose, carry each part of the truth suited to every ear. The blessed God is evangelistic. He so loved the world that He sent His Son.

The angels were the first evangelists; and Paul, the Apostle of the Gentiles, to whom was peculiarly confided the mystery of the gospel, was without question the greatest of evangelists. The prominence of this ministry then is evident enough.

Now the gospel, according to the instructions given to Paul in Acts 26:18, transfers the believer from one state to another, and the state to which he is transferred has a twofold blessing: one, the remission of sins; and the other, "inheritance among them which are sanctified by faith that is in Me." The Son comes to do the will of God. He dies "the just for the unjust, that He might bring us to God." "Whom God hath set forth to be a propitiation through faith in His blood... for the remission of sins." He comes to release us from the misery and judgment in which by nature we are plunged, and not this only, but to set us, by the Holy Spirit given to Christ on high, in heavenly joys-in the blessedness of Christ's life here. We have not to wait for those joys, but in the very spot of our former misery, we have an earnest of the inheritance which is ours now by faith in Him. The gospel sets the believer free before God from all that was against him as belonging to Adam, and as to his state in this world, as Christ is now in glory. As to standing, he is as Christ is-"Because as He is, so are we in this world" (1 John 4:17). Nothing less could satisfy the Father's heart, and nothing less could the Son undertake in bringing many sons to glory, but that the believing sinner should be transferred by His work from the misery under which he lay, into a divine contrast in that very spot. He is not only rescued from misery with a perfectly assured home in heaven, but the joys of the Father's house are made known to him by the Spirit before he gets home. He has home comforts before he reaches home. This is the fatted calf in Luke 15 before we go home, while in John 14:3, we have reached home. I am, through the gospel, a child of God, saying, "Abba, Father," with the Spirit of the Son, and an heir of heaven. While still down here in the old vessel, I am tasting of its joys through the Spirit before I go there, this vile body being a temple of the Holy Ghost.

Now, as far as I know, all I have written relates to the gospel, and I believe it may be enjoyed by one who is ignorant of the other ministry-the mystery, or the ministry of the Church. I am quite sure he is acquiring untold blessing from it, even though he were ignorant of it. Though his position (for he is a son) cannot be greater, yet, when he understands the ministry of the Church, his full portion will be made known to him.

The more attentively we study the epistles, the clearer we shall see that churches or assemblies were formed before they were fully enlightened as to the ministry of the Church. It is evident that at Corinth there was an assembly, and yet the Apostle writes to them in the most elementary way respecting the body and the manner of it. formation and its corporate responsibilities; while to the Ephesians, whom he commends for their faith in the Lord Jesus, and love to all the saints, he prays that their eyes may be enlightened to understand the mystery, or the ministry of the Church. And as for the Colossians, though commending them for their faith in Christ, and love to all the saints, he tells them, "I would that ye knew what great conflict I have for you," in his zeal of heart that they should be in rich possession of the truth of the ministry of the Church. In the other epistles it is equally evident that though they were assemblies gathered to the name of the Lord, and in communion with one another, yet they were not in full apprehension of the ministry of the Church. They had been gathered to the Lord in the power of the Spirit; and as in the first days, before the mystery had been revealed, the assembly at Jerusalem was in full corporate sentiment and service. The assemblies among the Gentiles were planted, and in godly corporate relationship before the knowledge of the mystery was doctrinally possessed.

In pattern, the Lord qualified His disciples for the assembly in John 20:19, before there was any revelation of the mystery. The presence of the Holy Spirit, and being gathered together to the name of the Lord, ensured a corporate order, though the mystery was not, as yet, known. This is very important, that the Church should be in divine order and in the unity of the Spirit before the truth was known which would have ma de the order still more obligatory. See Acts 2:46, 47.

In a word, the Church as the house of God on earth, was known before the body was revealed; and when discipline was necessary, the Apostle recalls the Corinthians to the ground they were on as the assembly. They were to come together in the name of the Lord Jesus Christ, and in the power of our Lord Jesus Christ. "Holiness becometh Thine house, 0 Lord, forever"; yet he afterward, in chapter 12, enforces this responsibility by insisting on their corporate relation to one another. The knowledge of the one body, and that this body is the body of Christ, is the mystery, or the ministry of the Church.

In the ministry of the gospel we learn the immeasurable blessedness of all that Christ has done for us; but in the ministry of the Church we are taught that we are related to Him to whom we owe so much, in the closest way. It is the great mystery. He is Head of the body, the Church, and from Him, "All the body, ministered to and united together by the joints and bands, increases with the increase of God." (Col. 2:19 J.N.D. Trans.) Christ being rejected in His humiliation while on earth, and being refused when in glory (stoning of Stephen), the great secret was then divulged, that His body was on the earth, and that this body would be the fullness, or complement, of Him that filleth all in all. With regard to the Church, it can be said paramountly-What could have been done for you that I have not done? But to this is added the closest and most intimate relationship; we are united to Christ by the Holy Spirit, and thus brought into participation with Him of His things and glory.

It is not only now a company of Christians with Christ in the midst and the Holy Spirit leading each into his proper and appointed allegiance and service, but we are also all members of the body of Christ, each one united to Him, and to one another.

If the Holy Ghost is not recognized as being on earth, there never can be any just or true apprehension of this mystery; but if I accept the truth of the presence of the Holy Ghost, I then can apprehend the baptism by which we are all baptized by one Spirit into one body; and this surely is followed by, "And have been all made to drink into one Spirit"; that is, that the unity of the Spirit is a necessary consequence of this baptism. It could not be otherwise. There can be no leading of the Spirit in one place, but what must be the same in every other. The members have but one Head; and they are His body, united together by the Holy Spirit. Therefore the mind of the Lord is one and the same with every member of His body who is in simple concert with Him; and all who are in concert with Him are in concert with one another.

The question is, What is the mind of the Spirit? There is but one for the youngest and for the most instructed. It could not be otherwise if the Church is the body of Christ; and hence it is the first duty or work of the heavenly man-of the man invested with the power which is in consequence of his union with Christ-to rise above all the natural influences in his purpose to keep the unity of the Spirit in the bond of peace.

Whether we meditate on the Church as the body of Christ now on the earth, or contemplate it as His fullness, we cannot but be deeply affected by the grace which has set us in so great a relationship to the very One to whom we are so attached already, on account of all He has done for us. How it consolidates everything to our hearts, blessed be His name! We belong to, we are given to, our Savior; we are His own, His body.

Girdle of Truth: Volume 5, Notes on Colossians

I desire to send you a few remarks from time to time, as the Lord may enable me, on the Epistle to the Colossians; chiefly for the help of the young who have recently been brought, in His great mercy, to know and love the Lord Jesus Christ.

Two things in this Epistle make it especially precious to such. The first is the way in which it so fully reveals the glory of His Person, whether as Son of the Father's love, in whom the fullness of the Godhead dwells, or as Creator, and Redeemer, and Head of His body, the Church. The Second thing is the way in which it unfolds "the mystery" for the joy and consolation of the saints -even Christ in them the hope of glory.

These are the two great subjects set before our hearts by the Holy Ghost in this precious Epistle; and what can be more strengthening or gladdening than to have the eye and heart filled with the glory of Jesus and to have the joy and assurance of our intimate union with Him made good in our souls by the Holy Ghost. To walk in the light of His risen glory and in the consciousness of our individual interest in His love is the great requirement in these evil days. Nothing else will give courage to confess Him before men; and this alone will deliver from all the snares of Satan, whether of worldliness on the one hand, or of religion on the other, which is not after Christ.

These things will come before us, if the Lord will, by and by: meantime, let us follow the course of the Epistle from the beginning.

In the first two verses we have the salutation of the Apostle, and in the next three his thanksgiving on their behalf. He addresses them as Christ's apostle, clothed with the authority of His name, and charged with the communication of His grace. Moreover, God had set him apart to this service. In the end of the chapter the Apostle tells of a double ministry entrusted to him as the vessel of the grace of God; first, a ministry for the proclamation of the gospel to sinners; and second, a ministry for the Church, to make known to the saints the unsearchable riches of Christ. It is in the exercise of this latter ministry that he writes this Epistle. It is to bring the hearts of the saints into the assured knowledge and enjoyment of their place and portion in Christ so as to walk in peaceful communion with Him until He shall appear. This ministry he fulfills in the name, and as the Apostle of, Jesus Christ. Thus the whole Epistle flows directly from Christ through His chosen Apostle.

It is to the saints and faithful brethren in Christ he writes, and, as we have seen, on the part of Christ. They were " in Christ," the grand center of the new creation; holy and brethren in Him. Then he ministers the sweet stream of grace and peace from God the Father and the Lord Jesus Christ. Just as Jesus was parted from His disciples in the act of blessing them, so here the apostle of Christ begins his epistle to the Colossians, before entering on anything else, by saluting them with the grace or unmingled favor of the Father and the Son, of which they were ever the objects, being in Christ, and with the peace which is the fruit of this favor.

Next we get his thanksgiving. He thanked God, even the Father of " Our Lord Jesus Christ," praying always for them, for the hope laid up for them in Heaven. Here we see how Paul identified himself with the interests of Heaven. He had heard of the faith and love of these Colossians, and his heart at once turned to God in thanksgiving and prayers; thanksgiving that He had linked with heaven this fresh company of believers, and that lie had done it. And note well, that it was not what they were delivered from that here occur pies him, though he does not forget that, as we see lower down; nor is it what was wrought in them, blessed as that was; but it is what they were called to-that bright and blessed portion in heaven-the hope laid up for them there. Thus he would evidently fill their minds with what they were going to; and in his own sense of its exceeding excellency and glory, he thanks God on their behalf as heirs of such an inheritance.

This is a very important point. For there is a great tendency, in the first joy of faith and fervor of feeling, to be occupied with the joy and with the feeling; and when afterward trials and exercises of heart and conscience have to be passed through, to be occupied with them, or with what will give present deliverance and help, and to forget the bright and blessed hope laid up for us in heaven-the place of rest and glory with Himself, which Jesus is gone to prepare. But how can I journey on to Canaan through the trials and exercises of the wilderness if my heart has lost the sense of the blessedness of the Canaan I am going to? We are redeemed, not for the wilderness, but for Canaan; we rejoice in hope of the glory of God. And when the glory of God is indeed our joy, we can add, " Not only so, but we glory in tribulations also." For then we know and experience that these very tribulations are all made to work for our good, and to further us on our way. For tribulation worketh patience. It frees us from the restlessness of our own will, which would turn aside, and delivers us, besides, from the fear of what man can do to us. We learn to trust in God. We learn, moreover, how little we can be the authors of our own blessing, and we count more and more on the constant watchfulness and love, and care of a Father in heaven. His love is shed abroad in our hearts by the Holy Ghost, which is given unto us. We know that we are in these tribulations because the objects of His love, the ransomed ones of His grace from the fire that shall never be quenched. And then, besides, we are on our way to God. Thus having the end in view enables us to confess that we are strangers and pilgrims on the earth, and it brightens with hope every step of the way. Otherwise we get weary, becoming faint in our minds. But if living by faith in the midst of things that are unseen and eternal the inward man is renewed day by day, and that, too, at the very time that the outward man is perishing and falling into decay.

But we now come to a third point, and that is-the ground of this thanksgiving on the behalf of these Colossians.

How could the apostle give thanks so assuredly on their behalf, having never seen them? Verse 4 tells us. It was because he had heard of their faith in the Lord Jesus, and of their love to all the saints. These were the grand distinguishing features and characteristics of the divine life in man. And these being of God, he well knew that all who possessed them were bound up forever in the bundle of life with the Lord Jesus Christ, and that where He was there should they be also. These were the grand essentials. In Christ Jesus nothing avails but " faith which worketh by love." First, faith, which came to Jesus with all its load of sin and unworthiness because it had no where else to go, and because it saw a love and a holiness in Him which received sinners and made Him their companion and their friend. And then love which, having Him for its object, necessarily had all who were His. Faith not only thus comes to Jesus at the first, but it binds the soul to Him as risen, and is ever receiving of His fullness. And love, having seen the saints as the precious ones of His heart, enfolds them forever in its bosom with a most tender affection. They are dear to Him. This is the motive of love, and it never faileth. It clothes with divine comeliness all the objects of His grace. And what it does to them it does as unto Him; and great is its reward.

(To be continued)

Girdle of Truth: Volume 5, Notes on Colossians

Chapter 1:5

In the previous verses we had three points brought before us; first, the apostle's salutation, in which he regards,: the saints as the objects of the present favor of the Father, and of the peace which He gives. Happy position! secured to us forever in Christ. And sweet it is thus to be able to view the saints at all times, whatever their practical condition, may be, as dear to God, the excellent of the earth, whose present peace and blessing He seeks, even as He has secured it for us forever in Christ. In fellowship with these thoughts of God, the apostle greets them with grace and peace from God their Father and the Lord Jesus Christ.

Then, secondly, we had his thanksgiving for the hope laid up for them in heaven. Heaven was near to his thoughts. Jesus was there. He had entered in, and He was preparing a place for them. He is to come again to take us to Himself, that we may be forever with Him. And when He shall be Manifested then shall we also be manifested with Him in glory. This latter, perhaps, was more especially the hope here before him; Christ in them " the hope of glory." What rest of heart the apostle had in contemplating this issue of Christ's travail on their behalf, their being with Him forever in heaven! Many an exercise he had on their behalf even as to the very condition they were in at the time he was writing to them; they had lost the sense of their place with their risen Head; at any rate it had become much enfeebled, and with the enfeebling of this all else became enfeebled too. He had great agony for them; and this was Christ's Spirit yearning in him over them for their deliverance, and for their entrance in living power into the joy and comfort of the mystery. But when he turned to heaven all was peace; he could give thanks to the Father for the portion He had laid up for them there. Christ was there. The Head was there, and with Him every one of the members should appear in glory.

Then, thirdly, in the 4th verse, we had the ground of this thanksgiving as far as they were concerned—even their faith in the Lord Jesus and love to all the saints. Grace had wrought in them already, and he at once connects it with glory.

In the close of this 5th verse and in the next, a new subject comes before him; the gospel, " the word of the truth of the gospel." In connection with this he makes three statements, each of them weighty and important, as indeed every word of God is.

First, he connects the hope laid up for them in heaven with the word of the truth of the gospel. The gospel, the good tidings of grace, had wrapped up in it also good tidings of glory. It was in the word of the truth of the gospel that they had heard of the hope laid up for them in heaven. Such was the range and scope of the gospel at least which they had heard: it was God's good news not only of the forgiveness of sins through the blood of His Son, but of eternal blessedness with Him in heaven.

How could it be otherwise? Christ was in heaven, and we are redeemed to be with Him. The cross put Him in glory, and it puts all who trust in Him, too. Blessed is it to know what we are delivered from-the wages of sin-eternal separation from God, who is love, the fountain of all goodness and joy; and this, too, as the expression of His everlasting displeasure. But how much more blessed to know that His perfect love did not spare His own Son, not only that I might not perish, but that I might know Him and be with Himself forever. Jesus was forsaken for us, that we might be forever brought nigh. This gives the heart an object as well as perfect peace to the conscience. It delivers also from this present evil world; the brightness and blessedness of that One discovering the true condition of this one-far from God and in bondage to Satan, and under wrath because having rejected Jesus. The word of the truth of the gospel reveals all this-the true condition of man and his world; the perfect grace of God which has wrought in the cross for us, and which had wrought in them, by the gospel, giving them a place even now with Him who bore it for them, and the hope of being with Him forever in heaven.' It was the word of the truth of the gospel, and on it they might rely with confidence. Man and his glory was passing away, but the word of the Lord should endure forever. 'And this was the word which by the gospel was preached unto them.

What firmness of step, and what buoyancy of spirit this heavenly hope gives to him who has it in passing through this world! Then we realize that we are not of it, and that we are on our way to God.

A second characteristic of the gospel was its universality. It had reached them, and was amongst them, as, indeed, it was in all the world. It was no mere Jewish good tidings; it was for man. Offenses abounded among the Jews; but where sin abounded, a far wider thing, there grace did much more abound.

Then, thirdly, it was bringing forth fruit in all the world and amongst them, too. It was gathering souls to God through Christ wherever it went; but besides, it was bringing forth fruit in those who were gathered. This last point is plainly implied in the clam e which follows: " since the day ye heard it, and knew the grace of God in truth." Ever since it was the power of fruit-bearing, as at the first it was the seed of eternal life. This is a very important point, and one we are apt often to forget. The seed that fell into the good ground brought forth fruit; some thirty, some sixty, and some an hundredfold. We have become dead to the law by the body of Christ, that we should be married to another, even to Him that is raised from the dead, that we might bring forth fruit unto God. This is the simple natural result of union with Jesus risen. And the grace of God, when known in truth, sets us thus before God in Christ, the fruits of which union we are to manifest down here upon the earth. We are to walk in newness of life, i.e., of existence. In order to this we must abide in Him. But when simply holding the Head everything is fruit, fruit unto God.

What a place of honor and glory this is-of being the living channels of the affections and virtues of Christ hid in God here in this world! (O, that we esteemed it more.) Thus it is we adorn the doctrine of God our Savior, by manifesting in this world of sin and in the trying circumstances of daily life, not what flesh is, but what Christ is; our heart feeding upon His love, whilst we lean upon His arm and are guided by His eye. What interest He takes in our being fruitful, that His Father may be glorified! Will He fail us in the hour of need? He lets us come into it just that we may prove how abundant are His resources to make us victors over all the power of the enemy.

May He keep us near to Himself that we may be happy in His love, and so be strong to live for Him.

(Continued from page 24.4.)

(To be continued.)

There are two ways in which we may approach the Gospel of the grace of God; first, the conscience convicted, and seeing how God has met the condition of man, as in Romans and secondly, the counsels of God from which it all flows. We may trace Him up from the poor sinner in his need, or we may see the grace from Him flowing down.

In this chapter we have much of God's thoughts about Christ Himself, as in Heb. 1, where He is presented to us as “Heir of all things, by whom also He made the worlds,” &c., “upholding all things by the word of His power,” “when He had by Himself purged our sins.” It begins with this wonderful counsel of God in grace coming to meet the need, notwithstanding all He was in Himself. In the chapter before us in Colossians, we have the glory of this work in Christ, and its extent is shown; and what is so precious, is that when we begin at the other end (conscience and the sense of need) we reach the same point; but there is a fullness and a strength gathered in looking at the place and purpose of God from all eternity, beyond what we get from the need of the sinner being met. It is quite needful, in whatever way it is brought to us, that the conscience should be reached, because God cannot reveal His glory to unawakened man. Understanding must come through the conscience, as in the case of the woman of Samaria. Her spiritual knowledge was gained through the exercise of her soul with Jesus. Where there is not a living work in the conscience, there never can be a link between the soul and the living person of the Son of God. This always is the beginning. The word of God reaches the conscience, and sets it in the presence of the living God. He has made that one step essential to the sinner. This woman heard the Lord speaking to herself. That is the all-important thing, and there can be no truth in the soul till then. What is all the Bible worth to me if my soul is a stranger to God? If we bring in all the purposes of God, then, they must bear upon the conscience this way. A sense of God's love to the soul, &c., will never be truly realized till it is apprehended as flowing downwards from His glory.

We will look into these verses which succeed the prayer relating to the saints' growth in grace, &c., (ver. 12,) (for it is well for sinners to see the state of the saints, if only to know that they are not saints,) “Giving thanks unto the Father,” &c. Here is the certain, settled knowledge of being fit for the inheritance of the saints in light. Then we are fit for heavenly glory! This made us fit for that.

I. The extent and nature of this fitness—made light in Christ. “Ye were darkness, but now are ye light;” and there is the full consciousness of it, for there is thanksgiving. The saints themselves have that knowledge and apprehension of being fit. See the condition of the saints—“Delivered from the power of Satan, and translated into the kingdom of God's dear Son.” The Christian can say, I was darkness but am now in the place of Christ as to my standing before God.

II. The means by which we have been brought into this condition: “Through His blood;” and not only redemption, but the sins forgiven. I was a slave, but am now a redeemed soul in the kingdom of the Son. It is accomplished between Him and the Father; a settled thing in bringing a poor lost sinner and setting him in the presence of God. Had I any part in it? No. He did it through His blood. When we simply believe, we always know it is by Christ's blood we are saved. You may not be sure you are a believer; I do not ask you if you know this, but do you believe that Jesus is the Son of God? If the soul rests on Jesus, there is not a cloud; but if on yourself, you may well be uncertain, because you have got into the mind of your own hearts. But in Jesus there is nothing but blessedness: light, nothing but light; every step of His path perfect light. Faith is believing what Christ Himself is; therefore, it immediately breaks out in this passage about this glorious object, “Who is the image of the invisible God, the firstborn of every creature.” There are distinct parts of Christ's glory here brought out. The Lord Jesus created all, and therefore He is the Head of it all; not only as Adam having dominion, and everything brought to him to name, but “by Him were all things created;” and He must be above everything and everybody: “dominions, principalities, powers,” &c. Then there is another character of Headship in verse 18: “Firstborn from the dead.” None could go lower than death, but we see Him going down into it, and rising up from it, and He fills all things. Everything is created by Him and for Him; and mark, He takes them as man. “What is man?” &c. (Psa. 8) Mark another thing also in this verse 18. He is Head of His Body, the Church; she is His helpmate, His Bride.

The next thing is, we find His inheritance defiled—God dishonored—the world ruined—and man guilty! The angels have not kept their first estate above, and man has not kept his state below—none have kept it. But He must be glorified in bringing it all back again, and the first thing was for God to be honored, for He has been dishonored; therefore, He must make peace through the blood of His cross. In making atonement, there were in the type two goats to be taken, one lot for the Lord, and one for the people. The goat on which the Lord's lot fell, was to be offered for a sin—offering; but the goat on which the lot fell on behalf of the people, shall be presented alive before the Lord, so as to let him go for a scapegoat into the wilderness; and that goat was to bear upon him all their iniquities into a land not inhabited; and he shall let go the goat into the wilderness. Has God been glorified then? Yes, fully glorified; God's requirements more than met. And who do I find has come in to repair the breach? It is the Son of His love. I find it all done. And where could God ever have been glorified as in the work of His Son? He glorified God. “I have glorified thee on the earth.” Could Adam have so glorified Him in Paradise? Such love for a sinner could only have been shown in the redemption of man. The mercy-seat is sprinkled with blood. God's lot, not the people's lot, is a token of perfect peace being made with God through the blood of the cross; yes, everything reconciled in heaven and in earth: it does not say under the earth, that is not mentioned here. Thus, we have the basis of everything ransomed to be with God, and for God, forever and ever. It can never stand on creation title; though heaven and earth will stand in the presence of God, but it will be in redemption title alone. “We, according to his promise, look for new heavens and a new earth.” (Ver. 21.) “You hath He reconciled,” &c. This is a thing to give thanks for now. If I am to return in heart and mind to God, I must be reconciled. God saw the need, and from the fullness and perfectness of His own love, He did it all. “We have known and believed,” &c. This is the condition of the Christian; and if you ask a proof of it, this is the answer—He laid down His life. “You that were sometime alienated, and enemies in your mind by wicked works, yet now hath He reconciled.” Not only have we a wicked nature in us, ("children of wrath,") but more than this, we have done wrong, thought wrong, spoken wrong; and then, besides that, our hearts are alienated, the sure consequence of sin. Did you ever see a servant or a child do wrong, and glad to meet his master or parent afterward? Does not the sense of having done wrong keep them away from those against whom they have sinned? Yes. Alienation of heart there is, because we do not want God to come and say to us, as to Adam, “Where art thou?” There is first, lust, then the commission of sin, then the mind turned away and at enmity. Then, in this condition, God comes to bring it back. How can He do it? Ruined, unhappy, wretched as I am, if God is for me, I can come to Him. Grace can come and make me happy. God comes in grace to win me back when thus alienated, and tells me He has dealt about my sine. That will bring me back. Law convicts, but never wins back—never. It is as though we said to God—My conscience makes me dislike you, makes me unhappy with you: take away my sins and I will come back. This, certainly, is in substance what the gospel of God says to us both about our sin and about His grace.

And will He half reconcile? No, He has completely done it: “In the body of his flesh through death.” There were you under your sins. Christ came as a real, true man, about these sins that are distressing you and keeping you away from Him. I see Him made sin, bearing to take this dreadful cup of God's wrath: all the sins laid upon Him like the scapegoat: Jesus Christ coming in a body, not with a message that it shall be done. No, the thing is done. God has visited sinners in love. I meet God by faith there where He had met me, and I see in the body of Christ's flesh through death, He has put sin entirely away. I have nothing to do with it. Who could do anything to add to such a work? Men may wag their heads at it in derision, but the work is done fully and completely. Christ is gone up! and He is gone to present you holy, and unblameable, and unreproveable in His sight. Was there any mistake, any uncertainty? No, the soul knows and feels that God has done it. If He has me in His eight, He must have me holy, and unblameable, and unreproveable, and He has made me so; and when He finished the work, He sat down. “After he had offered one sacrifice for sins forever, sat down on the right hand of God.” Well then may it be said, “Giving thanks unto the Father who hath made us meet,” &c. The work is done; and now God sends “to declare,” as the apostle says, “His righteousness.” Did you accomplish it? Did you do anything towards it? Nothing, but by your sins. He has made peace. Our souls then can rest in this blessed peace. And it is not only that I have this peace: no, God has peace for me; and the nearer I get to God, the more I see the fullness and perfectness of this peace. It is God's peace, and I have peace in it. All there is according to His own perfectness. He rests in Christ's work for my sin. If He had nothing more to require, what can I require? All the ground of my connection with God is that His love has been manifested in putting away my sins; and I have peace in that. If you think you must satisfy God as a creditor, you do not know God. God is love, and He is known through the cross. If I own God as my Savior and Lord, it marks all my character. I have new objects and new motives. I may do the same things, harmless in themselves perhaps, but I have a different motive in doing them when I know God. It is not what a man does that marks his character, but why he does it. When I know God in Christ, I go and do right things because I love God. I may be outwardly correct and moral, but the spring and motive may be all known at once. A child may see if you say He has translated me from the power of darkness into the kingdom of His dear Son. If I have peace with God, there is nothing between Him and me. The peace is made. It is a thing accomplished.

Now, are you reconciled to God? Grace, and glory, and love then are brought before your soul by the Holy Ghost; and you will be changed into the same image from glory to glory, &c. If I know I am to be like Him at the day of His appearing, I shall be purifying myself, “even as He is pure now.” May the Lord work in our hearts by His own Spirit, conforming us who believe into the image of Jesus, soon to be conformed to the Firstborn in glory.

Bible Treasury: Volume N6, Colossians 1:12-20, Jottings of a Bible Reading

The Epistles to the Ephesians and the Colossians are somewhat similar in character, both dealing with the highest blessings of the believer, though the former saints were perhaps better known to the apostle than any (he had been there three years), while the Colossians he had never seen. It is remarkable that he introduces himself as a “minister” both of the gospel (ver. 23) and of the church (ver 25), the word being that from which “deacon” is derived, and quite distinct from his favorite title of “bondservant” which implies absolute bowing to the authority of the possessor. What we have here is rather an official servant., How ver. 12 takes us far beyond the general thought of believers! “Made meet to be partakers of the inheritance of the saints in light” absolutely now. The “saints in light” take in all the saints (not merely those who form the church), the thought of the inheritance here being kindred to 1 Peter 1:4 and distinct from Eph. 1.

“The kingdom of His dear Son” —the place where His rights are owned, and quite a different thought from the kingdom of the Son of man (Matt. 13:41), as that again is distinct from the Father's (ver. 43). The kingdom of the Son of man is His future rule on earth; the Father's kingdom is the heavenly part of it, and it is for this the Lord taught His disciples to pray (Matt. 6:10).

The apostle just touches on the question of sins so as to dispose of it altogether, and hastens to his glorious subject, the person of the Lord Jesus.

The “image of the invisible God.” Adam was made “in our image after our likeness” (Gen. 1:26); the “image” he still remains (Gen. 9:6). “Likeness” means “being like;” “image” signifies “representing.” Thus a coin, say of the year 1846, bears the queen's image—it “represents” her; but it is by no means like her—her “likeness.” The Lord is never, and can never be called, the “likeness” of God, for He is God: He was sent “in the likeness of sinful flesh” (Rom. 8:3), but He is repeatedly called the “image” of God.

“The firstborn of every creature” —not in point of time, but of pre-eminence. Solomon was far down in the family of David, but “I will make him my firstborn,” etc. If the Creator deigns to be born at all, whenever He is born He must be “the firstborn.” “For by (or, “in the power of”) Him were all things created.” The word “by” is different here from the end of the verse; there, it signifies the actual agent through whom the work was done, here, the originator of the work. In His power too “all things subsist” or hold together.

Then we come to another headship, not now of creation but of the church, and to be such He must be the “First-born from among the dead.” It is now the new creation founded on death and resurrection. What He is as Head the Colossians were in danger of letting slip. Hence the way in which the Holy Spirit through the apostle insists on it here.

“For it pleased,” or rather, “For the whole fullness [of the Godhead] was pleased to dwell in Him.” Chap. 2:9 explains how, i.e. “bodily” or “in a body.” It was not alone the Father, but the Son and Spirit too—the whole Godhead—who thus planned and carried out this wonderful scheme to “reconcile all things to him- (or, it-) self; and you (persons) hath he now (already) reconciled.”

Present Testimony: Volume 4, 1852, Colossians 1:12-19.

OL 1:12-1:19{Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by Him 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: and He is before all things, and by Him all things consist. And He 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 pre-eminence. For it pleased the Father that in Him should all fullness dwell.

Bible Witness and Review: Volume 1, Head of His Body the Church

Col. 1:18.-Christ 'only took the place of head of the church after redemption was effected, and in heavenly glory as its result, and the formation of what the Bible calls His body demanded this as a basis, and the Holy Ghost sent down from heaven as the power of its unity.

It must be borne in mind that, when Scripture speaks of the "one body," it is in reference to the earth. It is now, and on earth, that the saints are baptized by the Holy Ghost into one body, though I am far from believing that such a relationship will cease by and by in heaven.

It is as first-born from the dead that Christ is the beginning even though He was from everlasting the only begotten Son, and the Eternal Life with the Father. Hence said He to Peter who had confessed Him to be the Son of the living God, "Upon this rock I will build my church." It had not yet been built or begun to be built. The foundation was not laid: it was laid afterward in His death and resurrection.

Then ascending to heaven, He became the head, and the Holy Ghost came down in person to gather into union with Him as so risen and ascended. This and this only is what the New Testament designates His body; for, according to the figure, there could not be a body without and before the head.

The exceedingly precious mercies of God to all saints are unquestionable; and to some it may seem presumptuous to predicate peculiar privileges of those called since Pentecost. But, evidently, the question is one not of man's reasoning, nor of preconceived notions, but of God's word and will.

And it is plain that Ephesians and Colossians, not to speak of other Epistles, dwell much on certain blessings now conferred on the saints which never were enjoyed by, nor promised to, the Old Testament saints. They are the church's blessings brought out of God's treasury in this present dispensation, for the glory of Christ, and to show the riches of His own grace. The arguments of those who have assailed the point do not even touch the question, which they do not seem even to understand.

Bible Witness and Review: Volume 1, First-Born of Every Creature, The

WHAT is the exact meaning of " first-born of every creature," , Col. 1:15?

In a new translation it is said, "it is not each individual as such, but of everything called in its nature (compare Heb. 9:11). Creature' individually is ." This settles it as against the querist if that passage had been in his mind.

But Meyer says [on] after the relation of Christ to God, now follows His relation to what is created, in an apologetic interest of opposition to the Gnostic false teachers.. The false teachers denied to Christ the supreme unique rank in the order of spirits. But He is first-born of every creature, that is, born before every creature-having come to personal existence, entered upon subsistent being, ere yet anything created was extant (Rom. 1:25;8. 39; Heb. 4:13). Analogous, but not equivalent, is Prov. 8:22, f.

In a note as against Hoffmann he says that this expression "posits the origin of Christ (as) in His temporal relation to the creature; and this point is the more purely to be adhered to, seeing that Christ Himself does not belong to the category of the .”

Then, in the text, he proceeds-" It is to be observed that this predicate [first-born] also belongs to the entire Christ, inasmuch as by. His exaltation His entire person is raised to that state in which He, as to His divine nature, had already existed before the creation of the world," etc. "The mode in which he (Paul) conceived of the personal pre-existence of Christ before the world, as regards (timeless) origin, is not defined by the figurative more precisely than as procession from the Divine nature, whereby the pre-mundane Christ became subsistent, (Phil. 2:6).

The genitive , moreover, is not the partitive genitive (although De Wette still, with Usteri, Reuss, and Baur, holds this to be indubitable), because the anarthrous does not mean the whole creation, or everything which is created (Hoffmann), and consequently cannot affirm the category or collective whole to which Christ belongs as its first-born individual (it means every creature: compare on, , Eph. 2:21); but it is the genitive of comparison, corresponding to the superlative expression, "the first-born in comparison with every creature," that is, born earlier than every creature.

In a note he says against Hoffmann-" The interpretation of H. is incorrect, because there would thereby be necessarily affirmed a homogeneous relation of origin for Christ and all the ."H. opines that is simply genitive of, of the definition of relation ' (e.g.,' in relation to all that is created, Christ occupies the position which a first-born has towards the household of his father ')." " But this" (continues Meyer) " explains nothing, because the question remains, What relation is meant to be defined by the genitive? The is not at all to be got over so easily as it is by Hoffmann, namely, with a grammatically erroneous explanation of the anarthrous , and with appeal to Psa. 89:27 (where in fact, stands without genitive, and in the sense of the first rank."

" The genitive here is to be taken quite as the comparative genitive with (see on John 1:15, etc.) The element of comparison is the relation of time (, John 17: 5), and that in respect of origin. But because the latter in the case of every is different from what it is in the case of Christ.... the term is chosen, which, in comparison as to the time of origin, points to the peculiar nature of the origination in the case of Christ, namely, that He was not created by God like the other beings in whom this is implied in the designation , but born, having come forth homogeneous from the nature of God.

" And by this is expressed, not a relation homogeneous with the (Holtzmann), a relation kindred to the world, but that which is absolutely exalted above the world, and unique....

"At variance, therefore, with the words is the Arian interpretation that Christ is designated as the first creature. With this view the sequel also conflicts, which describes Christ as the accomplisher and aim of creation; hence in His case a mode of origin higher and different from the being created must be pre-supposed, which is, in fact, characteristically indicated in the purposely-chosen word .... If the creation of all things took place in Christ, it is evident that He must stand before the series of created things, and be ."

So far Meyer, the best of all the German critics of the Greek text. What say you to it?

Do you think and refer to Christ in His divine nature, or in incarnation?

See also Dr. J. B. LIGIFITOOT'S " Colossians," pp. 210-216, for an historical sketch of the interpretation. Augustine and Pelagius, he says, held both to be expressions of the Incarnate Christ. The " Fathers " did so generally to meet the Arians. And Marcellus went into error, making it all the moral creation, and applying the term to the whole context.

Dr. LIGHTFOOT'S notes are copious, and his discussion contains much valuable information; but he does not very distinctly tell us what he thinks, though I gather that he regards both expressions of Christ's divine nature.

OLSHAUSEN says: " In verses 15-17 Christ is delineated without reference to His incarnation." Again: " He (the Son of God) must have been born of the substance of the Father before all the creation, for all things are created in Him."

Be. ELLICOTT will have it everything that is created, not the whole creation, " begotten, and that antecedently to everything that was created." " He disdains not to institute a temporal comparison between His own generation from eternity and their creation in time." He admits in a very secondary and inferential sense priority in dignity, "the genitive of the point of view."

ALFORD suggests that the safe method is to combine the two ideas of priority and dignity-" that Christ was not only firstborn of His mother in the world, but first-begotten of His Father before the worlds, and that He holds the rank, as compared with every created thing, of first-born in dignity. FOR, etc., 5: 16, where this assertion is justified."

THEODORET: " Not as having creation for a sister, but as begotten before all creation."

CHRYSOSTOM: " Not significant of glory and honor, but only of time."

BRAUNE: "Since denotes every kind of creature, angels and men, Christ existed before all. He does not begin the series of a category as first-begotten of the dead' (Rev. 1:5) among many brethren' (Rom. 8:29), but He is antecedent, conditioning the creation."

This is the reply which the sending of the foregoing has elicited from a friend:-

"I believe that Meyer errs in making expressive of priority in time, and is inconsistent in applying it to the Lord before He became a man. His language that He came to personal existence before creation, what does it mean? Put it back as far as you like, His becoming a person is to me a strange proof of Meyer's own soundness in the faith; but it proves the false interpretation. The man he most opposes, Hoffmann, seems nearer the truth in this matter.

John 1 is perfectly clear that the Word was God, and had a personal existence as the. Word with God before time began, that is, from all eternity. In time He became man; in time He was to be (as I understand it) both first-born of all creation (i.e. of everything to be designated creature), and first-born from the dead, but the former as incarnate, and the latter as risen.

" Hoffmann is right in designating the genitive as expressive of relation or in an objective point of view. It is, indeed, still more common than either of its special applications to ablation or partition; so that no objection can be valid on that score. It is notoriously comprehensive, so as to take in that which expresses comparison, value, etc., and is the objective rather than the subjective genitive. The Lord then is shown to be, not only the image of the invisible God, but first-born of all creation, meaning not priority of time, which would then be contrary to fact, but pre-eminence of dignity, no matter when He was born in time; and this because He created all. I, too, do not deny that it is a genitive of comparison; only it is supremacy, and not merely earliest in time, which is not true, and, if applied to His divine existence, would simply deny and destroy its reality. Did He become a Divine person, no matter how early in time? It is a very narrow partition, if any, which divides this idea from Arianism. Psa. 89 explains very clearly the case. For Solomon, though in fact late as being David's tenth son, became by God's will and sovereign choice first-born, that is, chief; so with Christ as man, though on the infinitely deeper ground of His own divine glory and right as Creator of all.

" Hence, we must of course reject such forced efforts as that founded on the very different phrases in John 1:15 or inn John 17:5. Origin is not the point, but relation of comparison. Begotten ' or born,' in relation to the Son in the Godhead cannot be allowed to mean a point of time, or subsequence, as I understand Meyer to mean, but simply the nearest relationship, or community of nature, between the Son and the Father. Was He or was He not Son from all eternity, as the Father was Father from all eternity or are we to reason from manhood, and infer that, because a father precedes his son, so it is in the Godhead? This I believe to be Arianism, and as baseless in Scripture as in sound reasoning, if we reason from the revealed nature of Godhead.

" In words, no doubt, Meyer avoids bald Arianism; but what does he mean if not the same thing in substance? Applied to Christ as man and in time, all is plain and certainly true; and His divine glory is left untouched; whereas these speculations do sully and lower and deny it in effect. For, as I understand the opening paragraph, it is taught by Meyer that Christ is first-born of every creature, as born before all, as having come to personal existence, or entered on subsistent being before creation, citing Rom. 1:25;8. 39, and Heb. 4:13, not one of which touches the question, and saying that Prov. 8:22 is analogous, though not equivalent. Is it the old Alexandrian idea of the becoming, Is this sound doctrine? In Scripture I see the Word God, and with God eternally, not the Word coming to personal existence; I see the Son in the bosom of the Father, not entering on subsistent being, be the point ever so early so as to create all that is created.

" But, further, where is the consistency of teaching that, if .. . . means such priority as this, Christ's temporal relation to the creature, it also belongs to the entire Christ. Certainly the entire Christ was late in the history of human kind. When the fullness of time was come, God sent forth His Son. Now, once in the end or consummation of the ages has He been manifested for putting away of sin by His sacrifice. Nay, stress is laid on the language of the apostle, that it is what Christ is, not what He was, that is on His exaltation as risen to heaven. How then, if it be so, are we to put this interpretation of . . .into harmony with what we have already heard? How can this predicate, first-born of every creature, belong to the entire Christ, and Christ exalted after the assumption of humanity and His work on earth, in the sense of born ere yet anything created was extant? If I do not mistake, the idea is that He who became personally pre-existent before the world, became also man, and in due time risen from the dead and exalted in heaven; but that Christ is . . . in both senses seems to be Meyer's notion. It appears to me that the Lord is . . . in neither sense, and that it is as incarnate He is so designated. For in becoming man His glory might have been obscured and forgotten. Taking part in blood and flesh, as the apostle says elsewhere, He might have been viewed in a way derogatory to His person and His higher nature. Therefore, He is carefully shown to be first-born of all creation,' and this because in the power of His person all the universe was created, invisible no less than visible; and this in strong contradistinction from His being first-born from among the dead,' which He is as exalted to heaven and head of the church. Alone, and always, and perfectly representing the invisible God, as His image, He had the headship of all creation when incarnate, the headship of the church when risen from the dead.

"And how absurd the mysticism of the Germans, who limit iv to a local sphere, as I understand, and will have it to mean that the creation of all things took place in Christ' I What a dreamland is all this pretension to superior accuracy, which is really but the pseudo-literalism of a schoolboy tacked on to the balloon of some wild philosophy! Had it been or . ., there might have been some grammatical reason, though poor and feeble doctrinally; whereas it is a great truth that, born when He might be, the Creator, if He deigned so to be, was necessarily, when He , . Of course here means 'in virtue' or 'in the power of,' as distinguished from ,`through' or by means of,' as an instrument. For the universe to be created in Him seems to me sheer nonsense.

" In the others I see little or nothing but what is wrong. If saints are not often scholars, scholars prove themselves almost always poor saints. If they do not speak ill of Christ, they do not hold fast or confess aright His glory, through their desire to please men."

Bible Witness and Review: Volume 2, First Born of Every Creature

The clearly holds a special place in the revelation of God's counsels. He takes it as man, He takes it as Son, but he takes it as having created all. All things have been created as a fact. It is His creation, but also looked at as the actual instrument of God's counsels; the object also, all is

. But there is sovereign grace, He is also amongst many brethren. So the is introduced into the world, and the angels worship Him. But then all the fullness of the Godhead dwells in Him, and we are complete in Him, and now continually all things subsist in Him. Heb. 1, though the same general truth; is more a personal Messiah, and so manifestation. God has spoken . He is the express image of His substance. Indeed in Colossians we have the of the invisible God in the . And all this is in a man. It is a wonderful thing; and the place among men holds the first place, as in Prov. 8 The church as the body is another line of thought though closely connected. In John it is more the Son in and with the Father, and we in Him, more personal, and relationship though it is " in," with the Father it is 1 Cor. 8:6. So Rom. 11:36 ,,. Heb. 1:10, , and . But this is another thought.

Young Christian: Volume 5, 1915, Spiritual Nourishment: Fragment

“Rooted and built up in Him, and established in the faith.” (Col. 3:7.)

Is not the root of an apple tree concealed from the eye, and does it not go away down silently into the soil, feeling its way after earth, food and water, and drawing up nourishment for every limb and leaf? So a truly converted soul learns to go down into Christ for his spiritual nourishment. As our bodies are kept, strong by our daily bread, so our souls feed on Jesus, as the “bread of life.”

Vestal Conference: 1995, Colossians 2:1-8

Reading

193. We're righteous, we're feeble, wretched as I am my house and glory in my name I'll cleanse in my most precious blood, And made the righteousness of God. All that thou hast, thou hast for me on my first finger hit. Indeed I live, while I suspect by nothing and at all for death. I was wondering if it might be profitable for us to look at the 2nd chapter of Colossians. Washington, Chapter 2. For I would that you 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, 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. In whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words. Although I'd be absent in the flesh, yet am I with you in the Spirit, enjoying and beholding your order and the steadfastness of your faith in Christ, as you have therefore received in Christ Jesus the Lord. So walk ye in him, rooted and built up in him, and established in the faith as he had been taught, abounding therein with Thanksgiving. 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. For in Him dwelleth all the fullness of the Godhead bottling, and you are complete in Him which is the head of all principality and power. In whom also you are circumcised with the circumcision made without hands, in putting off the flesh, on the sins of the body, of the sins of the flesh, by the circumcision of Christ. Buried with Him in baptism, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead, and you being dead in your sins. And in the uncircumcision of your flesh hath He quickened it, together with Him, having forgiven you all trespasses, 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. And having spoiled principalities and powers, He made a show of them openly. Triumphing over them in it. Let no man, therefore judge you in me, or in drink, or in respect of a holy day, 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 worshiping of angels, intruding into those things which you have not seen, mainly 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, increases with the increase of God. Wherefore. If ye be dead with Christ from the rudiments of the world, why is the living in the world? Are you subject to ordinances, touch not, taste not handle not, which all are to perish with using after the commandments and doctrines of men. Which things have indeed a show of wisdom and will, worship and humility and neglecting of the body, not in any honor to the satisfying of the flesh. Mm-hmm. I believe that, uh, hauling right into the squash is really offers the remedy a number of years before for the state of things that we find the latest deal when we read the third chapter of the Book of Revelation. It's remarkable that, uh, you mentioned the latest. See it here. But the condition of things which became full blown and laid accused so that the Lord had to say the latest, He behold Hispanic door and knocked. He was outside of the assembly that, uh, they all saw this certain condition of things developing a number of years before in these assemblies and he wrote in Colossians and we really have the answer and the remedy for that. We've often spoken of the fact that related team and state and I really believe that if this was Washington is the remedy and the anxious that pay the things that are. All right. So it's very helpful. We see the apostles heart come out here too because it caused a great conflict in his own heart. These two assemblies were perhaps about 10 or 15 miles apart from each other, but they were characterized by the same type of thing and that was that they were giving up really the the headship of Christ and laid his team and lay. The key as we know is after the traditions or the customs of the lay people and it is typical of our day generally, not just in the assembly but in the world. Man looks to man. Rather than to Christ and across the end of the first man and God delighted to honor a man that the world despises. But we're gathered for the name of that precious one. And so in the assembly, the girl that it gets into the our hearts and into the assemblies and man becomes the object rather than Christ. Man's rules, man's ways, man's habits, man's person's president Christ. And so the fear of God will deliver us from that. And really turn our hearts to Christ. The beers that fall had never been to Milwaukee working laying the sand just that by the part of this first verse, but that didn't hinder him from uh, having great conflict or combat for them. How did Paul combat for those things over there in philosophy and lay the seal. She never saw him or her. The lot of friends will be praying for it, don't we? Because we've never met before. In other parts of this world, and certainly have hold them before the throne of grace and prayer, and amend them to the Lord, that they be established in the truth of God. And the other way this call was going to help them was to show them something that they had never seen. They had never seen Paul's face, but Paul has seen something that they had never seen and he had been caught up into the 3rd heaven and he had seen Christ and glory. And so that's really what he's bringing before them here because that really answers all of this confusion looking in that because he wants their hearts to be knit together in law. But he's going to show us. He's going to expose to us the first of Christ and whom are hit all the treasures of wisdom and knowledge. Well, if you know someone like that, why are you going to turn to a man and why are you going to look to a man and be confused by that? And so that's really what Paul is doing. So that's the way we can be a help to one another too, is to minister the things of Christ is that it was great conflict and it's all for them. And so he was going to give them what he had and that was priced.

Alright, well, you know too that the lotions. Brings before us, as we find at the end in the 27th verse of the previous chapter, to whom God would make known on what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory, Christ in you, the hope of glory in Ephesians. We're in Christ seen in the heavenly places. And so, as you were pointing out, we need this excitation. We need to be delivered from all that surrounds us. That is ritualism, rationalism, whatever it may be. Because as he says, Christ is in you the hope of glory. It's the hope of glory because we're not there yet. We're down here, aren't we? And we need the exhortation of the word of God. So how precious it is to see that God uses that is the Lord uses Paul here in in that connection, because he says that in verse two that our heart that their hearts might be comforted being knit together. What do we see around us? We see dispersion, we see division. All right, what is the desire of the Spirit of God? Being knit together as as we find in Philippians, having one mind striving together, not against one another, but together for the truth of God, for the gospel of God, for the faith of God. See Christ and one another as instruct frequently in the 116th song. It seems that it's a very low spot to spare, because she said in the 116th Psalm, the 11Th 1St. My in my haste, I said. In my haste, all men are liars. So what's he gonna do? Run away at Hive or save your brother? Lift into the eyes of everybody. In his face he said everyone of them is a liar. What does it say? What shall I render unto the Lord for his benefits toward me? We'll take a cup of salvation. I will call upon the name of the Lord. I will pay my vows under the Lord in the presence of all his people. And so it really turns the eyes from the brethren, and it sees Christ and the brethren himself. It does see. It was a hasty thing that he said, that all men aren't liars. And, uh, it really drew him to the place, the great congregation where he was going to pay his vows before the Lord. And so the call upon the name of the Lord. And so as you pointed out there, it's Christ to you, which is the hope of the Lord. In the second verse, I think of the word, uh, riches that, that their hearts might be comforted being knit together in love and onto all riches of the full assurance of understanding to the acknowledgement of the mystery of God and of the Father and of Christ. And if you look over in Revelations 3 and uh. Uh, verse 17. Revelation 3, verse 17. Because I'll say it, I am rich and increase with goods and have need of nothing and knows not as our wretched and miserable and poor and blind and naked. How how the the two contrasts together. The riches of this world is nothing compared to the riches what what you have in Christ. You know, each one of us would like to try and make a little bit more money. If I only made a little more money, I'd be more happier. I have the things I want then I I would be happy but. If you get a little bit more, it just seems to go as fast as faster than it went. It can go and but the dedriches that you have here in the second verse, they'll never, never disappear. The rich is forever.

Even the apostle falls herself. Uh, when he was, he called the elders of, uh, Ephesus together, uh, on the shore, uh, when he was passing through, and he spoke of the dark days that would come and. And then he said that, that they would see his face no more. And, uh, they weren't listening. They weren't listening to what he was saying really, because he wasn't, he was talking about the darkness of the days. Uh, that would be ahead after his departure. We just moved to enter in amongst the thought, not sparing the flock and so on your own selves and would rise. And then they're all weeping and crying. And they cried, most of all because he had said, I don't see my face anymore. They were missing the client. And so here Paul says you haven't seen my face, but you rejoiced in the Lord. You get your eye on the Lord and it's it's so important, isn't it not attract attention to ourselves, but it should always and ever be to exalt Christ in what we say and how we live. You like Johnny Baptist? I'm only a voice. I'm only a voice. But he added a real serious. Conflict. Why? Because Satan was trying to occupy them with two things. One is the philosophy. Because these were Gentiles and they were exposed to the brewery thinking of the of educated people. And so they were having a tendency to look towards the mind. So that was a big fault. And today, what are we finding? New Age movement. That's the very same thing. And that is towards the people to raise them up. One of the fellow said me one time. As the mind of man gets bigger, so God gets bigger. That is what reasoning does. Now. That was one of the faults of the Colossians. The other one was that they were going back to the Jewish customs and the Old Testament things and, uh, touch not a face not, handle not, and so on. They were slipping back

to that. Now we have those two dangers today because we may just be hosting along on. Coming to the meetings, sitting down singing and brave and. Not hearing that which would touch the conscience and to lift our heart is right. That's a danger. That faces each one of us. And so we these things were allowed to happen in the days of the Colossians assembly by the known by the Spirit of God that even in the last day we would be facing the same thing. It takes real energy of faith to cast down reasoning. Call to the friends and casting out imaginations for reasoning and everything thing that resolves itself against God. And so a sister was telling us some of that on the way up she was girls were asking her at school but why she did what she did in meeting real believers description. They said well, that's the pretzel of that. Will God speak, you know, and it's his word. It just shows what a vein and an empty thing it is when God speaks to man. Praises his reasonings, however. Well developed they are the phase just simply rests on the word of God. I think that that was the deliverance for the psalmist there because in that song we read because further he comes to the 119th song before the Psalm agreed and the first is both the word of God and so he settled in his soul and the word of God and he said Paul says to the Romans, let God be true in every man a liar from that faith believes there.

But we need to be comforted because there are people all around us who will and will. The shaking of the face and that's really what prophecy is that believes that, uh, chapter in Isaiah was written at the darkest time and pathetic and Gabriel's history that comfort she comfort she might be cold the people of God. The word of God is true and it's a buffer. Trust the Lord and just the looks of the Lord because there will be many great weakness and feedback. And so you may well ask yourself, well, for everything exterior is gone. They see Paul's face no more. When everything is gone, what will be left? And so there really needs to be that confidence and comfort to trust the Lord and to trust in His word. And Ross desire is to bless his people, isn't it? And though we, uh, man looks at things as a great mystery, yet God has revealed to you and to me a marvelous, glorious mystery. Christ in you, a poor Sinner saved by Christ, saved by grace, the person of Christ dwelling in me. Yes, that is true. And also in the assembly, of course, but I was just thinking here too and again when the verse 2. Uh, that their hearts might be comforted being knit together in love unto all the riches of the full assurance of understanding. This assurance of understanding is connected with the mystery, the mystery. It's a mystery to man, isn't it? To think that here's a soul that went on in his sins and now he's, he's, his whole view is changed because it's Christ in that individual that has been changed, not connected with any kind of, uh, ritualism or rationalism that we see all around us. That's not the point. The point is. That the center of our whole being is Christ. If that isn't so, we've missed the mind of God. I believe here we read, we, we, uh, there's a little different reading here. To the riches of the full assurance of understanding, to the acknowledgement of the mystery of God. I think the rest of it is Mr. Garvey leaves out in his translation to the mystique of God. God has desires to reveal this mystery. And where is that mystery to be found? Not only in the word of God, but notice verse 3IN not in whom, but it says in which the mystery there in which are his all the treasures of wisdom and knowledge that brings us before the person of Christ too, doesn't it, the Lord Jesus Christ. So God's desire is this great mystery has been revealed to you and to me. It may be a mystery to your to your neighbor. It may even be a mystery to some professed Christian. A Christian who professes But it's not a mystery to you, and should not be a mystery to you or me, because God has sought to reveal it. And it says in which are His all the treasures of wisdom and knowledge. Where do I find it? Where to go personally? Christ, that's where it is. What you're saying found in the 1St Corinthians 2. So 9 and 10, yes, but as it's written, I have noxine or you're heard neither. It's entered into the heart of man. The things which got us prepared for them that log in, but God has revealed them unto us by His Spirit. So they're not yet they're revealed. Lovely too there, and that you call attention to that in First Corinthians chapter 2. Just notice the last verse for who has made, who has known the minds of the world, that he may instruct him. Who is known as but we have a mind of Christ not boasting this, but let's rely on God to reveal this to us and plead to His word with the purpose of heart. We need to help it, but it's probably undergoing persecution. What they needed to be reminded too about this love and verse two being mixed together in love because someone was, uh, from clouding their thoughts. I'm bringing, uh, doubts into their minds. You know, they were intruding into those things that they had not seen. Well, you know, you're reminded of Philadelphia. It means brotherly love. In fact, you find this very same expression in connection with Samuel says you're a lit with love of.

Uh, first MLA team rather the first verse, it says when David had made an end of speaking on this call, the soul of Jonathan was Nick and soul of David and Johnson loved him as his own soul. Absolutely. Picture isn't it rather than that when Christ is manifested to his earthly people, which Jonathan is a type of the remnant originally remnant will love Christ as their own soul. Uh, so here it says that your heart says that you live together in laws. That's very important. That's what keeps. Uh, I believe what's going on together in spite of our differences, you know, love from one another and, uh. All these hours that would be increased. Would you say, Mr. Little, is this, uh, wisdom and knowledge? You only get it by fear. The the fear of the Lord is the beginning of wisdom and knowledge, so that's the place you can get it from. Not to be afraid. Work here. Afraid of something that is to have a a respect. A willingness to listen rather than to talk back or defend ourselves. So it's to have, we're to have that for our earthly fathers and mothers. Not to be afraid like to hold them in respect. And so here is a a secret this is. How we we get the communication from the Lord? It's like when somebody gives you directions from your directions to a place you've never been before, maybe a little complicated to get there that you're very attentive to every detail, not to miss one detail because if you know to get way off in the wrong direction. Remember when I was a young man to allow a story? I was a large city of 14 million people and I had directions. Uh, I've lost them and, uh, arrived at the city and I was in the area, talked about the taxi driver said how do I get to touch and touch a place? He said I'm gonna give you an exact direction to follow him. He said you take your first lap and then you turn right and so on. And you gave me the directions. Well, I came to the first left and sort of spurred off and I said, well, surely he doesn't need that one. He means the next one and he could see me from where he was. And, uh, I got lost. I came back 20 minutes later. I said I'm looking, I'll pay you a cab fare to take me to this place. He says I wouldn't take $200.00 from you if you won't listen to what I say. And that's really, you know, we get into trouble and we ought to have that fear to depart from the word of God with that earlier the pathway of safety to spare the Lord. And it's the beginning of wisdom. And when we get into our own thoughts and we, uh, we need to fear to, to depart from the Lord in that way. So fear is not pleasing the Lord, isn't it? Brethren, we shall always have that figure of the Lord. I'll save you some verses over in 111Th Psalm, and also in some even seven, I believe it is, Or 80. The umm. 89 and Psalm 111. Very interesting verse nine. He sent redemption under his people. He hath commanded his covenant forever, wholly and reverent is His name. Now we know this. This has been cast about, but reverence means holding in all someone who is far greater than we. It's a it has an awesome thought, doesn't it? Reverence is his name. The fear of the Lord is the beginning of wisdom, as our brother has said. A good understanding have all they that do His commandments, His praise endureth forever. And notice in Psalm 89 and verse verse 7, now we see it in connection with the assembly. I, I, I apply this. Uh, Psalm 189 and verse seven, God is greatly to be feared in the assembly of the Saints, but we see it as two individuals. If I as an individual see the awesome and I have that certain fear of God and I bring this, this thought with me, then I, when I come into the assembly, it says.

God is greatly to be feared in the assembly of the Saints, and to add in reverence of all them that are about you. Doesn't that have an effect upon it? It should have really. And I I think of it again, but our brother said that about the fear of the Lord. You notice there two circles there

really there is. God is greatly to be feared in the assembly of the Saints. Speaking now on the assemblies, very important to realize that that. It's for us. It's a very blessed, precious privilege to be gathered to the name of the Lord, but then there's a another circle outside and to be had in reverence of all them that are above him, that embraces, that takes in all everyone who might be the Lords, but not the privilege of being at this assembled. So there's a special. Word to us to have that holy reverence, or at least a holy fear of the Lord in the assembly. So that's the final authority on this earth. There's no recourse beyond the assembly. But uh, those who don't have that privilege, there is needs for them to be a reverence for him. A piece of joint beholding their orders. And there can be all the love in the world in a home, but if there's no order, the love can't even enjoy. That's quicker. We reverse it that way off and say, well, faith is we put it first. The Spirit of God, but the other person. Whether it's the assembly or whether it's in the family, family, that where there's disorder, there's unhappiness for the children and no lack and no sense of security. Six verse is very important and always related to Luke 818. Take heed how are you here to him that has shall more be given if I'm walking in the truth that I have learned, even though other young people here. If you are walking in the truth that you know. Or have her, then the rest of her says in the half shall more be given. The pass of tennis, it's going to be given to us. What, how, when? If we are walking in what we know, then the verse, the thought of the rest of the verse says, and he that has not. If I know the truth and I'm not walking in, what does it say? It says shall be taken away from him that which he seemeth to have. Oh, I can appear to have the truth, but unless I'm walking in it, he's going to take it away from me and I'm going to lose my discernment there. Very important for us to see that in connection with this first. Walk in. I guess prior to that and versus the four and five, he speaks about the the umm. The, uh, this I say, unless any man should beguile you with enticing words, you know, words can have a very convincing effect upon us, can't they? We, uh, we sometimes hear words that are very flagrant and we reject them immediately. But there are other are other words that are very enticing that Satan's method, isn't it? And he was, he used uses net.

He is. Here personally is that in that sense that he uses men to entice with with different words that is be enticed or turned away with enticing words. Uh, you know, knowledge popeth up, but uh, we could have a lot of knowledge, but what is in the heart means more to God and this is what will affect our walk. One is mother Barry. I was thinking again, that's just not too, uh, just going back to verse five, although I'd be absent in the flesh and fall was he was in prison. He was in change and it was in irons. He wasn't in a happy POSI condition at all. In writing to these Colossians and he says, umm, although I'd be absent in the flesh, yet I am with you in spirit. How marvelous that is to think that the apostle was there in spirit with those Colossians believers, even though they were being deluged with deluge, I guess you would say, with all kinds of doctrines and and philosophy. You know, philosophy is just man looking for more knowledge. That's why he wants to know more. So it's not a question of great knowledge, is it? It's a question of who we know, not what we know. So I think of this Paul, as Paul says, join and behold in your order and the steadfastness of your faith in Christ, in Christ. That's the key. The key to any great joy or knowledge is to be in Christ. This is this is his whole point. And I've, I've said it many times and I repeat it, that God's desire from, from the from Genesis to Revelation is to present his beloved Son, the Lord Jesus Christ to our hearts. That he might be the object, not something else, whatever it may be. So I think it's so beautiful and as you pointed out by the very as you have received, therefore received crises with the Lord Now what is he saying? Listen to him talk about him says walk ye in him that puts it where it belongs. It enters the mind and into the into the heart and puts it in our feet. How are we walking? What are we enjoying? Where are our feet going? So searching question, isn't it so lofty? And him, This is a good word for the young people. They're saying, where are you walking? Are you walking with the world? Well, you have to walk in the world, that's true. But are your is your companionship with the world, or is it with Christ? So it says, so walk ye in him. Hmm. It was there that they have received right by faith. So there was law in the loss by faith. But even I face that, uh, as it says in, uh, Galatians 220, in the life which I now live in the flesh, I live by the faith of the Son of God, not my faith, by the faith of the Son of God who loved me and gave himself on it. That is the sustaining power of the blessed Lord Jesus living for us on high. Romans, I think it was three, says much more. Being now justified by His blood, we shall be saved by His. Life is living on not high this morning forest and heaven, and then by that faith we are sustained. I I realized that there has to be a correspondence and that is walking in the. Doctor, what is the contrast to all that? The that went back to that, uh. End of the fourth verse with enticing words. Were exposed to dear young people. You're exposed to entitled words. What's that in today's language, culture. Culture? I don't want to be funny, but it may help you to understand. Culture is the embalming fluid that keeps the old man from stinking, and that is what the world does. To substitute for Christ in this world. To have a nice, elegant life and so on. That's what Egypt is a picture of in the Old Testament. In Egypt there are amazing things, and the riches of that land must have been beyond our imagination. And it's a picture of the culture of it wasn't great military power in the Old Testament days.

But it was the attraction of and the intelligence and the enticing words and the maintenance, maintenance of, of life here. But that is a great danger for us today, our culture, education, whatever it might be. I don't top down education for a minute, but let's realize that that's what will happen. The word says we will be. It's right there. And. The word I'm looking for. Beguile, that will be the beguile will be pulled, Yeah. That'll be cool. Or if we're not feeding and walking. In price, we will be cool with everyone of us. Worldwide proofs of Christianity without a crisis. Yeah. And uh, that's really was why the children of Israel were in Egypt for so long was because the iniquity of the amorite was not yet full. But there was what Christians are going about in the world, trying to make the world a better place. And really the effect of it is, is just the pumpkin bomb included into the corpses spoke of. And so we want Christ wants reality. And he may actually cause us to feel our seableness. And that's what Lay the Seal was insensitive to was her poverty. May cause us to feel our poverty because the thing that God met us to enjoy, He may remove to us to cause us to really turn to Christ again. It may be actually fellowship with the brethren that may keep us from Christ if we're not careful to be with the brethren. Many good things. And so This is why concise things and reference was made to Paul at speaking to the elders at Ephesus. But they were there. They were elders and they were to warn people about these enticing words. We ought to listen when we're warned all warned people don't want and we ought to listen and we don't heed that warning if we the foolish go on and are punished. And so he had set these elders at Ephesus and there's two things that could happen. We could advocate our responsibility. The elders could have rather could that advocate the responsibility to warn people and then those that are warned to fail to heed the warning impulsive to the clause and quit. You like man and a man wasn't to shave off the hair between the eyebrows. For the dad, that is, he was not to remove the natural fierceness. And we make travel and evil and want to think the world is a great, big, nice place where everybody's nice and don't say anything about anybody unless you have something good to say. So we're not to shave off the hair between our eyebrows. There's a brother I specifically think of, and he's got very pronounced hair between his eyebrows. And I heard two children speaking about them. They said, are you afraid of so and so? And the other child says no. And he couldn't understand why he wasn't afraid of missing natural fierceness. But in spiritual things, there has to be that, too. And we're not to round the corners of our viewers. That means that we're not always, I believe, trying to be well balanced in what we say. There's a time to speak the truth and believe it with God. And there are those warnings. There were the elders at Ephesus. So they may advocate that responsibility, but the pathway of the Lord's servant is a lonely one. And so there has to be. The Lord was the most approachable of all men, but he was lonely. But not to shrink from that and love for these things. Paul would warn them about that. Then on the other hand, I can't go through life ignoring the provision that God has made in the

assembly and for me to protect me from these things. I can't ignore all those warnings. And then I expect to be preserved. So there's the two sides of the soul for those of us who are younger and those that are older. So there's, uh, but he's warning them not to be beguiled by enticing words. And so, and this may sound rather obvious to say this, but they wouldn't be enticing unless they sounded true. And so the devil will transform himself into an Angel of light and, uh, he that he appears as a counterfeit to the truth. And the better the counterfeit you said is, is, uh, better the counter, but the more dangerous it is. Bad counterpart school is nobody, but a good counterfeit fuels many people. And so we need to be careful about that.

They're connected with the walk. We know the 1St 7 rooted and built up in him. He's looking over at a verse over in Jeremiah chapter 17. Very interesting verse. There are verses. Uh, we know that the trials come, the difficulties come, uh, for the child of God, but just notice the Jeremiah 17 and verse, uh, seven. Blessed is the man that trusteth in the Lord. And whose hope the Lord is? What is our hope? Colossians tells us, Christ in you the hope of glory. So what is our hope? But notice then what he said. This man who is blessed to God, blessed in the Lord, and the Lord of his hope, for he shall be as a tree planted by the waters. Oh what a what a refreshing thing, a tree planted by the waters. I thought of it in connection with our verse, rooted and built up in him. Rooted means. Gone in there, there's a root there, there's something there that is holding that tree together. If somebody has said there are many, there's many roofs under a tree as there are branches above. So we need that balance and we need to be rooted as Paul says here. But notice what he says in verse eight of that Jeremiah 17. He shall be as a pre planted by the waters that spreadeth out her roots by the river and shall not see when he comes. All the heat is coming, the trials come, the difficulties come, but he won't see when the heat comes. But her leaf shall be green and shall not be careful in the year of drop, neither shall cease from yielding fruit, and so on. Very interesting little, uh, thoughts there in connection with that. The tree planted by the waters, The water is the word of God is what we have before us, don't we? And the person of Christ has been brought before us, so it says, rooted and built up in him. Established in the faith as you've been taught. Abounding therein with Thanksgiving. You put all there's a lot of there's a minor wealth in this little worse, isn't there? Rooted in him, build up in him, established in the faith, uh, taught of him a bonding in that same faith with Thanksgiving, giving thanks for all that he's done for us. I would like to I want to verse 10. I, the Lord, search the heart. I test the conscience. No, that's something he's doing at this very moment. So this is a wonderful portion for us. He had it sounds like so you and me right now that he did through Paul for. Alaska and and the first part I mean. Wait, let us say it. But one is completely vanished. The The thing is, if he's testing the conscience, am I really trying to hear his voice to me personally right now, that's the way I was just to consider. It's important to see the order of it the routing in other words. I'm not, I'm not sure established. And this is where the meetings like we're having now, this is so important for us to be listening and that's driving the roots down. Don't be afraid to. Listen, in the meeting, you're very young on much of my heart. I was six years ago visiting and Nova Scotia and home to home and I was not, you know, wood stuff on the way back in the country. And one of the men that had been saved at 70 years of age took me up to the back of his house up on the High Hill and he said this is where my grandfather. Built his house and I said, why would he ever build up on the top of it? Why not down in the in the valley? And he looked at me and he said, oh, up on the top of the hills are where the trees are exposed to the wind and the rain and the rain, the wind blows the trees over and opens up a space and then the rain comes and it goes down, down and the roots and the roots go right down.

So that's where the hardwood is. Down in the valley, it's not well, that's what you and I need. We need to be rooted down and then what's the other side? Build up, building up ourselves, our most holy faith, Paul said. They tend to be left eye progress being seen and known to others. Are we seeing progress in eoderium, ones that are here from year to year? Or it's so important to be rooted and grounded and then. Built up doesn't say build up, but build up. He will build us up if we root ourselves in the truth. You said it with a tree that more extends the wind and the rain and all the terrible things the deeper the roof scroll and how I, I've been thinking of it in each one of our lives that, uh, we, we don't make trouble. We don't like trials. We just don't like them. Well, I should say that it's OK for the other person because we know what they did wrong and it's OK if you get, you can do it because you deserved it. But me. I don't think I should have to stand for the in the trials that I'm getting. I think it's a little unfair, but that's where we too, where we really dig our roots in. And some of the trials are very, very hard. I'm not misunderstanding that away from them, but when you come through them and look back at them, you wouldn't have missed them for anything that that's that's one way too, where the roots go down deeper and deeper. All right, it's interesting that the roof roof of the tree hadn't succeeded by. Anyone else around and, uh, the routing process that should be going on in our lives, uh, gathering that water from the word of God. Isn't something that we uh. That other people can see. It's something that has to go on quietly between. Each one of us in the world not to be, not to be seen by by having the other thing, the fruit, the branches, the fruit if there is the rooting underneath. But if if we try to build up the branches and show off the fruit and the roots aren't there, if the whole thing is just the sound and it will fall down. It has to be that quiet, unseen, uh, speed. It's underneath. Isn't that beautiful to think? Here is is 1 little verse 7 Here, uh, we we see the principal that God has given to us first establishes us in the truth. That is, it's supposed to be supposed to be rooted and and grounded. Rooted and built up in him and established in the faith as you have been taught, abounding therein with Thanksgiving. Now it comes out. What is my heart, Uh, what am I rejoicing in? Am I rejoicing in my circumstances or am I rejoicing in the war? I think that that that we we see here. It says rooter then build up in him established in the faith as you have been taught, abounding therein with Thanksgiving abounding that is not abounding in the circumstances again, but abounding in faith. It says talk about invariant with Thanksgiving, thanking God for every phase of our lives. Whatever it may be. But it just it just seems to me that God brings these things before us and they're not I I know it's not contrary to reason. You know, we don't reason Scripture, but we we believe it. But faith is not contrary to reading either. And so we see that the faces here is the being rooted. And then as it comes up, then we see the results. We see that so thanking God for all that he has in Christ and his results there, there's a proof there isn't that isn't it? Isn't it by that says by their fruit, the Lord Jesus could say by their fruit. Shall he know that. Uh, you know, we don't, we don't know what's in the heart of man, but we can see the results of it coming out, can't we? In the first script it says the remnant of the escape and the escapes of the House of Judah shall yet again take root downward and bear fruit upwards. The Lord get them to work in their heart before they can ever produce fruit for God.

The second King's 20. The taste for like the type of covering on the vessel, that there was a vessel and a leopard's house that even if it had a tight covering on it, it wouldn't be the file until we seven first fulfill ourselves and our children with the truth. That error just seems ridiculous. And the reason we're beguiled is because. We don't know the truth and we've often heard a stick. I've heard it from various sources with the Chinese businessman would let his child play with real money and when he knew the real that he quickly detected the fall. And that's really what the progression here is. If we're grounded in Christ and we're not going to be swept away by every wind of doctrine. We wonder why the young people are so easily fooled or others or why we fooled ourselves as well if we were killed with the truth and Sierra just seems like foolishness and so. But philosophy, I took a course in philosophy and they taught it based on if then statement. And that's how the reasoning of the human mind. If this is so, then this is true. But in that song he says, I believe, therefore I have to focus and that's faith. We begin with

we believe what God has said and therefore we proceed from that and the reasoning advances. Well, if this is true, then that is true and you construct like children, builders, bricks, you construct a a whole reasoned argument out of it. But faith as I believe, therefore I'm so. And uh. Rudiments of the world, you know, everywhere you go, we were in the hospital and there had a little value statement there. And everywhere you go, companies are making these value statements and they're really the rudiments of the principles on which the world operates. And so the children are taught these things. You know, they say, well, they don't want them to get into drugs. So they say, uh, you've got to love yourself. So that's the rudiments of the world. You, uh, you've got to respect yourself. You've got to know yourself. Well, these are all the rudiments of the world. But what we learn in Scripture is really quite something else is that I want God to know me. And the time will come and I'll be known even as I'll know, even as I know. And I want God to search my heart. I don't want to search my own. So take in that sense, but it's, uh, search me. Oh, God and the rudiment of the world. And they're training these things from school from the youngest age and are assaulted with these constantly. And they seem to write in many ways, if we're not grounded in the truth, you know, and, uh, the world doesn't understand what submission is, you know, stand up for yourself. That's one of the rudiments of the world. Stand up for your right. Civil disobedience, submission of the Lord to Pilate and to others. It was something that was unknown in the world. And so we're not clear as to these things. And we adopt these principles and ways of thinking when we get into the assembly and into the home and when we go to work and. Uh, we operate on exactly the same principles as the world. The boss asked us to do something that he has no right to ask us to do. And we say, well, I've got my right and we're operating in the rudiments of the world, you know? It's very difficult because the boss will call you in and he'll ask you for your opinion and he wants to make sure you're in agreement with everything before you do it. He just doesn't know what it is that somebody come in and say, I'll do what you tell me to do because it's absolutely foreign, this system of this world. And so we're we're deceived by all of this. The type of appearance, right? And a, an attraction too obvious, trying to deceive ourselves and thinking it's not an attraction. It is. I like to use the illustration of a person that is well off and they gave a very lovely gift to a child. And they had wrapped it up nicely and given it to the child. So after a little while, they wondered, well, I wonder how much the child is enjoying the gift of the hip code around to the room. And I saw the kids on the floor. Instead of enjoying this expensive gift, he was fooling around with the spring that was the parcel was wrapped up in. That's what the rudiments of the world are. Philosophy. Is the natural law for wisdom. That's what philosophy is and man. Two weeks and, uh, I think it's one of the powers that, uh, therefore get wisdom, get understanding. I still remember our brother, umm, umm, William Martin was in, he went to the West Coast and California and over one of the colleges there, I've never been there, but over one of those great universities inscribed in the, in the over the headstone was wisdom is the principal thing, therefore get wisdom.

And he just brought out the fact that. I didn't read what was working the wisdom, the wisdom of God isn't that God was given and that's different altogether different contrary to. It. That's what we had what we had already and and the third version, right. And whom are you all the presence of this and all. Or in inhabitants. 1St chapter Second, Peter says giving diligence to make your election your calling and the election. Sure, give villages. That means be serious about it. For if he do these things, if he do these things, he shall never fall, never fall. There's the assurance that every one of us can happen. Not if we know them, but if we do them. 1St chapter of second here. All props needed about whether Rush is going to go tomorrow with this country or that country. People get all taken up with those things. It's the testimony of a person and the details as to that is right and God's overturning. What is eternal life? It's not a thing. The first thing is when we stand up and we preach the gospel, we're not preaching about life insurance policy. We're speaking about a person. You have to somehow have life. So what is listening now? Is him and when we try to have these things apart from him. And we spoil the entire thing. 131. Christ is my witness. Right. Problems. Wisdom, wisdom, wisdom and then it turns right into the person. 296. I'll be running all three to seven. Joy of heaven to earth come down. Bless us with thy rich indwelling all I merge all thy thankful mercy found. Savior thee we shall be blessed. We hear none of our crazy hair figure without the glory in thy dialogue 296.

Vestal Conference: 1995, Colossians 2:9-17

Reading

Colossians chapter 2 and verse 9. For in Him dwelleth all the fullness of the Godhead bottling, and you are complete in Him which is the head of all principality and power, in whom also He are circumcised with the circumcision made without hands, and putting off the flesh of the sins of the body of the sins of the flesh by the circumcision of Christ. Buried with him in baptism, wherein also you are risen with him through the faith of the operation of God. Who hath raised him from the dead? In you being dead in your sins and the uncircumcision of your flesh hath He quickened, together with Him, having forgiven you all trespasses, blotting out the handwriting of ordinances, that was contrary to us. Was against us, which was contrary to us, and took it out of the way, nailing it to his cross. And having spoiled principalities and powers, he made a show of them, openly triumphing over them in it. Let no man, therefore judge you in meat, or in drink, or in respect of an holy day, 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 you have 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, increases with the increase of God. Wherefore if you be dead with Christ from the rudiments of the world, why is the living in the world? Are you subject to ordinances, touch not, taste not, handle not, which are all to perish with using after the commandments and doctrines of men? Which things have indeed a show of wisdom and will, worship and humility and neglecting of the body, not in any honor to the satisfying of the flesh. There are two very important principles. And there's a portion of the picture and the chapter before, and that is the the Lord Jesus. As part of faith, God has Father, Son and Holy Spirit is not complete without us. Look at the 18th verse of the previous chapter and he is the head of the body. Well, a person isn't complete. The head isn't connected to the body. So we are the body and he's the head. He's not complete without us in the verse that we have just read. Verse 10 and ye are complete in Him. Now there's the converse, there's the opposite. We're not complete with Him. As children of God born again. Now the head is in heaven, and Colossians not, we're not seated there yet within, that's in Ephesians. But the hedge is up in heaven because the body is down here. But he sees us now as connected. So we need to be looking up to the head in every way. Without Him we are not complete. And we need him every minute of our life. Directed the human body when I get a a something when I get a cut in my finger, my finger doesn't tell my other hand to to ask my feet to walk and get a Band-Aid and put it on. But all my finger does is send a signal to my head to my brain. I got a pain and the head tells the rest of my body what to do so. We need to remember that we need to bring everything to Him and get our instruction from not complete with Him. We needed to operate minute by minute in our life.

To work with you to remember that this is a part of the mystery that was spoken of in verse 26 of the first chapter. That even the mystery which have been hidden from ages and from generations, but now is made manifest to the state. These things were hidden. The fact that Christ is the head of the body and to the Church. His, his body, it was a hidden from, in Pine Pass from the, uh, Jews. That was something that was revealed. And uh, the apostle Paul was particularly given to the apostle Paul to reveal what that mystery was so that we would be able to enjoy it. So it may manifest and reveal to us here. So we're not complete without the head and the head is not complete without us. That's a very important point that you're mentioning brother too. Uh, thinking of a Ephesians chapter 3. Verse nine and to make all see what is the fellowship of the mystery which from the beginning of the world has been hid in God. It was never revealed until the Lord Jesus came, went to the cross, went back to glory and the Holy Spirit comes down and it's just so beautiful to think it was hitting God who created all things by Jesus Christ to the intent that now unto principalities and powers in the heavenly places might be known by the church or the assembly, the manifold wisdom of God, the all various. Glorious wisdom of God so. What a what a revelation is then, as we think that God has revealed this glorious mystery to us, that Christ is in US. We're in Christ for all eternity. It's not really a a mystery to us now. It was that, as you say, which is hidden from God. But we have been let in now to the secret. The secret has been revealed. The apostle Paul got it and he never saw the Lord Jesus on this earth as a man, but the Lord Jesus chose that man who is the chief of sinners and he has been said he revealed to him that secret. There is lot from the past eternity and in Ephesians 3 it says and by made known to the others through the Spirit, and here it's now all the apostles. All committed to Timothy and he said to Timothy, the things which thou hast heard of me amongst many witness witnesses the same commit thou to faithful men who shall be able to teach others also. Are there some Timothy's here this afternoon? We can't be apostle calls, but we can be Timothy, and he's passing on in those four steps Christ, Paul, Timothy. To teach others, and they would teach us. And here we are, 1995, learning what the apostle received from Christ and the glory, a mysterious secret. Oh, let's walk in the glute of that secret, not trying to get as close to the world as we can, keep as far away from it as we can, and so to be in the enjoyment of these things. So he is ahead of all principality and power. And we turn to the first chapter. We see He has delivered us from the authority of darkness. So we really see who is ahead of that historic, that power. That's what the Lord said to Pilate when he said, uh, you have no authority, but what is giving you from above? He acknowledged pilot's civil authority, but he was the one who had granted the pilots that authority As soon as he walked through this world, his leaders said we're called to obedience. We're not called the disobedience. The principle of the world, one of the rudiments of the world is civil disobedience there against violence because it hurts man.

But they're not against disobedience because. God called us to obedience to the world, sees nothing wrong with disobedience, but says. Children of faith were called to the obedience of the Christ. And so when umm, Peter was, and uh, they were forbidden to preach, he said men ought to obey God rather than man. So if I tell my child to leave the room and somebody puts out their hands, don't go out and my child goes out, he's not being disobedient. He's obeying the proper authority that is his father. And so I just mentioned that here because he is now the head of all principality and power. And in the address to the Church of Philadelphia, he says he has the keys of David, which he, he doesn't think he's going to happen, but he has them now. And so he, uh, well, he has assumed that position in earthly power on earth. That is the assembly. We can realize that now he has the keys of David. That is the keys of earthly government now. And so we don't need to go asking, uh, the Prime Minister for Christian privileges because. The one who holds the keys of David is in our midst. Is that the thought in Ephesians one? Uh, verse 22? Where at the end of the verse, uh, Speaking of the defendant, Christ says that put all things under his feet and gave him to be the head over all things to the church. Umm. Season 122 So that it's fairly commonly known amongst Christians that Christ is the head of the church. But it seems to me there's a broader thing that you just described and that is that he's head over, over all things, all principality and power. And he is in that capacity of wealth, uh, a man in whom is strength, a great one on high. And he's that to the church. So that's an added, uh, majesty or glory of Christ that he is towards us. I don't know if I'm going to say that there are 4 spheres. Of authority, first of all, there is God-given government and the government passed laws and the people of the country, they obey the law. But suppose there is some unjust injustice there? Well, the courts are, uh, appealed to and the court proves that the government didn't have a right law. So they changed the law a little bit, but they do have recourse. Now the second thing is I, I boss and I. Boy, these are things that are in the scriptures and in Ephesians and Colossians. There are masters and there are service. So we have boxes in, uh, our, uh, work for a boss and the boss tells us what to do and we, we do that. But suppose the boss tells us to do something that we don't really think it's right. We do right. We have recourse. Now. The third are the parents or the father particularly. A father in the home has the authority, God-given authority, to rule his family in obedience. But suppose the father does things that are not quite or orders somebody to do something not right or unfair or really cruel. There's a recourse, but the 4th one is the assembly, and there is no recourse beyond that. The assembly as the authority from the head, who is the head of the assembly, Not the Lord of the assembly. He's the Lord of individuals, but he's the head of the assembly. There is no recourse. We don't have any choices. I haven't put it that way. Old Testament, yes, choices, but never in the new. It's I'm either obedient or I'm disobedient. And so we don't have choices. It doesn't give us choices because I would make a mistake and I if I made a choice at any time. He is there and we submit and obey through the assembly and it's very important for us to realize that authority of the assembly. I'd like to point out the two scriptures that fear this note in Ephesians chapter 6, I notice the order. This is a practical consequence, I believe of the British. You're mentioning groups. It says children obey your parents and the Lord for this is right.

Honor thy father and mother. Which is the first commandment? Now the world's order is honored by father and mother God, honorable parents and obeyed them. But the commandments to the children to obey them comes first, and then the commandments on and the parents comes afterwards. And I believe that to preserve us from thinking, well, I don't have to honor them if they're not honorable, I don't have to obey them. And he said, uh, and then the word is to the father to provoke them not to wrap. And then you'll notice that it mentions to the servants who made your masters according to the flesh. And uh, then, then there is a word, uh, to the masters afterwards. So I don't obey my master if he's, uh, he's uh, a threatening man if he disobey my master if he's a threatening man, because the polls need to obey him from before the exhortation to the master. And I think this is illustrated also practically in health Epistle to Philemon. And it's interesting that Paul takes up the question of head shift to the Colossians, the headship of Christ over the church in Colossians. But in Philemon he takes up that in the other spirit that you were mentioning, and that is the headship of Philemon as a master. And this relationship actually resist existed because of the fall, because here was a masters place. God didn't intend men to be bond servants or slaves. And yet God, we see in the epistles of Philemon how Paul not is in a fossil, but as the bondsman is the servant of Jesus Christ, maintains that relationship even though it is a result of failure. And so he sends Philemon back to her own estimates, back to Philemon, and he says, without my mind they would do nothing. And so the apostle does not intrude into the order of Philemon's home to set something right. Though Philemon was in debt to the apostle Paul and though he was an apostle, and so I believe that those 2GO together because Philemon I believe was from Colossi, perhaps from landed Sia, but there's abundant evidence that he was from Colossians. So Paul is maintaining the headship of finding his own home, a relationship that was a really a result of of the fall and of sorrow that he should have his play. And he sends an estimate back to him. He says without timeline, I would do nothing. And we see the Lord doing that too. We've had that pointed out to us often in Harry and Martha's home,

and we see that the Lord never intruded into that natural order. So. And we've been taught that, uh, this phrase price is ahead of this home is not scriptural, that the father is the head of the home. The head of every woman is the man. And, uh, often we take up with these things to say, well, I only follow Jesus. That means I don't have to listen to my brethren in the assembly. I don't have to, you know, we, we tried to get out from underneath what God has established and we see how carefully he maintains that each one of us. Uh, men particularly bothers, We experience these four as, uh, conditions every day. In other words, a man, he goes to work, so he's under the authority of the boss. So the boss tells him what to do. So that submission to one on the way home, he's driving home. So he's subjected to the government, the government says. 40 mile an hour zone, uh, obey that. That's the government. And so he obeys that when he goes home, he becomes, he's the father there and the children are subject to him. So the three there but on the Lord's day. He goes into the assembly and there is the final authority, and it is so important, isn't it, for us to realize that. Loving Head of the Assembly through whom we submit. Perhaps something that should be spent about that too, because I mentioned that birth that, uh, a man was not to shave off the hair between his eyes for the dead. And I believe there's another one in his spiritual sense. It's the man in the home and in the assembly too. And his position is that a man is not put on that which pertaineth to a woman. And that is that there is a time called into the Corinthians quiche like man. And uh, if that work, you put in a position of responsibility. If you abdicate that responsibility, your boss will remove you from that. And if I go home and I advocate that responsibility?

As head of my home or in the assembly of the brother, uh, or if the elders at Ephesus, as they did, they really neglected the responsibility as elders to watch over the flock of God, then, uh, then there will be sorrowful consequences for that. And so there is a place for submission in a man, as with, uh, with Samson, that, uh, his long hair was a speak of was really an unnatural thing, womanly submission. But as in the sphere in which God has placed it, we have to occupy that spirit faithfully. And it's hard because in the world you'll go to work and they don't like to tell anybody to do to do anything anymore. They form a committee and ask you what you want to do. And it's all kind of this rudiment of the world, this worldly confusion. And we may get caught up in that. And they say, well, that's the way we do things that work. But we need to speak diligently to be subject to those in authority over us because they may be our bosses may be active and willing participants in this confusion, so to speak. And. Surrendering their authorities is always uh. Uh, we're under them. There's one other verse in connection with this that, uh, was helpful to me that a brother pointed out. He's with ensuring the Lord, marveled his face. He said he wasn't worthy that the Lord should come under his house and he said just speak the word. And this is the reasoning, divine reasoning that this ensuring you. She said I being a man under authority and with authority and the way that we learn to properly exercise authority in the home or in the assembly is by being under it. And I think we understand in a natural sense when we've had an abusive thought, it's been generally somebody who's never ever been subject to anybody. And when we get abused it in that way, it's because we haven't been sub in subjection ourselves. I being a mutton man under authority and with authority, he understood authority and he had faith in connection with the Lord. Here you see that very, very, very good people like to. Speak against the government that they did this wrong. They did that wrong. But the Lord says he pushed the basis of men in the government and in authority at work in that. And the reason that for that is that that doesn't give us any reason to to be able to talk back to them. The Lord put them there and where to accept them. So this is a circumcision made without Judaism. They were circumcised. It was an outward thing, and there could be really no faith in connection with it at all, with an outward mark. But this is the circumcision. That's made without hands to putting off the sins of the flesh by the circumcision of Christ. Until the believer has an entirely different set of motives than the world. But remember when I was a teacher's college that said they had this values clarification, and in it they asked people to come up at the front of the class. These were prospective teachers, and to explain. Why, they did something and two Christians were called up to the front and one said, well, I would never do that because it's forbidden by the tenants of mine religious group. And he names his evangelical religious group. And the professor said, you know, we have to respect people's religious opinion. And he said we ought not to violate those. He could understand that that was the rudiments of the world, an outward saying, a rule. But then a young lady was there, and she was put in a position she really didn't want to be in, but she didn't even lift her head. And she said I wouldn't do such a thing because it would be dishonouring to Christ. And he said I was so embarrassed for her, He said. He said everybody was embarrassed. They got up on the left, 300 of them, without saying a word. He didn't understand the motive like that. But I believe that they were really brought into the presence of God by her comments. And uh, he was recounting this and was kind of interesting because I don't want to get some stories, but towards the end of the class, I asked him, I said, was that not a good reason for asking? And he kind of blushes in his 10 minutes towards the end of the class, he blushed, He closed his book and he left and everybody and other hundred left the classroom doing the same thing. But if you say I don't do that because I'm brethren, people will understand that they think it's a little odd, but to let, but to really the circumcision of the crisis to do something to please the Lord the world knows nothing about.

It. Is that not what you get in the Colossians chapter 3 and verse 22, That principle there that servants obey in all things your master according to flesh, Not with my service as men, pleasers, but in singleness of heart fearing God. That's his order, isn't it? The order in the home should be with singleness of heart fearing God, ordering the assembly, the same thing, uh, order in our work. Same thing gone. The principle is the same singleness of heart, hearing God take our complaints. You know from the Lord that all right now in Genesis 16, watching your slings, $50 by my interest is treating me very hardly. Uh, I can't serve any longer. No, what those things are there in the 16th chapter of Genesis returns to lawmakers and submit by adults on their hands. There was a proper authority for those there wasn't Canadian properly at the time is Hagar was still on the left to submit, wasn't it? Oh, OK. Well, first was a little bit farther. Not only have we died with Christ, that is what Jordan is. A picture of the Red Sea is a picture of Christ's death for us. They saw the water right on either side, but when they crossed the Jordan, they didn't see the water. It was the way back up, almost a mile away. And so the difference between the two is. It's not the position only of my having died with crisis, but it is my realizing. I emphasize that. It's my realizing that I have guys with growth. My life shows whether I realize it or not. I can literally say it. We can all easily say it, but are we acting, living as if we have died to the world? With Jesus on the cross, at least at that time, not within exactly. Do I realize that if I do well in in the in a prophetic way, or at least in the illustration, we've crossed the Jordan, but it's the realizing that they all crossed the Jordan. But do I realize that So it's not only death, but it's very the person is very. Down they go. Their body goes into the ground and the earth is piled on top of it. They're buried. That's our position now. We should really be out of sight. People often speak of baptism as a testimony of an outward sign of inward work and so on, but you know, in a actual medium and so on. But it's hard to see. Nobody ever asked to be buried, to take a dead person and you buried them. And that is really why the commanders to the baptizer, because, uh, and it's really not as it really is a sign of death. The person did and you're not expecting anything more of this person. Do you expect any more life out of that body wouldn't bury it. And that's really the point. We get all wrapped up in ourselves even in baptism and it really becomes the opposite to what of which is really a testimony and that is the fact that Christ died so. Then we also realize that he was raised from the dead. So now we have been raised. And a whole new life. Fred, you can't even sin in your new life, can you? Epistle of John tells us that our new life I can't sin. Am I living that new life?

I was too, uh, just going on to the first person somehow verse 12 tells us buried with him in baptism, wherein ye also are written with him through the face of the operation of God, with God, with ****** from the dead. But it's lovely, isn't it, in verse 13? And you being dead in your sins, and the uncircumcision of your flesh hath he quickened. Together with him. Having forgiven you all, because marvelous truth isn't it, that this is all done now in the person and work of the Lord Jesus Christ, That you being dead in your sins, the uncircumcision of your Christ, have seen quicken or made alive together with Him. Having forgiven you all though it's beautiful to know that that blessed One who went to that Christ. Bore the judgment for us and put in the tomb. Raised again the third day. Send it back. It was right and all the work has been done by him and now is given to us and attributed to us too. The difference between these adhesions and collections and this connection is this is kind of an illustration of it. Facts is a picture of our coming out. Like Exodus and then Philippians is a picture like. Uh, numbers. The wilderness journey. Then they come to the Jordan and they cross the Jordan, but Colossians is like having crossed the Jordan, but just sitting on the bank on the West Bank. You often hear about the West Bank. Uh, Colossians is like sitting on the West Bank, but Ephesians is having taken the whole country. And that's what the difference is in Colossians, or at least in the adhesion second chapter, we are seated. Not with Christ, but in Christ already in heaven. That's the way Ephesians sees it, the whole possession now of it now of this truth or as Colossians is always looking forward to. Sometimes people don't quite get what the Colossians is about, but if we see that there is that energy required to go on and. To take possession. And so there as it were, Israel sitting on the West Bank in the land, but not having possessed it. That's Ephesians truth. I believe that 14 first is greatly misunderstood because many believers believe in what happened when Christ died on the cross. With that he got rid of the law, and really what he did was he got rid of me, so to speak, if I may put it that way, and that Pamela's been written as the law did. Or am I instead? Of the to the believers, as you said earlier, this for instance, possession of a light now that cannot stand. So it doesn't want the liar to steal. And so before I was saved, I wanted to do those things and it was against me. Everything that I wanted to do, there was a law against it. And uh, and so the what you wanted to plow my field? And they said, well, what, what's wrong with plowing fields? The word of God says the plowing of the wicked is sin, plowing another man's field without acknowledging it. And so nothing, even the good things that I did, all my righteousness was this all the righteousness is a filthy rags. Is that nothing that we could do? And the law was entirely against us. And so we felt that. But when he was nailed to the cross. We received a new light and that new light, the lights and the things are going well. It's not against us anymore. We open the Word of God, the pages of the Word of God, and it's light for our pathway, it's light for our houses until we find instruction and help there. And all those types of shadows in the Old Testament, all that instruction is not against us anymore, but it's to help us. These principles. Therefore, the Word of God is no longer against us.

He was delivered for a student class of people. There could be certain occurs all right and used having forgiven you all trespasses. My first fourteen. It says the ordinance was placed against us. It also seems like it's addressable. The cautions of Gentiles in the verse 13 and referring to Jews in verse 14, but the orphan is being against the Jews. So that means so really the Gentiles were never under the law. They were the sample and the fields. We bought the 1St SO. Well, we know too that Galantians were they were umm. Using, uh, using their knowledge, seeking wisdom and philosophy and, and learning. There was a lot of intellectualism there. And I was just thinking too in verse 14, blotting out the handwriting of ordinance. So really your obligation. We had an obligation. Man has an obligation before God to listen to what he has to say. And that blessed one, the Lord Jesus wiped it all away on the cross. More as this murder said, it's more than just the law, but it's. Man putting himself under obligations that he's not able to keep, so he says, blotting out the obligation of ordinances that was against us, which was contrary to us. As man goes on with that reason mind, he only winds up with his reason in the lost eternity and he loses it all. And so here he says contrary to us and took it out of the way, kneeling into his cross. So the blessed Savior did not only die for my sins, but he died for all my. Own thoughts and ways and and all that, It's all done away in the work of Christ and the crosses blotted out completely. So it's good to remember that, isn't it? My brother was talking to somebody at work and he told him to read the Bible. Why would I want to read that book? Because everything I want to do is if I can't do and everything I don't want to do, it tells me to do it. But you know, you get a mask and you completely turn them around. So it's now no longer, you know, it becomes our meat and we don't even get a child doesn't lie because the Bible says you shouldn't. I mean, it's there for our instruction, but you know, the child of God is the child of light now. So we spoil the principalities and powers that kind of wrecks things, if I may put it that way, or even, uh, all of these things because, uh, the way of Commission and obedience to God is. Is a password shining light, and the devil has no power over it. Some somebody obedience. To get into a pathway of disobedience and we have problems, but uh, we're in the pathway of faith and we've got the, the powers and the authorities will kind of spoil us. The, uh, child of God now being involved by the Spirit of God has been said that, uh, the, he's motivated now by a new, he has a different, he has different views, different thoughts. And his motivation, if he's walking in the Spirit of God is contrary to all the ways of the world and he goes in directions that he would never go in, in his natural state. So it's good to remember that, isn't it? So it's all. When when one gets saved involved by the Spirit of God? He's in a he's in a position where he can walk contrary to everything that his world professors to be the right place. We know it's all wrong, but the Spirit of God is the one that was motivates us to do that. Apart from that, we can't we just go along with the clerk of the world, which is always downward. And I said just a word and bachelor for younger ones and in in connection with these principles because we're just allowed to just say, oh, I just can't understand. Well, the Lord Jesus when he was here, he said the Prince of this world cometh and hath nothing in need.

That means that. Satan couldn't see anything in the Lord that he could attack him on. And so Satan was never able to touch the Lord Jesus. But we might say, well, yes, but we're different. Well, just take a minute to turn to the first Epistle of John. Chapter. The last chapter of First Epistle of John, chapter 5. Now take this to ourselves. John's got at least the Epistle of John, the First Epistle of John, chapter 5, the last chapter, and the 18th verse. And we can put ourselves right in here. Now in this verse, we know that whosoever is born of God. Thin enough. In other words, we have a life now that cannot sin at the physician. Now here comes responsibility. But he that is begotten of God, that every believer in this room who is a believer in the Lord Jesus. Keeps himself, keeps himself. You and I need to keep ourselves. And what does it say? And. The wicked one touches him or her not. We keep ourselves. I don't need to ask the Lord to keep me. He says we have a life that cannot sin. He that heaps himself, He's the young ones here, each one of us. We were older as well. If we keep ourselves from the world, Satan, the same Satan and the Lord couldn't find anything in the Lord. He won't be able to find things in me if I keep myself pure from all the things that are in this world. And Satan can't touch me. So this is a wonderful assurance and an encouragement that it is possible to go on in this way. This isn't impossible. He says Satan won't be able to touch us. I just say that as an encouragement to everyone of us, to we're we're kept by the power of God, Yes, positionally, but now he says we can keep ourselves and that wicked one doesn't touch us. So we can go from these meetings with that confidence that we keep ourselves, the very younger ones. Keep your people away from people that don't love the Lord. People away from them often ask the young people in the Nova Solution Gospel tent. Sometimes they would come back the next year and we wouldn't see them again and so I'd go and visit them. I asked them, what do you think? What would you say is the cause of your not being interested anymore? And they'd always answer the same way. My friends. My friends. You know, they need to keep away from those ones that don't go on with the law and that is what is keeping ourselves. And now that your friends, are they sorry? I'm sorry, I said. They're

not, not your friends. Are they going to take you away from the Lord? I think there's four nodes in this that you were talking about, brother. We know, uh, who's ever born of God's in that lot, the 19th person, we know that we are going 20th, 1St and we know that the summit is covered and on them that we may know of him, but it's true and so on. Well, we don't think we know what authority of God, don't we? Depression Products. I didn't mean to take you away from the chapter. That's how he spoils it by getting us involved in things we don't know, and that's really the next person. He gets involved in things because it's what management is to Christianity. And instead of going on in the simplicity of Christ is that he gets involved in these things. There are shadows and and the voluntary humility, submitting to ordinances and so on, but really we're not a God or institute of the Lord. And so it brings within the ******* and so it starts with over ritualism and then we find this rationalism getting down in the 18th 1St post, a voluntary humility and worshipping of angels, improving into those things that you have not seen.

Vainly popped up and has questioned mine. It's a little bit like a boy checking out his father's top dresser more, if I may put it that way. There are things that the father wants the son to know, and there are things that really are none of the child's business. And there are things that we read in Corinthians that are given for us to know by spirit, but we may use our minds to probe into things that are not given for us to know. And, uh, there are many things, the glass coverage that's we've talked about revelation, revelation of the mystery that's an uncovering of things and occult is something that God has covered up. And so man, if we know that, uh, God close to men by the stars and so on, and the old Old Testament God has covered that up. Now that's not the way that God is revealed. And there are certain things that God is covered up. And if we get intruding into those things, we get into difficulty. And outside of the pathway of faith. And it's not that we shot not just a laugh when people talk about that, maybe people at work will speak of these things, you know, and it's like somebody groping around in a dark room and they know that there are things that are there. And the world on the one hand will say, oh, it's all a farce, There's nothing to it. And the others say, well, yes, these things are real of this other world. But, uh, we ought to just realize that it's that God has closed the door to that room when we're not to go into it. That's the real secret and not to just disregard it as something, uh, a charlatan phenomenon necessarily, but it's really an intruding into things that, that God has not given us to know about. That's Deuteronomy chapter 29 and 29, isn't it? Uh, the secret things belong unto the Lord our God, but those things which are revealed along us into our children forever, that we may do all the words that this law. So we have things that are given to us. They're giving us to us by the Spirit of God. For the edification of the spiritual man. And what we find is, uh, that the man that, uh, carnally minded wants something to satisfy the flesh. And so it gives up that which God has revealed. And instead of enjoying it, those things in our school, So things that are revealed, uh, we call and try to find something else. So, uh, what he really is, uh, bringing out here, uh, is that humility and worshipping of angels intruding into those things which he has not seen vainly popped up by his fleshly minds. Those things we ought to be careful because the fear of God directs our hearts to Christ, exalts Christ before our eyes. And so if we go and we look for things that would exalt and, uh, pop up the flesh in his mind, they don't edify us, uh, and, uh, build us up and see, have our eyes, our spiritual eyes focused on Christ. So we ought to recognize those things that are secret things that we ought not to delve into. Those things that are revealed, we ought to be thanked for They're revealed to us by the Spirit of God. Uh, thing of that verse, I just forgot where it was. My eye affected my heart. And it's true, isn't it? Uh, looking at, at outward things, it, it has an effect upon us. And uh, thinking again, just, uh, going back to this, uh, verse 16. Let no man therefore judge you in need. Orange drink, or in respect of the holy day, or a new moon or a Saturday. What are all these pieces of the outless things? Aren't they the man? Because they occupy for these things and be called a very religious man? You heard that, and I have too. Oh, he's so religious. But it's an outward thing, isn't it? But notice what it says then, which are a shadow in verse 17, a shadow of things to come. They're only a shadow because some of these things are going to take place in the Millennium. Remember, they're going back to some of these things. Some of these things will be prevalent in the millennial reign. Umm, but he says here there are only a shadow of things to come. But the body is a Christ. You're a part of that body. So it's quite a thing to see that, isn't it?

We didn't mention that these things are freaking in amongst us. There's a warning here, what's, uh, written as a warning to the Colossians. But the Spirit of God, I believe, would warn us today. He says let no man therefore judgment need or drink or a drink or in such a holy day we see, uh, among in Christendom, the keeping of Easter holidays. Of the. Ought not to be sold. We, uh, ought to remember the Lord Jesus and his death. The Lord's Day should mean something to us. But, uh, those days that are kept in Christendom and in the religious world, we ought to be very careful to be separate from it. The 19th first really takes this up because how do we preserve faith? The world has a system of feasts and holidays by which they hope to preserve faith. That is, they say, is to remember the birth of Christ or to remember the death of Christ. And so they have festivals and pageants and so on to try to perpetuate fish. But that's not a means by which God has determined that faith should be maintained. It's what we have in the 1930s that the whole not holding the heads from which all of the body and joints and bands having nourished and ministered and knit together. Increases with the increase in cost. That is the head of the church. He has his instruments and it means by which to maintain faith. And what we're doing right now is that means he told Colossians to, uh, to read the epistle in the assembly and to read the epistle that was at Laodicea. And that's the way the means by which God has chosen to maintain faith and the preaching of the gospel is not by carnal means that we use the way that the world would use by, I don't wanna speak in a negative way, but the world has its means of communicating. Uh, certain things, but the way that God has chosen to communicate faith is by the preaching. And so I just say this to encourage us because perhaps we feel we're not being relevant or we're really not communicating with the modern generation. But the way by which God has chosen to communicate the gospel, the way by which he's chosen to nourish the body is by the preaching of the word and the maintaining of the word of God continuing to steadfast in the apostle doctrine. So our hearts are very easily distracted by these things. To get off into some other method by which to do this, then it's not the way of God. And the solution, sorry, uh, interesting that he mentions here in verse, uh, if you call attention to verse 19 and not holding the head, what does this mean? Holding the head, esteeming Christ that is following on the Knoll, the one who is the head being attached to him that says not holding the head from which all the body by joints and bands having nourishment ministered and knit together. Now this term has been used in earlier in this chapter, very interesting verse, verse, uh, two, that their hearts might be comforted being knit together. He mentions this twice over being knit together. And I'm sure that they need the sisters that do any knitting know what happens when you, when you begin to knit you, you in trying all these things together and they become one, they become a part of that one piece. And I think it's beautiful to see how God uses that whole word knit, knit together here. In love and then he says in our verse 19, uh, uh, having and uh, by not, not holding the head from which the body by joint and band, having nourishment ministered and knit together increases in the increase of God. This is his desire. His whole desire is to build us up and to cause us to be holding that head, esteeming Christ as the one who is above it all and the one the only one who can not only. Not only save us, but care for us. For every step of our journey, we need to be realized that we'd be knit together. Instead of having, uh, dispersions and divisions, we should be knit together and in enjoying the person in Christ himself. This would teach us, wouldn't it, that we're really, uh, receiving nourishment down from Christ, the head of the Church to our brethren.

And going in and out amongst our brethren is, uh, is something very needful. For us all, and we suffer the extent that we don't have that in our practical life and in the assembly. And at times I think it's, uh, I might just say it's important to remember this, especially in our day, because as things get weaker and weaker, it's easy to, uh, to disdain or to look down upon, uh, the assembly and it's weakened character that is the assembly as a testimony, especially, uh, where I live, we're down to very small numbers. And, uh, and we might look at that and say, what do we think? But the assembly is really in a practical sense, what's nourished us, uh, from down from Christ. And I often think of that verse, I think it's in Proverbs, uh, where it says not to despise thy mother when she is old. And the testimony is, uh, is like our mother in a sense. It's, it's been a source of comfort and nourishing for us. And, uh, when it gets old, we ought not to despise it, but give it more special care. And that's an exercise to it. So at times, especially, uh, I suppose when we're younger and if we have an active mind, a sense of idealism, uh, we may read ministry or read the word itself and then go out Tuesday night to the reading meeting and say how different and get dissatisfied and upset. But God has ordered, He's set up in the body as it leads him. And he knows how to order our circumstances so that we're around just the ones we need to be around. And we need to, uh, submit to that and have confidence that he knows what he's doing. And that in weakness, he'll provide for us. And, uh, as the apostle Paul said, uh, when I'm weak, then am I strong? I gotta fight that way. So again, we might read ministry or re listen to tapes the former days, which is an enjoyable thing to do, but it's not a replacement for, uh, the Spirit of God working actively in our lives to our brethren. Ephesians chapter 4. There's another verse that I think bears out the same thought, uh, in verse 16. For the sense to read back in verse 15. Speaking or holding the truth, and love may grow up once in Him at all things, which is the head, even Christ. And this is the verse I was thinking about the 16 first, from whom the whole body fitly joined together and compacted by that which every joint supplier, according to the effectual working in the measure of every party, make an increase of the body unto the edifying of itself in love. So in a sense, we we really only learn what we learn and how what we have from the Lord. So that Paul wrote Timothy and said, consider what I say, the Lord gives the understanding in all things. But Timothy learned in another sense from Paul. And uh, Paul was a needful joint of supply in the body and administered nourishment down. And Timothy, as someone mentioned earlier, was responsible to to pass on the nourishment like a joint event himself further on down the line. But this is an interesting expression edifying of itself in love and umm. We trust that's what we're experiencing. Uh, the privilege of that this afternoon. So it's not good to, to be, as some of us maybe have been tempted to be and go off by ourselves and say, oh, I can read better ministry at home than what I get in the local assembly. It's good to read good ministry, but it's no replacement for what we get actively by whatever and whatever weakness by the ones and the Lord has surrounded us with where we are today. That is a needful thing. I'd just like to add to that, that both the, these verses in Colossians and also the ones that are just being read to us and, and Ephesians, you'll notice that. The joints, our joints of supply, in other words, the bones have contact with the other bones of the body. But the joints seem to be the oil, as it were, that feeds this bone, feeds that part of the body. Well, sometimes we need to remember that at least all the time. We need to remember this, our relationship with each other. Are we abrasive? Do we act as if there was no oil between the joints and squeaking and so on? Well, I believe this is a word for us all, our contact with each other. Is it the love of Christ that constrains us? Or are we rubbing them others the wrong way? We're spoiling our ministry if we do. The thing here is, uh, in Colossians is a little bit even broader than what we have in, in Ephesians because they're, the ascended Christ is giving gifts in the church. But as you say, I, perhaps I go to an assembly where there's no gift for very little gift. And yet there's still what I need to apply there. The Lord will see to it. The Lord is there himself.

And so I believe that that uh may go to a perhaps being reduced to very great weakness, two or three. And yet there's what is needed there for me, it supplies unless all things that contribute to life and godliness and. So we may say, well, there's no gifts there, but the Lord is there. You say, well, there's no elders in my offender. He's the Ancient of Days. He's there and there's no teachers there. Well, you read the Word of God, all of the teacher. Maybe you could read the word of God in the assembly and not even comment on it. If you're going to receive what you need and the conditions in which the Lord wants you to be to receive us. Maybe if we were in a larger assembly where there was great gifts, maybe in the day in which we've been living that we've been reduced to not very much give a very little evident gift, but the Lord placed within these circumstances. And if we're subject to experience, to be able to give what's needed. That's beautiful thought that meal. I, I know of a little gathering that's very stable. Umm, and, uh, in visiting there and we, we realized that there was not much gift there, but they went on together, uh, and happily. And, uh, when, when I came, I didn't feel there was any gift yet. But, uh, however, uh, they were identified now, uh, it's interesting there in Ephesians, this isn't it. Don't get the, we get there. There are gifts given of, uh, like that is from an ascended head. Definitely gives to the whole body of Christ. But there's also, as those verses were read to us, there's, there's the, there's the joints in the bands that, uh, nourish one another. And we're, we're nourished by the complements of our freedom, aren't we? We're encouraged and edified and built up just to see them. Perhaps that reason that's, that's to me, that's a edification. It's more than just doesn't have to be a special gift because as you point out. God is always there. The Apostle Paul in the epilepsy in Philippi, he couldn't be with them. But I'm saying he said the largest radio, he'll always be there. Romans 125, I think it is. It says that I might impart them to use some spiritual gift. Well, it's nice to come to the meetings and have a little gift for some of the folks and we can come and if we're enjoying something during the week, say it in the meeting. And that's embarking a spiritual gift to somebody else. Just maybe some sister needs that very little word of encouragement. That's what we need, brother. We don't shouldn't be just depending on one or two, but we should be bringing a little gifts ourselves and that nourishes the whole body. #70 in the appendix. We sing in the realms of the blast, that country so bright and so fair, glorious mansions of rest of what must be there in #70 and the appendix.

Walla Walla Conference: 2022, Colossians 2:1-8

Reading

Before we pray, I'd like to read a few scriptures. In First Chronicles chapter 12. First Chronicles, chapter 12. Start with verse 38. All these men of war that could keep rank came with a perfect heart to Hebron to make David king over Israel. All the rest also of Israel were of one heart to make David king. Particularly verse. I was thinking of it. There they were with David three days, eating and drinking, for their brethren had prepared for them. Moreover, they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on ***** and on camels, and on mules, and on oxen, and meat and meal cakes of figs, and bunches of raisins and wine, and oil and oxen and sheep abundantly. For there was joy in Israel. Psalm. 68. First, the last part of verse 10. Thou, O God, has prepared of thy goodness for the poor. Then in. Romans, Chapter 9. Romans Chapter 9 verse. 23. That he might make known the rich of his riches, of his glory on the vessels of mercy which he had a four prepared unto glory over a couple pages to 1St Corinthians. Chapter 2. Verse 11. Oh sorry, verse 9. But as it is written, I have not seen, nor ear heard either. Have entered into the heart of man the things which God hath prepared them that love him, God hath revealed them

unto us by His Spirit. Hebrews, Chapter 11. Hebrews Chapter 11 and verse 16. But now they desire a better country, that is, a heavenly. Wherefore God is not ashamed to be called their God, for he hath prepared for them a city. Hold your finger here and go to Revelation 21. Revelation 21 and verse two and I John saw the holy city, New Jerusalem. Coming down from God out of heaven, prepared as a bride adorned for her husband. Back to Hebrews 11. Hebrews 11 and verse 7 by faith Noah. Being warned of God, of things not seen as yet moved with fear. And prepared an arc to the saving of his house and one last verse in Ezra. Ezra, Chapter 7. And verse 10. For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes.

I'd like to make a suggestion for what we might take up. Colossians, chapter 2. And I would submit it to my brethren for their consideration. I believe that chapter brings before us something that we very much need today, and that is the fullness of Christ as the head of the Body. For fulfilling every need to that body. 1St chapter of course is the fullness of the head as to what He is in Himself before God, and also of course before us as well. But then in the second chapter I believe we get the fullness of the head for the body. Would my brethren be happy to take that up? Amen. Colossians, chapter 2. Right with that you 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, 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, in whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the Spirit. Join in beholding your order and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him, established in the faith as you have been taught, abounding therein with Thanksgiving. 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. For in Him dwelleth all the fullness of the Godhead bodily, and you are complete in Him which is the head of all principality and power. In whom also your circumcised with the circumcision made without hands, and putting off the body of the sins of the flesh by the circumcision of Christ, buried with him in baptism, Wherein also you're risen with him through the faith of the operation of God, who hath raised him from the dead, and you being dead in your sins. And the circumcision of your flesh. Hath He quickened together with Him, having forgiven you all trespasses, 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, and having spoiled principalities and powers, he made a show of them, openly triumphing over them in it. Let no man, therefore judge you in meat, or in drink, or in respect of an holy day, 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 the voluntary humility and worshipping of angels, intruding into those things which he had 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 increases with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why is thou living in the world? Are you subject to ordinances? Touch not, taste not, handle not, which are all to perish with the using after the commandments and doctrines of men, which things have indeed a show of wisdom and will, worship and humility, and neglecting of the body, not in any honor to the satisfying of the flesh. Just perhaps as a bit of an introduction. And this is going over familiar ground, I know for many. But in the book of Ephesians, it's the emphasis is more on what the church is to Christ. But in Colossians we get what Christ is to the church. And as we mentioned earlier in the first chapter, we get the fullness of Christ as head of his body.

As head over all things, as head of creation and so on. And it's wonderful we could take that up and spend our readings on that. But in the second chapter, it's more the fullness of the head of the body for His church, for you and for me. And it's, I feel in my own soul a very necessary thing today when we're facing some of the problems that are brought before us here. The things mentioned in verse 8, for example, the being spoiled through philosophy and vain. But he had heard of them. He knew how things were going on. He writes to them according to what he had heard and what he felt they needed. And you and I can benefit from that same ministry today. With only two reading meetings, we probably won't have time to get through the whole chapter. But I would call attention first of all to what the apostle says in verse 2. He wants their hearts to be comforted being knit together in love unto all riches of the full assurance of understanding. And this complements what our brother Bruce brought before us last night. To the acknowledgement, and I'm going to read this second and third verse the way they are in the Darby translation because the correction here I believe is rather important. To the acknowledgement it says of the mystery of God, and then leave out the rest of the verse. In which not in whom here, but in which are hid all the treasures of wisdom and knowledge. There's no such thing as a mystery of the Father mentioned in the Scriptures, and the mystery of Christ is brought in elsewhere. That's more the focus in Ephesians. But here in Colossians the emphasis is on the mystery of God. That is, it brings before us God's purposes in Christ to exalt Him as head over all things, and of course bringing in you and me as the church along with it. And I would lay some emphasis on that, because when it says in which are hid all the treasures. Of wisdom and knowledge. We have to realize that in order to understand the Scriptures, in order to come into all the blessing that God has for us, we have to understand the mystery of God and the mystery of Christ in the church. Without that, the Scripture does not make sense. And I say it very kindly, but how many dear believers I have talked to? Who could not understand how verses fit in properly, how chapters fit properly into the Word of God and into the interpretation of it, because they did not see the mystery or secret of Christ in the church. Maybe someone else can enlarge a bit on that for us, but I feel it's extremely important in these days to have that before us, to realize that God has in His purposes. The exaltation of Christ has head over all things with His church as a heavenly company. And when we see that everything else in the word of God, whether it's Israel or whether it is the nations at large, prophecy, whatever it might be, it all falls into place when we have that clear in our minds. And I believe that's why the apostle brings it in here for us. That mystery is mentioned in chapter one and verse 26 I'm going to read from.

25 To get the context says whereof I am made a minister according to the dispensation of God, which is given to me for you to fulfill the word of God or to complete the word of God. Even the mystery which has been hid from ages and generations, but now has made manifest to His Saints. And so it was something that was not made known before. It was hid from ages and generations. There were great men of God in the Old Testament times. Abraham is called the friend of God. Was a man who talked to God face to face and there were so many others as well, but they knew absolutely nothing of what the apostle Paul received a mystery that is now made manifest and I think that is so good to see. It's something that was hid from generations. Let's go back to Ephesians chapter 3 and Bill is mentioned it because the mystery. As is mentioned there as well, and it's interesting how it puts it there. Verse nine it says to make all men see what is the fellowship of the mystery which from the beginning of the world has been hid in God. It doesn't say hidden in the Old Testament. Of the church in the Old Testament. Now that we understand that God was thinking about that, but it was not revealed in Old Testament times. It was hidden. This is so amazingly wonderful that you and I can enjoy things that those Old Testament faithful men that they were did not understand anything about. It was to the Apostle Paul a special instrument. Remember he was not one of the 12. He was a one born out of due time and it was to him that God revealed this mystery. And I think, I love to think about it, that he learned the truth. Of this mystery, Christ and His Church united together in one body the

very day he was arrested on the way to Damascus. Remember what the Lord said to him. So, so why persecutest thou me? He didn't even know who it was that was talking to him. He said, Who art thou, Lord? He knew that he was Lord, but he said, why persecute us, thou me? And I think it must have been a shock to him. Me persecuting someone in heaven. But there he learned that in touching believers in this world he was touching Christ in heaven. Such as the intimacy of the union that exists between Christ and his church. Oh brethren, it is a beautiful thing to understand and to enjoy. And so we have in our chapter, like Paul, our brother Bill was mentioned in. The mystery of God in which? Our hid all the treasures of wisdom and knowledge in this beautiful that you and I have been brought into the understanding and enjoyment of this mystery. That's why I believe it says in that third chapter of Ephesians, and we don't need to keep going back to it, but it mentions the. Unsearchable riches of Christ. Are there riches of Christ that are searchable in the Old Testament? Oh yes, there are. Wouldn't you and I have loved to have been those two on the way to Emmaus and listened for about 7 1/2 miles of walking to the Lord Jesus bring out the searchable riches of Christ in the Old Testament?

But now what do we have today? Unsearchable riches. Are they unsearchable to you and me? I don't believe so. But they're unsearchable in the sense that they can't be searched out. In the Old Testament they were revealed as Bob is brought out to the apostle Paul from a risen Christ in glory. And now you and I have the benefit of it all and the present living enjoyment of it all. In this dispensation of God's grace, and how many there are, Brother Bruce was bringing that before us from Matthew's Gospel last night. How that many kings and prophets have desired to hear those things which she hear, and to see those things which she see and have not seen them, but you and I have the benefit of them. We couldn't have chosen, as many others have mentioned to us, we couldn't have chosen a better time. In the world's history during which to be born than this present age when God has revealed this mystery or secret, that maybe is a an easier word for us to understand because the word mystery sometimes connotate something that's difficult to grasp. It's not difficult to grasp, but it's a secret that was not revealed until Paul came on the scene and the Lord chose him as the vessel to bring it out. How beautiful it is. And so, as we said here, as it says here in verse three, in the knowledge of that mystery and the acknowledgement of it, all the treasures of wisdom and knowledge are hidden. Some people here, including myself, have been in big libraries, huge libraries, libraries with rare books in them. I know when I went to university, they had a section of the library there that was. Rare books, and they guarded them very carefully. They weren't allowed out of the library. You had to sign them in, out very specially. And you could look at them only at a table there in that special room. Do they have a lot of treasures of knowledge in them? They did, but those treasures of knowledge never went beyond the horizon of this world. But you and I have access to all the treasures of wisdom and knowledge. That have been stored up in the heart of God, concerning His Son and concerning you and me. So Colossians is one of. Paul's prison epistles. So here he's getting towards the end of his ministry and he is in prison and he writes Ephesians and Philippians and Colossians and Philemon, and these are known as his prison epistles and they are the ones where he spends the most time Speaking of this mystery. We know he spoke of the mystery. He touched on it in Romans chapter 16, which was written earlier. But the actual explication, the elaboration on the mystery and the things that constitute the mystery are really found largely in Ephesians and Colossians. And thinking of something that Bill said a few moments ago about the arrangement of Scripture and why certain things are where they are. It's good to ask the question, especially when we're younger and we're starting to study the Scriptures, why is this book even in the Bible? Why did God give us the five books of Moses? Why do we have the book of Job? Why do we have the Psalms every? Why do we have 4 Gospels? Every portion of the word of God has some purpose according to the design of the Spirit of God. Whereby we would have the complete written revelation of God. So let's ask about Colossians right now. And I was thinking just here in this chapter. Where he speaks in the end of verse two of the full knowledge of the mystery of God. That's what the apostle wanted the disciples to have. In Hosea, my people are destroyed for lack of knowledge, whatever knowledge that might have been at that time that they had. We want to be able to lay hold of what God has given to us in our day. What does God want me to have as a disciple of Christ today? I want to lay hold of that. I don't want to be missing something. And so he says here, in which are hid all the treasures of wisdom and of knowledge now.

Can you think of any competitors for that? There's lots of competitors out in the world. There are those who will profess to convey to you all of the treasures of wisdom and knowledge. And in the next verse. In verse 4 the apostle says I am saying this. Because there are those who will seek to delude you by persuasive speech. Well, we could all probably name any number of different competitors. Paul wrote this because there was a competitor, and over in the eighth verse he'd referred to philosophy. I understand in the original that has the article, it is the philosophy he's referring to. He's not talking about reading something by Aristotle, or reading something by Thomas Aquinas, or reading a chapter in Immanuel Kant. He's talking about Gnosticism, the greatest competitor to the Christian system of doctrine and teaching. In the early days was a perversion of Jewish thinking added to philosophy through a number of men, and this got going in the early centuries. Before Christ and then shortly after Christ, and it professed to be a whole system of wisdom and knowledge. That was higher and deeper than the Gospel of Christ, and so here the apostle has to let them know that is simply not the case. We see elements of this in John's writings as well, where he talks about the person of the Lord Jesus, Jesus Christ manifest in flesh. The Gnostics had a philosophy about Jesus as well, where they sought to take you to a higher level of knowledge. But what does it do? It undermines the gospel of Christ, and it really makes the Jesus of the Gospels, the Jesus of Christianity as it was given by the apostles, forever inaccessible to you. We want to have the Jesus of the Bible because that's the only savior that God has given. And so really the apostle here in Colossians, he sees, you might say, a clear and present danger that they would be turned aside. To something else, and This is why we might emphasize in the second epistle of John. He says to the elect lady if anyone comes to you and preaches. Any other doctrine, you're not to receive him into the house. He talks about the doctrine of the Christ. I remember hearing years ago, it's not a doctrine, it's a person. Yes, it's a person, it's the living Word, but it's also a doctrine. Don't ever be afraid to study doctrine. Learn what the Word teaches about the person of Jesus because he is the one that God has set forth as the Savior. Young people, don't be afraid to study doctrine. You are perfectly capable. You have a mind and each one of us has the indwelling Spirit of God that wants to take the things of Jesus and show them to us. Why does He want to do that? Because He wants us to have fellowship with himself. He has brought us to Himself because He wants us to have fellowship, first of all with himself and with one another over His things. So I think we can say This is why a portion like this is very critically important, because the apostle Paul he saw. A danger? Something that was going to turn them aside. Everyone of us in the room knows. We can name somebody who was turned aside from the faith by some. Something came in and turned them aside from the faith. And we want to make sure that that doesn't happen to any of us here. We don't want it to happen to our children. We don't want it to happen to our grandchildren. We don't want to watch as the things that the apostle is Speaking of here. Would draw souls aside from the doctrine and the person of Christ. I think that's why. Rather than Dave that it mentions in verse one conflict, great conflict.

In Darby, translation says combat. And it's used at the end of chapter one as well. Wherefore I where unto I also labor or combat, striving according to his working, which worketh in me mightily? So we need to realize there is a conflict going on and it's because the enemy wants to take away the enjoyment. He can't take away this, that it belongs to us, but he can take away the enjoyment of it. And I just want to say to

the young people today, it seems so marked in our culture that it is, that our culture is given up. Absolute truth. And when we think of what is absolute truth, I say it's that beyond which there is no appeal. It is the last word. And when we talk about absolute truth, I think we need to be very clear that we're talking about the person of the Lord Jesus Christ and His word. We have that verse very clear in John 14, the Lord Jesus said I am. The way, the truth and the life, if he hadn't have been exactly that. It would be the most awful perversion possible, but it is the truth, a person. But then, like Dave was mentioning in John 1717, it says, Sanctify them by thy truth. Thy word is truth. What we have in our hands is the truth. You know, sometimes, brethren, I think we do damage when we sometimes the way we talk about the truth. We use ourselves as a reference point. Help us, Lord, not to do that because they're going to see failure in US and then they will shake their heads. It's the person of Christ and it's his precious word, the truth, and for that there is conflict. I remember when I was in high school, I think I was a sophomore and was taking a biology class, that I was introduced to what's called evolution. And I'm sure most of us know something about that. And I thought, well, first of all, I thought, well, these guys must have good, good evidence for what they're teaching. They're teaching it as if it's an absolute fact. And and yet I came across a book which was very helpful to me, actually written by a man named Francis Schaeffer. Some have heard about him. He was fairly popular about that time when I was a young person, and he helped me because he pointed out something that's called worldview. I believe that's really what we have in this chapter is the worldview that God gives to us, the revelation of God and the person of Christ, and three examples of the worldviews that the world would propose to us. I think it's helpful to see that we might just go over those very briefly because that's what we have in this chapter. And as Francis Schaeffer pointed out, he said worldview is very critical to the way we interpret experiences and facts that we come in, in that we come into, come and we face in our lifetime. He said worldview is like a grid. He said two people can be looking at the same object, but through different grids and they see different things. They interpret the facts and the circumstances differently. Because they have different worldviews, and so there's a worldview that God gives us, and that's the absolute truth. It's the revelation of God. It's the it's the mystery. As mentioned here. Perhaps we can use a little different word, say it's really the principle of dispensational truth that gives us the outline of Scripture of which Christ is the center from Genesis to Revelation. That's the absolute truth. That verse that our brother Ben read in first Corinthians 2 gives us that same outline of the things which God hath prepared for them that love him. That's absolute truth. It's revelation, but then it goes on and it says there's three worldviews that the world offers up. Primary worldviews filters through which they're going to interpret the world. The one is that either entered into the heart of man, that's intuition, and that's a philosophy, whether it's philosophy, humanistic philosophy, or whether it's it's stepchild.

Naturalistic Philosophy. Remember, humanism is a worldview begins with man and it ends with man, whereas the revelation of God comes from God. He's the only one who can truly give us the truth of things. But men's philosophy begins with man and it ends with man. And we have to be careful of those filters because they're going to mislead us. Another filter in First Corinthians 2 is. Nor ear heard. Some people go by tradition, they say well, this is what so and so is believed and this is what so and so is thought. It's been published many, many times and reviewed. It must be true. Well, not necessarily has to be tested by the word of God. And then the third one is I have not seen or observation personal experience. There's a great deal of emphasis on that today. What's sometimes called narcissism, it's all about me, it's all about my experience. And so that's also brought out in this chapter. We're going to get into or at least touch on some of these things. But I think in a certain sense we may have a summary of it in verse 8 where we in the first 7 verses, we have the Christian worldview, the mystery. And verse 8 gives us a, perhaps a brief summary of what we have, these three worldviews that the world would. Attempt to foist on us. Beware lest any man spoil you through philosophy. That's the one we mentioned neither hath entered into the heart of man or man's to it intuition and vain deceit. Well, that's another one. Perhaps that has to do with our experience. It's something that makes me feel good and important and we hear a lot about that today. The feel good society and then after the tradition of men. That's religion, no doubt, but it's. Also traditions of many type. And then here's perhaps the key. In a certain sense, a summary of all three After the rudiments of the world. Those 3 worldviews are after the rudiments of the world. It's those alternative worldviews that Satan's World attempts to offer to men to satisfy their needs in their hearts. But the only true worldview is that which God gives to us. And it's so important and critical to understand that. In an advertisement that surfaced in our valley, it said it was advertising the the Confederation Church and it said. Come to our church, we don't condemn, we receive everyone. And come and feel good about yourself. The AD and you see that happening today, a lot of throwing out the apostles doctrine. Thomas Jefferson wrote a Bible and it was, it ended up being very, it was a copy of the scriptures that he copied out, but he left out all of the apostles doctrine. I've enjoyed the fact that in Acts, that verse, in chapter 2 and verse 42, it says and they continued steadfastly in the apostles doctrine and fellowship in a breaking of bread and in prayers. And I think the order there is significant. Maybe before going too much further beyond verse 8, a few comments on verses 5-6 and seven and I'm thinking of how here the apostle Paul, he was absent from them. And that takes me back to the thought that the Lord Jesus in the upper room ministry, he prepares them for a time when he is no longer going to be with them. And so he lays out certain things to his disciples. The Lord Jesus is going to go back to the Father and he's going to empower his disciples and they are to take things out and teach others also. We have that also in Second Timothy chapter 2, how the things that Paul had, he was conveying to others and they were to take those things and to teach others, those of us who are 2000 years down the road.

We haven't had any inspired apostles with us for a long time. Are we lacking not according to the word of God. We're not lacking and I want to use this to point out that that he has in the end of verse 5, the firmness of your faith in Christ. Every person needs to start with faith in the Lord Jesus and I want to emphasize it's been said before, do not allow. Things that you don't understand. To cause you to question the things that you do understand the gospel of Christ, that which brings us into his presence and sets us free from sin and fear and death. That's the starting place whereby we can learn all about the mysteries that God has revealed in his Word. Verse six as therefore you have received the Christ Jesus the Lord. Number one walk in him. Rooted and built up in him and assured in the faith. How many souls can be turned aside by something that seeks to undermine their assurance? To turn, as Eric was speaking, to turn the gaze from the perfection of Christ and his work on to self. Very dangerous kind of a thing. We need to be rooted and built up in Him, a daily gaze at the Lord Jesus and learning the things that the Word teaches. About him he says, assured in the faith, even as ye have been taught. Teaching is important. Abounding in it with Thanksgiving. Souls who get away from God, what's one of the first things that happened? They abandon a spirit of thankfulness for the simplest things that Christ has given to us. Every one of us can think of things that we can be thankful for. And you know what a thankful spirit does. It makes you want to draw nearer to him. I want to draw nearer to the one that I'm thanking for the good things that he's given to me or. If I think of affliction and faithfulness, Thou hast afflicted me. There's four times in the 119th Psalm where he talks about affliction. We can even thank the Lord for the afflictions that He has given to us. This world created by God, even though man has departed from God, this world is full of the gift. And I mean this world is full of the things that God. According to his nature has freely given to man, we even learned. God is good to the wicked. He's even good to the wicked. He lavishes his blessings even upon those who do not thank Him and have no use for him, those in the Psalms who say. Depart, depart from us. He has not yet said to them, Depart from me. He has not uttered that word to them yet. That's an allusion to the 6th Psalm. I believe there's a day coming when he is going to say, depart from me. I never knew you. But

what he's, what is he doing right now? He's not imputing their trespasses unto them. He is freely extending the gospel of Christ. And for those of us who are younger and believers, what you have, walk in it every day with the Lord and in fellowship with your brethren. And I think that that is a real help. In in being able to ward off. Any of these temptations to lay hold of these delusions and deluding teachings and practices and so forth, to maintain and enjoy what you have today. So I'm glad you brought that up because maybe there are some here that are thinking this is pretty exalted truth that's being brought out. This is not that easy to grasp. Maybe some of you are thinking that way. And I believe Paul recognizes here that as brother Dave has been bringing out, it starts with what we have in verse 5. Joining. Paul says, And beholding your order and the steadfastness of your faith in Christ, and then as you have therefore received Christ Jesus the Lord, I believe that simply refers to their salvation. They had received him as Savior. Have you received Christ as your Savior? Then you are entitled to move forward with all of this. But there are dangers in the way, and Paul warns them of those dangers.

And so these things are not in one sense that difficult to grasp, but in some cases we need to remember that it starts with as Dave has been bringing out a relationship with the Lord Jesus Christ and a desire to follow him in fullness of heart. And that is so important because as we have often had mentioned to us. Bears repeating, intelligence in the things of God does not come through the mind, but rather through the heart and the conscience. And here these dear Colossians believers, and I don't know whether we'll get time to get to the end of the chapter, but they were having difficulty holding the head. Or at least there was a potential difficulty, let's put it that way. Not holding the head. And what was it? It was that very thing that we've just been hearing about, that Gnosticism which would bring in a higher level of intelligence and so-called truth. It wasn't really truth, but a so-called exalted knowledge which originated with man and took the mind and the heart away from Christ. And so I believe that's why Paul brings that in here to show how important it was. That they be assured and rooted and grounded. We get rooted. We get rooted by. Enjoyment of the things of Christ and walking in the good of it. And that's why in Second Timothy chapter 3, Paul exhorts Timothy, or at least talks to him about those things which thou hast learned and has been assured of. He learned things from the Old Testament Scriptures. He learned things from Paul, but he was assured of them in walking in the good of them and in walking in the good of them. That assurance will be ministered to our souls, and we can move forward in the things of God, and we can learn more. I like that word rooted because that's a root system of a tree is not visible, it's down into the earth. It's interesting it says build up which is the other direction up. And that's what we generally look at, the part that's up above the earth. And living in Bolivia many years, I had the experience of different kinds of trees there. We had an avocado tree in our property in Montero, and one day we had a heavy wind and it toppled over. And I found out that cotton trees. Their roots are totally superficial. And so when the wind came, it just blew it over. We also had another tree, it's a mango tree, and it had a huge. Root directly down into the ground and we had one heavy work to get that to fall over and so, and another illustration was the brethren in the jungles. They cut down stretches of jungle and then let it dry and burn it so that they can plant their rice crops. Well, he said one time I was out there and they they showed me a great big tree. He said we don't topple those huge trees because they're just too much work, dude. We just leave them there. But what generally happens is because they have grown amongst so many other trees, their root system is not very well formed. And so when the wind comes, it topples them over so we don't have to do it ourselves. And that really struck me because. And another part of Bolivia, on the high Alta Planos, there's very few trees. And those trees get hit with the wind from one side and another. Those trees are tremendously well rooted. And I I think in saying the truth of God that we have sometimes, brethren, the Lord allows trials in our life. He allows those winds of controversy and things that are contrary to come to us so that we will be well rooted. And so put down your roots into the.

Scripture. Brethren, when you have something that troubles you, you might ask your brother to help you. That's fine, but get it from the Scriptures. That's so important because this is where you will be steady and firm. And then there's a place of being built up. And that is beautiful to see some who are well rooted and then also build out. Along that line, Brother Bob, not to carry the illustrations too far, but. I have enjoyed reading about the huge Redwood trees in California and how that despite their huge size and so on, their root systems. So they tell me I've never obviously delved into them, but their root systems are not that big. And yet they tell me that it's extremely rare for those trees to topple over. But they say the reason for that is that. Not only are there root systems strong, but they're intertwined with one another. They're intertwined with other trees. And so if the wind comes along and one of those trees is in danger of toppling over, it's going to have to take half a dozen more trees with it before it'll go over. Well, that shows us, and I know that's not particularly what we have here, but it shows us how we need one another, doesn't it? Now I know that the Lord can keep us, and if we have to stand alone. And I believe with all my heart what you've been bringing out, Brother Bob. The difficulties and problems of life, they make us put our roots down deeper, just as it happens to trees. But how much we need to intertwine our root systems with one another too, especially in these last days. One thing when we read Scripture is we see that there's a remarkable parallelism in Scripture, and I think I've enjoyed that. There's the oldest book in the Bible is generally considered to be the book of Job. I think in Job we actually have an illustration of what we're reading about in Colossians chapter 2. I'll just explain that very briefly. I believe in the book of Job we have first of all, the the three enemies of the believer. We have Satan, we have the world and his three friends and we have the flesh and and Job himself. Job appreciated the blessings of God, but he never really learned to know the blesser himself. That's the secret of our roots being deepened, isn't it is to learn the blesser himself and we all have we're are in danger of that. But I just want to mention I believe the three friends of Job illustrate these three worldviews that we. Have discussed in this chapter so far is is the one who illustrates philosophy. He hardly even mentions the name of God. It's all from the mind of of Zofar. He was the 3rd of Job's three friends and the tradition, of course, is brought out by Bildad. Remember the first one who spoke was a life as and a life as speaks about his own experience and we were speaking about that before. There's a great emphasis on how I feel. And my experience and I only have one life to live and it's got to be you got to. Got to grab hold of it because it's we're only going to live so long. That's a worldview that's introduced any life has gave some of that. And he speaks about mysticism actually borders on the occult. We have to be careful about that because that's becoming more common. And then the second friend, of course, was build that and build that center. Wait a minute, your experience is only very limited. We go back to tradition. We get the the wisdom of the ages. So he says that's really much better, that's tradition and that that that appeals to the emotions and we have that particularly in religion. And then the third again was that we mentioned Zofar, the third friend that spoke and he speaks from intuition or philosophy. He says, well, even traditions, not that good, but we can make a higher order of intellect of understanding and we can come up with natural philosophy and different philosophies, whether it's.

Narcissism, or much broader than that. And these are the three worldviews. So again, I mentioned it's remarkable, and there's other places in Scripture we can find this as well, but the parallelism of Scripture is remarkable, even going back to the very oldest book in the Bible. So in verses 9 and 10 then we can say, if we want to be rooted and built up in the faith, here are two of the fundamental pillars. Or in Him dwells all the fullness of the Godhead bodily. Do I want to know about God? Do I want to understand the love of the Father? Do I want to see something where everything is right and according to God, I look to Him and to no other in Him? In the Lord Jesus dwells all the fullness of the Godhead bodily. This is Jesus Christ Incarnate. He that hath seen me hast seen the Father. And then he says, And ye are complete in him. Do I feel

incomplete? Is there something lacking? Is there some barrier between my soul and God? I come to the One in whom dwells all the fullness of the Godhead, and I will only find completeness in Him. And that's a good place to start. It's the only place to start. That's it. It's all about relationship, isn't it? Yeah, that's what we're that's what we see when the two people fall in love. They they can't get enough of each other. They're they're just overwhelmed with each other and they want to learn more and more about each other. And that's what relationship does. And we live in a relationship world and the Lord Jesus, he wants a relationship with us. I think of first John there where it says in truly our fellowship was with the Father and with his son Jesus Christ. There's where. We get straight, that's where we get rooted is in that relationship. Like to talk about verse seven again here. In verse seven, I just wanted to give a practical example of herself. I know we've been talking about this so and maybe this isn't the meaning of verse, but I want to give an application so rooted and built up in Him and established in the faith. You know, when I started riding a bicycle, I started riding with the training wheels. Spiritually, I might steal my training wheels on. There's an analogy there. And you know, those trees like we've been talking about are holding each other up. They're taking the brunt. But sometimes there's going to be a test when I'm standing alone maybe, and those train wheels will be taken off. I want to tell you about some trees in the nursery, a procedure that we had to start doing. So in our nursery there's. Three different kinds of steaks we use on every tree. We use a bamboo steak. That's a very heavy bamboo steak. It's not flexible, it's very rigid and you put that steak on the tree. And this tree has that bamboo stake, say for four years. And if you cut the steak off the tree? Sometimes the trees will fall over on their face. So we used to take the stake off the tree when we're loading the trucks. We'd ship them out to the customers and they would send us pictures back that the trees were laying over. So we stopped doing that. There's another steak we use. It's about 1/4 of an inch wire steel steak and it's flexible. What's crazy about that steak? I can't send the steak out the door because it's too expensive, but that steak lets the tree move back and forth. What am I talking about this? I was raised in a Christian home. Wind didn't blow very much on this tree, that saga.

But the winds are going to hit you. Maybe you're 54, maybe you're 84, maybe you're 14. The winds hit you at different times. And what are you rooted in? Those roots? It's not just the roots coming up, but the tree just bends over. Some of the trees don't die. They're still rooted in the pot, but they're laying on the ground. And the wind strengthens the plants up. When you look at the plant, that is. Moving in the wind, the caliper on all those trees is bigger diameter. They're stronger plants. So I just thought analogy here, I want to be helpful is to me it's huge. You only can protect somebody so much and there is protection. I remember what a young person said years ago to me. There is protection in the assembly. You want to be here, you want to be here when the meetings, you want the fellowship of other believers. But there's going to be a time. When you're not going to have this room, you're not going to have all the young people, you're not going to have all of these, all this wonderful ministry, and you might be by yourself, but you're not by yourself if you have the Lord Jesus Christ as your Savior and if you're feeding on the right thing.

Walla Walla Conference: 2022, Colossians 2:9-19

Reading

For any that weren't here this morning, we were reading in Colossians chapter 2. Should we begin with verse nine and read it again, or did we get a little further than that? I think we should start there. Start with verse nine. Yeah, OK, sounds good. Colossians chapter 2 and verse 9. For in Him dwelleth all the fullness of the Godhead bodily, and ye are complete in Him, which is the head of all principality and power. In whom also you are circumcised with a circumcision made without hands, and putting off the body of the sins of the flesh by the circumcision of Christ. Buried with Him in baptism, wherein also you're risen with Him through the faith of the operation of God, who hath raised him from the dead. And you being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses, 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. And having spoiled principalities and powers, He made a show of them openly. Triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, 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 had not seen vainly puffed up by his fleshly mind, and not holding the head from which all the body by joints and bands. Nourishment, minister and knit together increases with the increase of God. Wherefore if you be dead with Christ from the rudiments of the world, why is the living in the world? Are you subject to ordinances, touch not, taste not, handle not, which are all are to perish with the using after the commandments and doctrines of men, which things have indeed a show of wisdom in will, worship and humility, and neglecting of the body, not in any honor to the satisfying of the flesh. We talked a little bit this morning about making this practical. And I would like to make a comment or two on verses 9 and 10 in that respect. The thought here, I believe, is that. We have one with whom we are united as part of the same body. And at the on the one hand, he is a real man, a real man up there in the glory at God's right hand. And the blessed fact, the blessed truth is that he will remain a man for all eternity in order to be able to enjoy your company and mine. Wonderful. Now the whole question is, do we need anything more than that to get through the difficulties, the questions, the problems, the things that puzzle us in this life? In Him dwelleth all the fullness of the Godhead bodily, and ye are complete in Him. We are united to that man in the glory, and we can go to Him. For everything that we might need in the way of wisdom. We've been talking earlier on about how the all the treasures of wisdom and knowledge are contained in the acknowledgement of the mystery of God. And that is true, most blessedly true. But if I could use the term respectfully, I believe this ninth verse and the 10th verse brings us down if we could use the term to where the rubber hits the road.

It's intended to be that which is practical for us in dealing with all the difficulties of this life. Yes, God has given each of us a good brain and we're expected to use it, no question about that, but under the guidance of the Spirit of God. And recognizing that you and I are united to one in whom dwelleth all the fullness of the Godhead, we could not ask for anything more than that. And we don't need anything more than that. Man's wisdom can add nothing to what you and I have in Christ. It goes on to say that he is the head of all principality and power. That phrase is used a number of times in Scripture. Sometimes it refers to elect angels, sometimes it refers to fallen angels. But here I believe it refers to angels in a way that, as we get later on in the chapter, there was a tendency perhaps in the Old Testament. And still was in the New Testament to get involved with worshipping of angels and holding them in awe. And to that extent, we know they are greater in power and might than man. We have to recognize that. But what are angels to you and to me? They are those who are sent to be ministers to us, who are the heirs of salvation. They are learning. In you and me as we get in. Ephesians, the manifold or multivarious, multi coloured, however you want to say it, wisdom of God. And you and I have a nearer place to Christ than those angels can have or will ever have. You and I are united to Him, and so He is the head of all principality and power, and. We are complete in him. Paul could say to the Corinthians, Know ye not that

ye shall judge angels? Amazing fact. And so we don't need to get occupied even with those heavenly beings greater in my power and might than you and I. God wants us to be occupied with the person of His beloved Son and all that He is a real man, Yes, He is all the fullness of the Godhead in Him. Yes indeed. Can we understand that? No, we can enjoy it and walk in the good of it. I enjoy. This verse nine it says I'm going to read it in the new translation for in Him dwells. All the fullness of the Godhead bodily in chapter one and verse 19 it says in this is the new translation in him all the fullness of the Godhead was pleased to dwell. That is something just stop and think of that. Father, Son and Holy Spirit, the whole, the fullness of the Godhead. Dwelt in that person, the Lord Jesus bodily that human body like you mentioned, Bill, it's he was a real human being. And I just marvel at it and say, and it's our privilege, brethren, to take the Scriptures, the four Gospels, and go through that and observe here is the one in whom the fullness of the Godhead dwelt bodily and think of the different situations he came up against. When he was being tried before the Jewish Council.

It says the chief priests came up and spit in his face. I can't think of a more degrading act toward another human being and come up and spit in your face. I've had people spit at me, but not spit on me. They did that. Is that God? Yes, it's all the fullness of the Godhead. What kind of reaction did that produce? There he stood, brother. Spittle running down his face. No reaction. Is that our God? Yes, that's our God. Tremendous to try to think of it as he meets each situation and the four Gospels to realize this is our God and we can know him in the person of the Lord Jesus. In the second chapter, in the ninth verse, like you say, it's it's adds that word bodily. Not sure why it's added there. Maybe somebody has a comment on it, but I think it just brings it down like you say, Bill, to our level. He met us where we were that poor. Man on the road from going down from Jerusalem to Jericho that led fallen amongst 3 the thieves. The priest passed by on the other side, the Levite as well. There was a certain Samaritan who came. Where he was, he met us right where we are. I think that is so amazingly beautiful and wonderful. Try to think about it. Like you say though, there's no way we can comprehend that. The fullness of the Godhead, the One who spoke the whole universe into existence and that holds everything in its place. The power, the wisdom involved in all that, there it was in that man. Oh, what a person to be occupied with, brethren. And I, I find it, brethren, it's it's necessary not only to understand these things. But to enjoy them in our heart, let it get down into your heart. And let it affect you because that's where it's going to have power in your life. How important that is. In chapter one, verse 19, all the fullness of the Godhead was pleased past tense. To dwell in him, I take it that has reference to his incarnation. And then in 29. In him all the fullness of the Godhead dwelleth present tense in resurrection, so that perhaps the addition of the word bodily would be that He is upholding the vital truth of bodily resurrection from among the dead. Perhaps others can add to that or help me my understanding of it. So with the incarnation, that means in the flesh, in the body. And that is a fundamental truth of Christianity, that the Lord Jesus the Son. Became Incarnate. Those of us who are males became a son when we became Incarnate. I became a son of my Father when I was born in this world. But in the case of the Lord Jesus, He was the eternal Son of Godfather, Son and Holy Spirit. And the Sun became Incarnate. Now the the Gnostic teaching, and again I should might not have been clear this morning. Gnostic Gnosticism comes from the Greek word gnosis, which is a word for knowledge. It's a professed higher knowledge, higher than this, higher than what God gives. In the garden. The serpent was going to promise a higher knowledge than what God had given to Adam and Eve. And I was thinking of first Timothy chapter 6 and verse 20 right at the end of the epistle. He says, Oh Timotheus, keep the entrusted deposit, avoiding profane vain babblings and oppositions of false named knowledge of which some having made profession have missed the faith well back in the in the early part of this chapter.

We see that we have in the mystery of God there is a full knowledge. God has given us a knowledge, a full knowledge. When He revealed the mystery of God, He wants us to have the knowledge. Of this mystery and we spoke of competition. Well, the Gnostic system, that which has professes to have a higher knowledge, runs in competition to the true knowledge. And one of the elements of Gnosticism is a dichotomy between the material and the spiritual, such that the material is bad and only the spiritual is good. But if you say that the material has bad, then what have you done about? This word bodily referencing the Lord Jesus Christ, Well, some of them taught, well he didn't have a real body. You see how every departure from the truth that God has given somehow touches the person of Jesus one way or another, every single time. And that's why the Lord Jesus is the center and the touchstone. Whatever word you want to use, the Scripture uses many for the truth of God as it is revealed He is at the center of it all. And anything where the enemy would seek to undermine the faith is going to touch that person somewhere. Either a denial of his deity, as in many of the false systems, the cults around us, a denial of his true humanity. A denial in some way of the union of His deity and humanity, what is referred to theologically as the hypostatic union. One way or another, false teaching always touches the person of the Lord Jesus. Why? Why would that be? Because he is at the center of our faith, and if he is undermined, our faith is undermined as well. Well, he's also the truth. So anything that pertains to say this is true doesn't keep a doesn't keep in who he is, then it would under it would take away or be attacked on that on him as truth. It's all connected. Would it be right to say when God gave his only begotten Son? He gave everything that he could give. And if you have? The Sun. You have everything that you need. Well, perhaps going on then we might be able to get to the end of the chapter if we keep going. The next two verses bring before us that which is absolutely important for a walk in communion with that Blessed One, for you and for me, of course. Once again we are brought into a position and then told to walk in it. Every exhortation of Scripture is based on what we already possess. And so here we are circumcised, verse 11, with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ, 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. Well, this is Roman truth. Brought before us again in Colossians here, but perhaps with a little different.

Aspect of it. Romans, of course, and we don't want to get complicated, but in Romans we're seen as men on the earth or men and women on the earth. And our walk is dependent upon our realization of the fact that in baptism we take that place of being dead and risen with Christ. Positionally we have died and are risen with Him in baptism we take that practically. Here we are perhaps with the practical side of it more. If you want to go back to the journey of the children of Israel, Romans is more going through the Red Sea, Colossians is more crossing the Jordan, and so we're brought to the opposite Bank of the Jordan in the realization practically of what we already are in Christ. Very, very important, because we cannot. Walk in a pathway pleasing to the Lord without the practical realization of this. And so it's brought before us here. It doesn't dwell on it in a long stretch, but simply brings it before us in order that we might understand that yes, you and I still have the old sinful flesh in us, but by the grace of God and through our being dead and risen with Christ. We are entitled, as we get in Romans 6, to reckon ourselves to be dead indeed unto sin, but alive unto God. Very fundamental, very, very important, not hard to understand, but as a brother said to us years ago, he said. For some of us it seems to take a lifetime to learn it. And we say there's a difference between circumcision and baptism. Circumcision comes after baptism, doesn't it, in your journey from Egypt to Canaan. And so baptism corresponding to the Red Sea, as you mentioned, is really salvation, isn't it? It's when we see ourselves positionally as dead with Christ, identified with Christ, and we are now saved. We're in a new standing before God. But circumcision, as you mentioned, was on the other side of the wilderness. I believe it really speaks of discipleship. There's the difference between salvation and discipleship, isn't there? Sometimes they go together

pretty closely, but sometimes they're separated because discipleship involves consecration, does it not? When they got the Kadesh barnea, some of them turned back. Most of them turned back and they had to wander for 38 years in the wilderness. What does Kadesh mean? It means consecration. They refused to be consecrated to Christ, and as a result they lost the blessings of entering into the Promised land. So I think there's that distinction between circumcision and baptism. As you mentioned, in Romans we have baptism. That's the basis of it, isn't it? Can't have circumcision unless you have baptism. But in Colossians, the emphasis is on circumcision because it's more the thought of discipleship. We won't enter into the mystery of Christ. A mystery of God. If we're not consecrated to Christ, we're going to miss those. Practically, we're going to miss those blessings. Positionally, it's true, it's ours. But practically we're going to miss those treasures that we get in the mystery of God. Yes, thank you. That's very good to make that distinction. That's excellent. I know Mr. FB Home. I think it's FB Hole. When he writes on this, he actually puts a parenthesis around the beginning of verse 12 where it says buried with him in baptism. Mr. FB Hole has an excellent article on on the Jordan and the Red Sea, and he puts that really in a parenthesis because again, baptism is the basis for circumcision, but circumcision comes often comes later. I think it's important that we.

Are as it says in verse. 13 we are dead. In verse 12, we are buried and we are risen again. These are like you've been saying, things that are true of us right now. I find sometimes we go more by feelings than we do by. What we find in the word of God, and I don't feel that dead. It's not a matter of feelings, it's a matter of faith in what God says. He says we are dead. With him we are buried. And sometimes I find young people, and I went through these struggles myself, young people. So don't think I'm trying to isolate myself. But I came to the point where I realized. I didn't have to put myself to death. It's already done. It was done way back there, and now it's just for me to simply believe it. I talked to a young sister one time and said, she says I, I don't feel like the Lord's with me. I said, do your feelings ever change? Yeah, they change quite a bit. I said, does the word of God change? No. What you think is better to trust your feelings or the word of God? Well, I guess the word of God be better. Yeah, I say I agree with you and that's the point, rather than to realize this is our Christian position. And we struggle with our feelings. Our feelings are very real things, and I don't think we can ignore them. But remember that feelings should be based on fact. And there we have the facts dead, buried, risen again. I think it's so amazingly wonderful just to simply lay hold on that truth. And then, like you say, Bill, then there's the basis of putting it into effect practically in our lives, isn't it? And we have to realize that the power to do it is outside of ourselves, isn't it? It is not within my power to put myself to death. That is the old. Sinful self. It's not within my power as a child of Adam to put myself to death. But Christ did it for me and to me what we don't want to make this again too complicated, but what really helped me in understanding that was to see. That there were two sets and this is something we don't want to get too far down into, but it's an illustration. I encourage the you young people to do some a little bit of searching on it, but when they cross the Jordan, there were two sets of 12 Stones placed in the Jordan. The first set was placed by a member from each tribe. But then there was a second set put down there. And how did they get down there? Joshua, a type of Christ put them there. Yes, there is my responsibility in one sense to recognize that I am dead and risen with Christ. But there are 12 Stones. There were 12 Stones in the bed of that Jordan River that Joshua put there. Why did he do it? Why was it his prerogative to do it? Because as a type of Christ, he put them there. Now, am I prepared to recognize what Christ has done for me and act on it? I trust so because it's important to see that the work has been done and the power to live a victorious resurrection life in all the good of that new life that God has given me in Christ. Is not in myself the power of that new life is the Spirit of God. And it is by that power, I believe that I am able to. Reckon myself to be dead indeed unto sin, and to act practically on this. It's what Brother Eric was bringing out. There's one side of it that is definitely true because of what the Lord has done. There's another side of it which involves consecration and discipleship, which brings responsibility in on my part. Again, not that I can do it in my own strength, but it's my part to act on what God has already done for me in Christ.

Call brethren had some expressions that are maybe helpful in this too that we can bear repeating. In the Red Sea or baptism, it's more Christ death for me, isn't it? Recognizing that he died for me and I'm identified with that. But in the in the Jordan or circumcision, it's more my death with Christ or another way to put it that they've often put it is in the Red Sea and in Romans, particularly the 1St 8 chapters. You get your Israel is getting out of Egypt. They're becoming it. They have a new standing, but in the Red Sea, in the in the Jordan or circumcision, it's getting Egypt out of us, getting Egypt out of Israel. There's a difference, isn't there? So again, Romans is more getting Israel out of Egypt. Where is the the circumcision and the Jordan is more getting Egypt out of Israel. And that's discipleship, isn't it? That's practical, isn't it? In the 12 Stones, Brother Bill, I thought that the 12 men from Israel carried the stones out of the midst of Jordan and put them on the other side. Is there something else I'm not catching here? No, I was not. I didn't have mind in gear when I put mouth in motion, and I'm glad you corrected that. Those stones were taken out of the Jordan, put on the opposite bank, and they were visible. Thank you very much for that correction. They took those 12 Stones out of the Jordan. Put them on the opposite bank. They were visible continually. And Israel, of course, went back to them more than once in order to remind themselves in Gilgal of the very truth in tight, no doubt, of course, but the very truth in Tight that you and I are talking about. Because we know that when they went through that river Jordan, the Lord opened up that river Jordan for them in a most remarkable way. And they went through us on dry land. There was really only one set that was left at the bottom of the river, the ones that Joshua put there. Thank you. And that's a very good point, isn't it, that we don't have to put the ourselves into the place of death. It's been done. The Lord Jesus in his death did it, and it's for us to simply believe and think in that way. I like the way it puts it in Romans 6 when it gives us the truth of being dead to sins and alive to God in verse. 11 It says likewise, Reckon ye also yourselves to be dead indeed unto sin, but alive unto God. In other words, reckon means thinking, think that way. Now you're dead to sin, alive to God. Joshua was the one that put that those stones in the middle of Jordan, and they were out of sight, not of mine. Sometimes say to young people, when you bury somebody in the cemetery. Do you, do you go out there and dig them up and see how they're doing once in a while? I'm afraid that's what we do sometimes when we start analyzing ourselves again and again and we get so discouraged and downcast. He put them in the grave, they're buried. Leave them there. You have a new life, a new object. It's the Lord Jesus that is our life now. That's what it says in chapter three of our of Colossians. Our life is hid with Christ and God. Wonderful to realize that, isn't it? In action is the love of Christ when he wins our hearts and we it should be one there when we come to the cross and we that Red Sea experience is something that wins our hearts through the love that he did, but we come into the full realization of that. It's hard to do something wrong when you to someone when you love them and that's that's why we have that verse. The love of Christ constrains us.

That's where the power is in consecration, isn't it? Comes comes down to relationship. Probably the greatest treasure on this earth, I think we could say, is relationship. You think about it, look at the person next to you that's precious, and that relationship is so precious to us. Think of the treasures on this earth. Nothing compares when it comes right down to it, to relationship. But relationship with the Lord Jesus saves the soul, and it also is the power to consecration. The only thing we'll take to heaven with us is relationships. So what will have in heaven is Christ and everything that the Father has given to him. So all that is Christ's he would share with his own redeemed. Father, I will that those whom thou hast given me be with me where I am. That they may see my glory, all that is Christ's. He will share with his own and I was thinking here

that. False named knowledge again wants to counterfeit the things that God has given to us through Christ. And I think that's why after the apostle here emphasizes that in him, in the Lord Jesus, dwells all the fullness of the Godhead bodily, as well as our completeness in him. He goes on to talk of some of these things. We've been talking about him for the last few minutes here. That have to do with our identification with him. He speaks of circumcision, the putting off of the body of the flesh. He talks about baptism identified with him in the likeness of his death and then in the end of verse 12 he speaks of of the God who raised him from among the dead. There is a resurrection aspect in which we are identified with him as is the heavenly. So will those be who are the heavenly again, everything that is His will be ours in Him. So we don't want a counterfeit of any of those things. So how do they seek to present? How does this vain deceit and this empty talk that he was Speaking of, how do they seek to present counterfeits to us? Well, one of the main ways we might say. In verse 14 is ordinances. What can I do? What kind of rituals can I observe? To either gain favor with God or show that I'm in the right place or whatever it might be ordinances. One of the writers said that when when faith is weak, the heart of man naturally turns to ordinances. He turns to some of the things that came from the Jewish system. Verse 16. Dietary Regulations. The new moons, the feasts, the Sabbaths, one thing or another that was part of the shadow that only looked ahead to Christ the body. And this is this is teaching that you find in Hebrews, for example, you've been brought to the one. Who? He did a sacrifice that never has to be repeated again. It's perfect. There was nothing left undone. It was complete in every way. Now don't go back to the things that merely looked ahead to that. And then here in the end of the chapter, we, we, it was mentioned a little bit earlier. You don't want someone to deprive you of your prize in his own willfulness, a willful humility. It looks real, spiritual, real ascetic, but it may merely be the flesh.

Fleshly ordinances, traveling on your knees for a certain distance to gain favor with God, worshipping of angels. But notice at the end of verse 18, what does he do? It's merely entering into things by your mind that you don't know anything about. They're not accessible to us. And that's where the delusion comes in. And then and then in the last four verses of the chapter, putting yourself under all kinds of regulations and ordinances, like, I'll be better if I don't touch this or if I don't touch that. And I was thinking of. The doctrines of demons that Paul mentions in First Timothy, chapter 4. You have the gospel of health and then in first Timothy chapter 6, the gospel of wealth. And don't we see those two things in the world around us today, the gospels of health and wealth, as if man can gain some sort of favor with God by pursuing everything connected with these types of things. Whereas really if if we want to walk in liberty and peace with God. We look back to what the Lord Jesus accomplished on the cross and what He brings us into Himself to share all of that with Himself. Might say those shadows too, perhaps they go beyond relationships in this, in this extent and perhaps more that there's an inheritance. These shadows, many of these shadows are a shadow of what the Lord's inheritance is when he brings in the Millennium. There's two inheritances the Christian has, isn't there? There's a heritage and inheritance above our heads. That's the spiritual inheritance we have right now, the many blessings. That we have in Christ. But there's also a material inherited, perhaps we can say John, that goes beyond relationships. Although of course we're going to inherit it with Christ because we're heirs of God and coyers with Christ. But this whole world is going to be transformed into a beautiful place. The curse is going to be removed. Those shadows that are mentioned in verse 17, many of those shadows were shadows of the time to come. The time of blessing. And I mention that because sometimes I think when we read the Old Testament, or maybe many times people don't read the Old Testament because like one brother said to me, you know, I'm not interested in prophecy because it just has to do with Israel, doesn't affect me. That's a poor understanding of Scripture because the the beauty, the inheritance of this earth is part of our inheritance. It's our earthly inheritance. The Christian is going to reign over it with Christ. Both heaven and earth. So that's one of the things that the shadow was a shadow of. Was those like that You mentioned the the new moon. What's that? Well, that's when Israel's restored. What about the feast of Jehovah? Those are shadows. It gives us an overall picture of God's ways and councils. And it ends in the Feast of the Tabernacles, which is a picture of the of the of the Millennium. Well, is that just for Israel? Not one bit. It is Israel, that's true, but we're going to be reigning over it with Christ as his bride for that thousand years. So let's remember that although, as the old brethren used to say, not all Scripture was written to us, but all Scripture was written for us. So what you're saying emphasizes, I think, a good point relative to the teaching of Colossians, that that touches on the whole idea of Gnosticism, the dichotomy between the material and the spiritual. Just because something is material doesn't mean that it doesn't have a spiritual aspect. Here's a perfect example. All of us just came back from eating a delicious meal and having fellowship together over that meal. That meal was sanctified by the word of God and prayer are freely addressing him and some of you remember brother Bill War. He said to me one time he said you know that verse that that verse means to me that when we thank the Lord for something material like a meal.

That we're going to enjoy together. That's like the Lord Jesus saying I want to sit down and enjoy it with you. So it's a material thing. It's not evil. It's good because God gave it. But we take it from the hand of God. I can be a glutton. I can just be obsessed with recipes and food and cooking and all of this kind of stuff. And that can be something that cuts a barrier between myself and the Lord. But it doesn't have to be that way. I can take it from the hand of a loving Creator. I can thank Him for it. And that in a sense, as I'm saying, Lord Jesus, I just want you to sit down and enjoy this meal with me. Because he gave it to us. And that is something that these people who came in with these teachings, they were undermining that with their delusive speech. And that shows that something and and this has been brought out in Galatians Chapter 2, for example. Eating a meal. Was the occasion where Paul saw the very foundation of the gospel being undermined and it was just people sitting down and eating a meal. And this shows that God, he's involved in every aspect of our lives. We can take everything. My relationships, my relationship with my wife who designed that relationship? The Lord did my my relationships with my children, with the Christian community, with my brethren, the food that I eat. Whatever it might be, even the natural things he says, we can take these from His hand as a gift of His love and they are only rightly enjoyed when they are enjoyed that way. And these false teachers, they had that all wrong. So Paul had to correct that. And the eventual result of that is that we focus on those things and get occupied with them instead of Christ. God gives us these things and gives them to us to enjoy. I know some of us here and including myself have had occasion to travel to a number of foreign countries and people often want to know where you're from. They. Notice. A face that doesn't fit in with the local appearances and so on. And they want to know where you're from. Oh, Canada, Very rich country. Oh, yeah, Yeah. Or sometimes, of course, I get mistaken for being an American, which is fine. And oh, United States. So I say, wait a minute, you're saying very rich country. I don't apologize for that, nor do I get defensive about it. I say yes, the Lord has given much to us in North America, and we're very thankful for it, his brother Dave says. We can be thankful for the good food that's prepared for us, and we can enjoy it without apologizing for it, But it's a means to an end. It's not an end in itself. What we have here, even though it supposes godliness. Ends up gratifying the flesh and occupying me with things. That are not Christ. If I use what the Lord gives me as a means to an end, that's right and good. And if the Lord gives us relative peace and quiet in North America, we can be thankful for that. We're very thankful that we're not involved in a war zone right now. I don't say that it won't come. We can be thankful that we can put food on the table without any problem. We can be thankful that we can have these meetings in relative peace and quiet without fear that somebody's going to burst in the door and arrest some of us. But all these things should not be taken for granted, but rather accepted as the mercies of God, enjoyed from His hand, but then as a means to an end, not an end in itself.

Just a little comment perhaps on verse 14 as an explanation of it. It might seem like strange language. 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. What does that mean? Well, if I understand it correctly, in the days when crucifixion, sadly, was a rather common way of the Roman Empire's getting rid of criminals, it was intended to drive the point home very brutally. Crime does not pay. Rebellion against the Roman Empire does not pay, and this is the penalty for it. But often they would put a sign on that cross outlining the particular crime for which the individual was being crucified. It was nailed to his cross. Did that happen figuratively to the Lord Jesus? Yes it did because He took our place. What did the law say concerning those who didn't keep it? Cursed is everyone that continue with not? I can't quote it accurately, but in all the points of the law that's not right. Maybe someone can give it more accurately, but. Everyone that did not keep the whole law was under a curse. That was you and I before we were saved. But what did the Lord Jesus do? He was made a curse for us. He took that penalty and in that sense. That crime was nailed to his cross. All that result of a broken law he suffered the penalty for for you and for me. And now what is the result of that? It was nailed to his cross. No longer are you and I under law, but rather under grace, as my late father-in-law Albert Hayhoe used to put it. He said, what use is it to put a believer under law who has? One nature, the old sinful flesh. That can't keep it, can't keep it and he has a new life in Christ that can't break it. Now, of course, we're talking about the law in general terms here. It talks about ordinances and things like that. The ceremonial law, we could refer to to that. That was all taken out of the way too. Things that had to do with dietary restrictions and with washings and so on, and all kinds of rituals as well as the moral law. All of that, you and I are no longer under. We are under grace. Why does man keep going back to all of that? Why does man keep going back and wanting some of it in spite of grace? Because it gives some importance to man and ultimately takes away from the glory and honor that is due to Christ. It takes away from that honor that is due to Christ as our object. And if I can keep the law better than you can, then I can take a little bit of pride in it. And how quickly that came into the Christian profession after the apostles had passed off the scene. Galatians 3. Chapter 10 For as many as there are of the works of the Laura under the curse, for it is written cursive is everyone that continuous not in all things which are. The wall on the side of God. It is evidence for the chest shall live by faith. The law is not a faith, but the man that doeth them shall live in them. Christ has redeemed us from the curse of the law being made a curse for us.

Thank you Virgil, And that's the verse I was trying to quote and didn't do a very good job of it. The end of verse 10. If you drop back into the shadows of the Old Testament. To automatically inherit correspondingly the darkness of the shadow. I just mentioned in that verse 17, just for clarification sake, which are a shadow of things to come. That's the Old Testament, isn't it? Under Judaism, but the body, perhaps it's a little bit confusing, perhaps a better word there is but the substances of Christ. In other words, the shadows were in the Old Testament. Now we have the substance in Christ that the shadows pointed to. So it's true that we're not under the shadows of the Old Testament, but. Those shadows become living realities now, don't they? Beautiful illustrations of New Testament truth. How thankful we can be. But when you have the reality, you don't go back to shadows, do you? The. And I think it's wonderful because going back to the ordinances was basically saying, OK, that old flesh is still alive and well in me. I got to keep it under control. That is a denial of our Christian position that we are dead, married and risen again. Lord help us, brethren, to think clearly about that. And, and it comes down in verse 19. And I think this is such a beautiful thing. I would like to. Focus on it a bit, not holding the head. When we do those things, when we go back to those elements of the law, we're not holding the head from which all the body by joints and bands, having nourishment ministered and knit together increases with the increase of God. This is so beautiful. What does it mean to hold the head? Brethren, we are intimately connected to that glorious man in the, in the, in the heavens. They're sitting at the right hand of God in all his glory. We are united to him right now. Is that a reality with us? I think that's so amazingly wonderful. And when you go to the book of the Acts, I just like to make a few references there because to see how that was a reality. In the church in the first days of its existence, notice in chapter 4 of Acts, and they are brought before the council, Peter and John, they are threatened of not that they should not any longer preach in this name. And Peter in verse 19 it says, Peter and John answered and said unto them, whether it be right? In the sight of God, to hearken unto you more than unto God, judge ye, or we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them because of the people. For all men glorified God for that which was done. And then verse 23. And being let go, they went to their own company, reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord. Said Lord, thou art God, which has made heaven and earth and the sea and all that is in them. Isn't that beautiful? How they took the problem to the Lord that's holding the head? Is there a problem that's facing you? Do you know what it means to hold the head? He has allowed that situation in your life. Does He have some purpose in allowing that? Yes, He does. And if we can simply go to Him about it, what's the result? Verse 31, it says when they had prayed, the place was shaken where they were assembled together and they were all filled with the Holy Ghost and spake the Word of God with boldness. The multitude of them that believed were of one heart and of one soul.

I think it's so beautiful, the testimony that resulted in simply holding the head and how through the book of the Acts you find that through the Holy Spirit, the Lord responded, He is the head. When we have problems, brethren, do we know what it is to hold the head? Sometimes we're good at running to the old writers, and I don't say that's wrong, but we need to hold the head. And the Word of God and living reality. Perhaps some of the old writings will help me to understand it better. But it's holding the Lord as head. It's a living relationship. Even today, in the time which we live in 2022, He is still the head of the body. Precious, wonderful truth. Lord help us to to really make it a practical reality in our lives. And could we carry that brother Bob perhaps a step further? Maybe I need to be careful about how I say this, but I believe it with all my heart. Sometimes there are problems and difficulties collectively, and they can be very hard and very difficult, very challenging. Sometimes they affect only a local assembly, sometimes they go further than that. Oh, needful to go to the head about it first and foremost. Yes, there may be something that needs to be done, there may be an action that needs to be taken, but how much better to be able to get on our knees? I say it to my own heart, Just lay the problem before the head. I guess I have seen in my lifetime more than once where a problem has seemed insurmountable, so complicated, so difficult, and yet going to the head, laying it before him. How easily sometimes the Lord settles the difficulty and how it seems to disappear. I don't say that happens all the time, and it may not happen right away because if the Lord allows the difficulty, He means us each to learn something from it. And sometimes that takes a little time. But nevertheless, how important to be holding the head? You might say, why do we need to hold the head? We're already united to Him. It says so right in this chapter. You're complete in Him, verse 10, which is the head of all principality and power and so on. And then back in the first chapter, verse 18, He is the head of the body, the Church. Ah, there's the position in which God has placed us, but there's the practical application of it in our lives, and that's something that takes real exercise before the Lord, doesn't it? Do you find that in Colossians 1? 118 And we quote quite often, for he is the head of the body of the church, who is the beginning of the first one from among the dead, that in all things he might have the 1St place. And that's what you're saying, Bill, that in everything we might give to him the 1St place. Amen. What if we can say to Brother Bill that this is true individually, Isn't it not just collectively? Often our danger, and I was reading something recently that was written, they said one of the dangers of Christian psychology is that it focuses on the problems, how to fix the problems. But that doesn't really solve the problem for a Christian, doesn't it? We first have to go to the head. He's the one that solves the problem. And that's why again, I, I was my exercise when I

read the verse in First Chronicles 16 this morning. It was first the altar, then the burnt offering and then the peace offering, the fellowship we have. Not only with the Lord, but with one another. But I think we missed that point. So often we are concerned about all our needs, but who's the answer to our needs? It's the head.

Yes. The reason I mentioned the collective side, I understood, if I understood him correctly, that Brother Bob was emphasizing perhaps a little more the individual side of things. But we need both, absolutely. And it starts, first of all, with individuals, doesn't it? If I'm not careful and I have seen on it are times nearly gone, but I have seen it where. An individual will say, well, if everything's right in the local assembly, I will come. And I have actually had dear brethren say to me, well, I, I want to be part of an assembly where there's a nice mix of good teachers and good pastors and good gospel preachers and a nice outreach and. All the rest of it, and again now I'm quoting one of our old writers that many will recognize the source of a brother said Christianity is properly characterized not by what it finds, but by what it brings. God doesn't promise you and me that in these last days we are going to be given all of those things handed to us on a platter. He says you feel the exercise, you look to me as the head, you do your part and leave the rest to me to look after. On that note of the individual and collective side, an example would be Daniel's prayers. He prayed and confessed his own sins and then the sins of the people and indeed Job at the end of his time. When his relationship was restored with the Lord, then he was able to be used to restore the relationships of his three friends with the Lord as well. It starts. It starts in an individual who's exercised in himself and then caring for the matters of the assembly. Another case perhaps of holding the head in the book of the Acts I thought about is in Acts 13 where we have in the assembly at Antioch 5 mentioned that were prophets and teachers not one man ministry there, but there were five that were occupied and it says in verse two as. They this is collective, ministered to the Lord and fasted. How did they minister to the Lord? It really doesn't say. Sometimes fasting is connected with prayer, but here it says ministering to the Lord. I've wondered if they might have sung hymns of praise to the Lord, perhaps that in that way. But as they ministered to the Lord and fasted, the Holy Ghost said, I've often wondered if. The Holy Ghost used a human mouth or. Whether it was said in a different way, but it said separate me, Barnabas and Saul for the work we're into. I've called them when they had fasted and prayed. There's pray and fasting and laid their hands on them. They sent them away or they let them go. So they've been sent forth by the Holy Ghost. There's holding the head. They were waiting on the Lord, and the Lord sent out to in gospel endeavour. Very interesting, the blessing that resulted. So it's been together with the sense that the Lord is our head, direct us, Lord we want direction, and then being willing to do what He tells us.

Edification: Volume 5, Our Scripture Portion.

(Col. 1:16—2:2).

Please have your Bible open at the passage indicated above as you read this article. The writer takes it for granted that you will do this, and consequently all his references to Scripture are in the briefest possible form.

IN the very first verse of the Bible creation is attributed to God, and it is a remarkable fact that the word used there for God is a plural word, Elohim. It is the more remarkable inasmuch as the Hebrews employed not only the singular and the plural but had also another number, the dual, signifying two, and two only. Their plural words therefore signified three or more, and when we turn to the New Testament we find that there are three Persons in the Godhead. We also discover that of the three Persons creation is always attributed to the Son.

It is so here; and in verse 16 this great fact is stated in a threefold way, three different prepositions being used, in, by and for. In our Authorized version the first preposition as well as the second is by. Literally, however, it is in. If you turn up this passage in Darby’s New Translation you will find footnotes which instruct us that in signifies “characteristic power:” that “He was the One whose intrinsic power characterized the creation. It exists as His creature.” They instruct us also that by signifies that He was “the active Instrument,” and that for signifies that He is “the End” for which creation exists.

You will notice too the comprehensive way in which the creation is described in this passage. Heaven as well as earth is brought into view. Things invisible are contemplated as well as things visible; and the invisible and spiritual powers are spoken of under four heads. What may be the real distinction between thrones, dominions, principalities and powers we do not know, but we do know that they all owe their very existence to our Lord Jesus. Twice over in this one verse is it stated that He is the Creator of “all things.” Consequently He is before all both as to time and place; and all things hang together by Him. The stars pursue their appointed courses, but they only do so because directed by Him.

It is not difficult to see that the Creator, having entered into the midst of His gown creation by becoming Kan, He necessarily stands in the creation as Hegel and. First-born. In verse 18 however, we find that He is both Head and Firstborn in another connection. He is the Head of the body, the church, and that church is God’s new creation work. He is the Firstborn from among the dead; that is, He holds the supreme rights in the resurrection world. Consequently in all things and in every sphere He has the first place.

What glorious truth is this! How wonderful that we should know Him as Firstborn in this twofold way, both in connection with the first creation and the new creation! Only our relation with Him according ‘to the new creation is far more intimate than ever it could have been according to the old. In all creation He is of course Head, in the sense of being Chief, and it is in that sense that He is spoken of as, “the Head of every man,” in 1 Corinthians 11:3. He is Head to the church in another sense, illustrated by the human body. An organic and vital union exists between the head and the other members of the body, and just so does a vital union exist between Christ and His members in new creation.

Further, He is “the Beginning.” He existed in the beginning; as we are elsewhere told, but that is another thing. Here He is the beginning, and that beginning is connected with resurrection as the next words show. The resurrection of the Lord Jesus was the new beginning for God. All that God is doing today He is doing in connection with Christ in resurrection. All our links with Him are on that footing. Let us very prayerfully consider this point, for except we lay hold of it with spiritual understanding we shall fail to appreciate the true nature of Christianity.

In the risen Christ, then, we find God’s new beginning, but let us now notice the important truth that follows in verse 1922. There had to be a complete settlement of every liability incurred in connection with the old creation. Unscrupulous men may sometimes open a business and having incurred heavy liabilities, close it up without any attempt at meeting them. Then they depart elsewhere and propose to open up a new

business! Such a practice is universally condemned. God ever acts in strict righteousness. By His death the Lord Jesus has wrought a settlement as regards man's sin in the old creation. Then in His resurrection God commenced anew.

Verse 19 tells us that all the fullness of the Godhead was pleased to dwell in the Son when He came forth to do His mighty work, and by the blood of His cross the Godhead aimed at so effectually making peace that the basis might be laid for the reconciliation of all things. And we may safely add that what the Godhead aims at the Godhead always accomplishes.

The effect of sin has been that man has lapsed into a state of enmity with God, and hence the earth is filled with strife, confusion, disharmony. In the death of Christ a clearance has been effected judicially by judgment falling on that which created all the trouble. The disturbing element being removed peace can ensue. Peace being established reconciliation can come to pass.

Now peace has been made. No one has to make their peace with God." Nor could they make peace with God if they had to do it. Christ is the Maker of peace. He made it, not by His life of singular beauty and perfection, but by His death. We of course are to enjoy the peace, and that is what is spoken of in Romans 5:1. "Being justified by faith we have peace with God." By faith we have the peace in our hearts, and what a wonderful peace it is! Here however the point is the making of the peace at the cross. The only possible basis for the peace enjoyed inside us is the peace made outside us when the blood of the cross was shed.

Peace having been made the reconciliation of all things is coming. We must not, however, imagine that this means the salvation of everybody, for a qualifying clause is immediately added. The "all things" is limited to "things in earth or things in heaven." When it is a question of bowing the knee to Jesus, there are included "things under the earth," but they are not included here. The world of the lost will have to submit. They will be broken but not reconciled.

It is perfectly evident that reconciliation has not yet been reached as to things on earth. Yet believers are already reconciled as verse 21 states; and in that verse we find a word that helps us to understand what reconciliation really means — a word that describes the state which is the exact opposite of reconciliation — alienation.

Manifold evil has engulfed mankind as the result of the incoming of sin. Not only have we incurred guilt but we lie under a terrible bondage. Again not only are we in bondage but we have been utterly estranged from God, in whom all our hope lies. We needed justification in view of, our guilt. We needed redemption in view of bondage. And because we were so wholly alienated from God we needed reconciliation. The alienation, be it observed, lay wholly upon our side. The enmity existed in our minds towards God, not in God's mind towards us; and the enmity and alienation expressed itself in wicked works. Hence we may say that, whilst there is a sense in which God needed reconciliation, we needed it in a twofold way.

Reconciliation was effected "through death," —the death of Christ. His death is the stable basis on which it rests, needed by God and needed by us. We however needed more than this. We needed the mighty work in our hearts by which the enmity should be swept out of them forever. As a result of it all God looks down upon us, as in Christ, with complacency and delight; whilst we, sensible of His favor, look up to Him with responsive affection.

God only has full delight in that which is perfect. But then the effect of the death of Christ is that we can be presented "holy and unblameable and unreproveable in His sight." Cleared are we from everything which formerly attached to us as the fallen children of Adam, for "in the body of His flesh through death" the judgment of all that we were has been executed. That same death provides the basis for the coming reconciliation of all things in heaven and on earth.

What a glorious prospect this is! There are things in heaven which have been touched and tarnished by sin, and these are to be reconciled, though the angels that sinned have been cast down to hell, and so do not come within its scope. Everything upon earth has been wrecked. Yet a day is coming when everything within these two spheres will be brought into complete harmony with the will of God, and bask forever in the sunlight of His favor, responding in every particular to His love. Well may we cry, Lord, haste that day! Well may we ponder deeply upon such themes for the more we do so the more will dawn upon us the wonder of the death of Christ.

All that we have been considering supposes of course that we are really and truly the Lord's. Hence the qualifying "If" in verse 23. Many there are who, hearing the Gospel profess to believe and yet at some later time they totally abandon their profession. They do not "continue in the faith grounded and settled," they are "moved away from the hope of the Gospel"; and thereby they make manifest that they had not the root of the matter in them. The words, "yet now hash He reconciled," do not apply to such.

Again in this verse does the Apostle emphasize the vast scope of the Gospel, even "every creature which is under heaven," just as in verse 6 it is stated as "all the world." The point here is of course not that it had then been actually preached to every creature, but that the sphere of its operations was no less than every creature. Of that Gospel Paul had been made a minister. A further ministry, that of the church, was his also, as stated in verse 25.

The Apostle introduces the subject of his second ministry by a reference to his sufferings. He was in prison when he wrote and he speaks of his sufferings as, "the afflictions of, Christ." That was their character. They were certainly afflictions for Christ, but the point here seems to be that they were in character Christ's afflictions, of the same kind as He endured in His wonderful path on earth, though far less as to degree. Needless to say the Lord Jesus stands absolutely alone in His atoning sufferings in His death. There is no allusion to those here.

The sufferings which rolled in upon Paul's flesh were endured for the sake of the whole church, and that church is the body of Christ. In his imprisonment the Apostle was filling up the cup of his afflictions, and that on behalf of the church in its widest sense — we mean, not only for the church as existing on earth in his day, but for the church through the ages to, the finish of its earthly history, including ourselves. He suffered that the truth as to the church might be made abundantly plain and established, and out of his sufferings sprang these immortal epistles which instruct us today. In this way his ministry as to the church is made available for us today.

A "dispensation," or "administration" was given to him of God that thereby he might fulfill" or, "complete" His Word. This does not mean that Paul was to write the last words of Scripture, for, as we know, John did that. It means that the revealing of the mystery alluded to in the succeeding verses, was committed to him, and when that was made known the last item of revelation was filled in, the circle of revealed truth was complete.

In Scripture a “mystery” does not mean something mysterious or incomprehensible, but simply something which up to that time had been secret or hidden, or at all events only known to the initiated. The mystery spoken of here had been completely hidden in earlier ages, and now is only made manifest to God’s saints. It concerns Christ and the church, and more particularly the bringing in of the Gentiles in one body. This side of it is more definitely unfolded in the epistle to the Ephesians. In verse 27 of our chapter it is said to be “Christ in you, the hope of glory.” Read the verse and you will see that the “you” here means “you Gentiles.” Formerly God had dwelt for a brief time in the midst of Israel, and then again the Messiah had appeared for another brief season amongst Jews in the land, but that Christ should now be found in Gentiles was an altogether new and unprecedented thing. It was a pledge of the glory to come, for Christ will be all and in all in that day.

It is not easy for us to imagine how revolutionary a doctrine this appeared to be when first announced. It completely set aside the special and exclusive position of the Jew and this was its chief offense in their eyes, arousing their furious opposition. The maintaining of this it was that had brought imprisonment and such suffering upon Paul.

On the other hand Paul knew its great importance as being the characteristic truth for this dispensation. Every dispensation of God has truth which gives character to it, and this is the truth which characterizes the present dispensation. Only as instructed in it are we likely to be “perfect”, or, “complete” in Christ. Hence the Apostle labored mightily in making this truth known according to the working of the Spirit of God in him.

Not only did Paul labor in teaching this great truth, but he labored also in prayer, and this the more now that he was restrained from his former activity by prison walls. His prayers were so intense that he describes them as conflict. In this conflict he was led out specially on behalf of those he had never met face to face, such as the Colossians, the Laodiceans and others. He wanted them to come to a full knowledge of this secret and to have their hearts knit together in the process, for in this full knowledge lay the full assurance of understanding.

In Hebrews 10 we read of “the full assurance of faith,” the faith that simply takes God at His word. That is something with which we are entitled to begin our career as believers. Full assurance of understanding marks maturity of spiritual intelligence. Entering into the understanding of the mystery, the last segment of the circle of truth falls into its place, the whole becomes intelligible and luminous, the vastness and wonder of the whole Divine scheme begins to dawn upon us, and a very wonderful assurance takes possession of our hearts.

For this month I take leave of my readers with this question, Is that assurance yours?

F. B. Hole.

Edification: Volume 5, Our Scripture Portion.

(Col. 2:2-19).

Please have your Bible open at the passage indicated above as you read this article. The writer takes it for granted that you will do this, and consequently all his references to Scripture are in the briefest possible form.

WE must not leave verse 2 without noticing that word, “their hearts ... knit together in love.” In the mystery of God all the treasures of wisdom and knowledge are hid, and by a full knowledge of it the full assurance of understanding is obtained, but it is when divine love reigns amongst the saints that the full knowledge of the mystery becomes a simple thing. A believer isolated from all Christian companionship might so study his Bible in dependence on the Spirit’s teaching as to gain a very good mental grasp of it, but he could not grasp it experimentally. We never understand it fully until we have some experience of what it means.

Here lies the reason, without a doubt why the mystery is so little understood today. The true church of God is so sadly divided that there is very little knitting together in love. We cannot remedy the divided state of the church but we can walk in love towards our fellow-saints as far as we know them; and as far as we do this so far shall we have our hearts expanded to embrace this truth — so far shall we enter into our place in the body of Christ, instead of thinking, as so many do almost exclusively, of a place in some body of Christians, or some denominational organization.

In the first century they had not to face difficulties springing from the divided state of the church, but there were difficulties nevertheless as verse 4 indicates. Already men were going about beguiling believers. Let us take especial note that they were doing so “with enticing words.” Smooth, elegant, persuasive speech is the chief stock-in-trade of deceivers. How often have simple and unsuspecting folk said of some propagandist, “Oh, but he must be all right: he spoke so beautifully!” When a little subsequent investigation showed that he was as far from being “all right” as could be.

The Apostle proceeds to warn them more in detail as to these deceivers whose teachings would altogether turn them aside from any understanding of the mystery. Before doing so however he joyfully acknowledges the good that marked the Colossians, and he exhorts them to further progress in the right direction.

The good that characterized them we have in verse 5. In the first place they were orderly. In this they contrasted happily with the Corinthians, who were in a very disorderly state. Evidently both in their assembly life and in their private lives they had been subject to the apostolic instructions. In the second place there was a steadfastness about their faith. They were like soldiers who had firmly withstood the shock of battle. Every assault upon their faith had failed.

Verse 6 and 7 indicate that the best preventive against evil is progress in the right direction. Having received Christ as their Lord, they were to “walk in Him,” that is, to put into practice what they knew of Him and of His will. Having been rooted in Him they were to be built up in Him, and thus established so firmly in the true faith that they were like vessels filled up to the brim with it, and overflowing with praise and thanksgiving. Let us all take note that it is when our knowledge of the truth comes out in our practice on the one hand, and in our praise on the other, that we are really established in it.

But when a frontal attack fails the enemy will try an assault upon the flank. What cannot be accomplished by open and bold denials may perhaps be achieved by subtle insinuations, by sly subtractions, or even better still, by apparently harmless additions to the faith of Christ — additions which nevertheless do nullify much that is vital. Such has ever been the plan of the devil, and Paul's watchful eye saw signs of danger for the Colossians in this way. Consequently the rest of the chapter is taken up with earnest and loving warnings, together with unfoldings of truth calculated to fortify them against the dangers.

The Apostle's warnings seem to fall under three heads. This may be seen by looking at verses 8,16 and 18, each of which opens with a word of caution as to the activities of men. The activities run in different directions, but all are antagonistic to the truth. In the first case the danger comes from philosophy. In the second from Judaism. In the third from superstition. All three dangers are tremendously alive and energetic today, particularly the first and third.

The word "spoil" in verse 8 does not mean to mar, but rather, to capture as spoil, or to make a prey of you. It describes the kind of thing that will happen to you if instead of progressing in the faith of Christ you submit to the teachings of philosophers. It is a strong way of putting it, but not one whit too strong. In the ancient world the Greeks were the great philosophers. They had no knowledge of any revelation from God, and in its Absence set their minds to work on the problems presented by man and the universe. In result their teachings were but empty deceit, all of them framed according to man and his little world.

Even in Paul's day some were found who wished to accommodate Christian teaching to Grecian philosophy, and this meant the virtual destruction of faith. In our day the same kind of thing has taken place. The philosophy of today differs in many ways from that of the ancient world. Two terrible features characterize it: firstly, it pursues its investigations and theorizing's not in ignorance of any revelation from God at all, but in rejection of the revelation that has been brought to their notice; secondly, it all too frequently has seized upon the terms used in God's revelation, the Bible, and then having emptied them of their Scriptural meaning has filled them with another meaning suited to their own purposes. A very deceitful process, this! When the Apostle coupled together philosophy and vain deceit he wrote as a prophet indeed!

Philosophic teachings, whether ancient or modern, are brought in professedly to supplement the simple teachings of the Gospel and lead us on to more perfect knowledge. In reality they destroy the Gospel. Christ is the test of all teaching. Is it according to Christ? —that is the test. And why is Christ the test? Because the whole fullness of the Godhead dwells in Him, and we ourselves are "complete", or "filled full" in Him. We need go outside Him for nothing.

There is a strong likeness between verse 19 of chapter 1 and verse 9 of our chapter; only there it refers to that which was true of Him in the days of His sojourn on earth, whilst here it is stated as being true of Him today. It is hardly possible to imagine a stronger statement of His deity, and yet it plainly infers that He still is Man in saying, "bodily." If then we are rooted and built up and filled full in such an One as He, it would be manifestly very foolish to turn aside to the philosophizing's of poor little human brains that ere long will be eaten of worms.

Verse 11 adds another important consideration. We are circumcised in Him as well as complete in Him. Now circumcision is a thorough cutting off. The circumcision of Christ was His cutting off by death. In His death He put off all connection with the old order of things; He died to sin, and lives to God, as Romans 6:10 puts it. A spiritual circumcision, "made without hands," has reached us by means of His death, which to us has been "the putting off the body of the flesh" —the words, "of the sins," should not be included in the text. Death has come in between us and the flesh, and consequently we are cut off from the teachings of man and his world.

If verse 11 speaks of death, verse 12 brings before us burial and resurrection. Burial is the completion and ratification of death. That which goes to corruption must be put out of sight. We are buried, be it noted, in baptism. In submitting to that ordinance we go to our own funeral. But we go into burial in view of resurrection, for we are risen with Christ through the faith of that which God did, in raising Him from the dead. In these two verses we are instructed in the true force of the death and resurrection of Christ and also of our baptism — what God sees in them. And we are entitled to see in them what He does. The application of all this comes later in the epistle.

As we commence verse 13 we pass from that which has been accomplished in Christ to something accomplished in us. As to our spiritual state we were dead; dead in our sins — what we had done; dead in the uncircumcision of our flesh — what we were. But now quickened — made to live — together with Christ; our new life being of the same order as His. Resurrection put us in a new world, and quickening endows us with a new life. Neither the one nor the other however brings us release from the guilt of our sins. We are released however. All our offenses are forgiven. But that brings us back to the cross.

The cross blotted out our sins truly, but it did more than this: it blotted out also the whole system of legal ordinances which had been against us. The law was not blotted out: far from it, for it was vindicated and magnified in the death of Christ. On the other hand we died from under the law in His death, and we are now under grace, with all the old legal ordinances — samples of which are found in verse 16 — set aside. The language of verse 14 may need a word of explanation. The word translated "blotted out" is one "used for annulling a decree of law." The idea of "handwriting" is that of "obligation to which a man is subject by his signature." Paul used a very graphic figure. We had bound ourselves by our signature to Jewish ordinances, but the document has been nullified in the death of Christ. As far as we are concerned it was nailed to the cross when He was nailed to the cross. In these words of course Paul particularly had Jews in view.

The cross is viewed in still another light in verse 15, so that we have it here presented in three connections. We may summarize them thus: —

Verse 11. The cross in relation to ourselves, and in particular the flesh.

Verse 14. The cross in relation to legal ordinances.

Verse 15. The cross in relation to the spiritual forces of evil.

Whatever these spiritual powers may be, from Satan downwards, in the cross the divine triumph has been manifested. On the surface it looked like being the triumph of the powers of evil. Really it was their undoing. This being so we can see that when verse 10 spoke of the Lord Jesus as "the Head of all principality and power," it was stating something which is true not only upon the ground of creation, but also on the ground of what He accomplished at the cross.

The truth of the cross as unfolded in verse 11 had special reference to what had preceded, that is, the warning as to the snare of philosophy. Today we should speak of it not only as philosophy but as rationalism also — the worshipping of human intellect and human reasonings. Immediately we discern in the cross our circumcision — our cutting off — a clean sweep is made of rationalism, as to any authority it possessed over us. It influences us no more.

The cross as presented in verse 14 is the basis of the warning uttered in verse 16, as indicated by the word, “therefore.” There were plenty of Judaizing enthusiasts who would take them to task as to their observance or non-observance of ordinances, but they were not to be moved, nor to pay attention to them. Five classes of ordinances are specified, those relating to meat, drink, feasts, new moons, sabbaths. These things are all shadows of things to come, as we are told also in the epistle to the Hebrews, but the body — that is, the substance — is of Christ.

If any are disposed to ask in what way these things have to say to us today inasmuch as there is no active Judaizing party at work in the church at present, the answer is that they are still very much ‘to the point. The reason why there is not much active Judaizing is that the professing church has been for many centuries so largely Judaized. But have you never met the Seventh-day Adventists? If so you may thank God. But if you have, take special note of the way in which this Scripture negatives their propaganda, the spear-head of which is their insistence on the Jewish sabbath. They will judge you as to the sabbath, if you will let them. The word here is not exactly “sabbath days,” but rather, “sabbaths,” as covering sabbaths of all kinds whether of days or years.

The sabbath as a legal and Jewish ordinance is set aside, but that of course does not touch the fact of one day in seven being set apart by God from the creation as a day of rest. This is a mercy from God which we do well to esteem very highly.

We come in verse 18 to what we may call the ritualistic snare. We shall easily see that it is a snare if we revert to the truth of the cross as it was presented to us in verse 15. The only angels that desire to have our homage are evil ones. The holy angels always refuse human worship, ascribing all worship to God. See, for instance, Revelation 19:10 and 21:9. Now the unholy angels have been despoiled and vanquished at the cross. Who then would wish to worship them? Oh, what light does the cross shed! What deliverance it effects!

There is another very powerful consideration. We are entitled as members of the body each one of us to be “holding the Head.” Thereby we maintain an intimate and worshipful contact with Him. The figure of the human body is evidently before the mind of the Spirit, and the head is considered as the seat of all supply for the body. The supply and the increase may reach us through the “joints and bands,” yet it all comes from the head.

It is of the utmost importance that we should take up our privilege and learn what it means to hold the Head. Once we have learned that, we shall be rendered proof against the seductions of ritualism. If I am accorded the right of access to the presence of His Majesty the King, and privileged to hold intercourse with him, you will not find me presenting my requests to, or expecting to receive from, one of his footmen. The footman may be a very fine fellow, and very gorgeous to look at in his golden-braided uniform, but you will not catch me doing my obeisance to him.

Someone may wish to observe that by doing homage to the footman we should at least be showing what very humble people we are. But should we? Has His Majesty ordained it? He has not! Then after all we are only doing our own will; and this is self-will, the exact opposite of humility. This may serve as an illustration of what is said in verse 18.

Angels have been purposely hidden from our eyes lest we should give them the place that belongs to God. They are amongst the things not seen. Their would-be worshippers are puffed up by the mind of their flesh. The opening of the verse has been translated, “Let no one fraudulently deprive you of your prize, doing his own will in humility and worship of angels.” This makes the whole position very clear. The procedure all looks very humble. It is really self-will, a thing very hateful to God. And those who fall a prey to it may indeed be true believers but being fraudulently diverted from Christ they lose their prize.

F. B. Hole.

Walla Walla Conference: 2005, Colossians 2:1-23

Reading

And if I want to give me. Good, I could leave the all light gracious. Ever came back to my soul? I live in the as I goodness my. Heart shall grow. Duration by my brethren. I have had Colossians chapter 2 on my heart and I'll explain briefly why. We have often been told and enjoyed the fact that. Probably we get the highest truth as to the church in Ephesians. But the highest truth as to the person of Christ in Colossians chapter one. But there in the first chapter, it's more Christ and His glory in respect of what He is in Himself and what He is to the Father. And you and I brought in only to round out the picture, so to speak. But then in the second chapter, it's the fullness of the head, the fullness of Christ and all that he is in respect of us. And that is always God's order, first of all, what he is to the Father, and what Christ is in himself, in the counsels of God. But then you and I are brought into the picture. And I have enjoyed in that chapter that there is a ministry both for the heart and for the conscience and. I suggest the chapter. What do my brethren think of that? Good. Sounds good. Chapter 2. For I would that you 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 pledge. 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, in whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the Spirit, joy, and beholding your order, and the steadfastness of your faith in Christ. As you have therefore received Christ Jesus the Lord, so walk he in him. Rooted and built up in him, and established in the faith as ye have been taught, abounding therein with Thanksgiving. 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. Or in him dwelleth all the fullness of the Godhead bodily, and ye are complete in Him which is the head of all principality and power, 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. 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. And you being dead in your

sins, and the uncircumcision of your flesh, had he quickened together with him, having forgiven you all trespasses. Plotting 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 frog.

And having spoiled principalities and powers, he made a show of them, openly triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of in holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come, but the body is of Christ. You have 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, not holding the head, from which all the body, by joints and bands having nourishment ministered and knit together, increases with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are you subject to ordinances, touch not, taste not, handle not, which are all to perish with the using after the commandments and doctrines of men, which things have indeed a show of wisdom and will, worship and humility, and neglecting of the body, not in any honor to the satisfying of the flesh. I know that there are many others here who can expound this chapter better than I, but. Just to mention a couple of things, as we did earlier in the first chapter. As we said, it's Christ that is before us in all His glory, and that is paramount, isn't it? God's purposes, God's counsels in Christ, and He would have us to see those and to get hold of them if we could say it this way, because of the love that the Father has to the Son. And it's a wonderful thing to see things from God's side and to get into the purposes and counsels of God concerning His Son. And so that's why I suggest the 1St chapter is brought in in the way that it is and brings Christ before us. But then God always has two before him, the practical side for you and for me, what Christ is to us. And as we see in the beginning of the chapter here, there's conflict involved, there's combat involved, isn't there? Because when it's a question of God's purposes, there never needs to be conflict or anything like that. Same way in Ephesians, we don't have to have any endeavoring or any using diligence to keep the unity of the Spirit in the bond of peace until we get to the practical side of things in the 4th chapter. But here in this second chapter, it's wonderful that all the fullness of Christ is ours as members of His body and in our practical laying hold of that and walk through this world. And so it's something that has a very practical side to it. We sometimes hear among believers and especially among young people, make it practical for us, Make it fit, as they say, where the rubber hits the road. If I could use that expression. Well, God's Word does that for us. And I suggest in this chapter, it brings it right down to the things that have to do with our practical walk down here. But always, always directed to the person of Christ and his all sufficiency for us. It helps to see going back to the first chapter, the last verses of the first chapter. He's speaking here about the mystery, the verse 26, which had been hid from ages and generations, but now has made manifest to His Saints 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, Ephesians, is our position in Christ here. It is Christ in us. A little different focus. Whom we preach, he says, warning every man, and teaching every man in all wisdom, that we may present every man perfect. And full grown in Christ Jesus. Then he says in verse 29, Where unto I also labor? Striving according to his working which worketh in me mightily and that word striving is the same word in verse one of our chapter that is translated conflict the same word and I think it helps me to see in the figurative teaching of the Old Testament Ephesians is across the Jordan River. In possession of the land. Colossians is across the Jordan River. We are dead and buried with him and risen with him, but the land is before us and it is an area of combat. You're going to enjoy these things. It's going to mean spiritual warfare and that's what we have. Just to give one more place where that word combat is used is in the 4th chapter. And the 12Th verse in connection with Epiphras. Who is one of you? A servant of Christ? Saluteth you, always laboring fervently. There's that same word again. Combat. What was he doing? Where was he combating? For you in prayers, that you may stand perfect and complete in all the will of God. He was a warrior, a prayer warrior, so there's real combat to be brought into the enjoyment of our position in Christ in general. Christians have lost sight, and I include myself here. Brethren, it is so easy in the day that we live in to lose sight of our heavenly calling, of our present position in Christ in heavenly places. And so there is going to be combat as soon as you want to enjoy that place of privilege and favor. There's combat involved and so. That's what the Apostle starts out with in this chapter. The conflict that he had. In prayer here seems to be twofold. First of all, it was in regard to the fact that he would like to see the Saints practically knit together in love. That's the first part of verse 2. But then it says, and there's a second part to this conflict, and that is that they might stand in a full assurance of understanding of the mystery. So one is more the practical getting on together. The other is the entrance into the understanding of God's purposes with regard to Christ in the church. Both are necessary if we're going to reach a full maturity, which is what he was seeking to do. Going back to the first chapter in verse 28 that was already read to us. He says here that he might present every man perfect in Christ Jesus. That word perfect is. The same idea as full growth or full maturity. And so Paul was interested in not just taking people across the line of salvation, but he desired that they would come to full Christian growth. And that required, as I've just said in the second chapter, the practical being knit together in love, but also the, the understanding of the, the mystery. So these two things were a conflict for him in prayer. And I think that if we're going to get a hold of the truth of the mystery, there's going to be a conflict as well, as you've just said. It's interesting to realize that before the Apostle Paul was saved as Saul of Tarsus, his whole Benton energy was to persecute the Christians, to stop the gospel from going forth, and if he could have to stamp out the name of Christ. But after he got saved, that same zeal and energy that he used against the Church of God was just as fervent in not only the preaching of the gospel, but his desire that the Saints would grow in their souls.

And that they would go on together and that there would be that spiritual progress of which we've just been speaking. And it's interesting in that connection to trace through Paul's epistles and notice the times that he prays for the Saints of God. You know, when we pray for the Saints of God, we often pray about physical needs. Sometimes we pray for our brethren who are sick, our brethren who are going through some trial, physical trial or difficult circumstance. And brethren, don't misunderstand me. That's all good and proper. And we certainly have plenty of scriptures to encourage us and exercise us to pray for one another as to natural and temporal things. But I think it's remarkable to see that when the apostle Paul prayed for the Saints. It wasn't so much concerning practical or temporal things, but it was concerning spiritual things. And when you trace his prayers in Ephesians, in Colossians, in Philippians and some of the other epistles, what was his main exercise and desire for the Saints? It was, first of all, that they would prosper in their souls spiritually and brother. And I would just suggest on a very practical note that if we were exercised to pray for one another more in this regard. That it would preserve us from many things and that there would be that spiritual growth and unity. Not just spiritual growth in our individual lives, in our personal lives, but that there would be that growth collectively and that love manifests and that practical unity. Not that we want to ignore the fact that our brethren have many physical and temporal needs. But brethren, is our desire really for the spiritual well-being of one another? This was what Paul desired for these Colossians Saints, this great exercise, that they would be knit together in love, that there would be a deepening of their appreciation of Christ, and that the result would be practically manifest in their lives and in the assembly. Well, brethren, it exercises my own soul. Let's get into the presence of God. And like Epiphras, who's been mentioned later on, that we would pray that the Saints of God would stand perfect and complete. In the will of God. It is interesting that Laodicea is mentioned in verse one along with those that colossi, and evidently there were those who had not seen his face in the flesh, and still he had that interest for them, like you said. And how wonderful it is to see brethren with

a real burden to pray for God's people. It is a real spiritual warfare out there, brethren. Satan is not interested in having God's people enjoy their heritage. And there's real warfare going on. He'll use anything he can to. Keep that from happening, from their hearts being knit together like a. Was brought out that we might be practically walking in the enjoyment of it. That's why it's so important brethren, when we read the word is to let it get down into our souls. Let it sink down. That takes meditation and that's when we enjoy the precious truth of God that it will have a practical effect in our lives. It is amazing to me to see how the Lord is working in other areas of the world and we should be interested. And what the Lord is doing, He's working in a wonderful way in many parts of the world, probably in areas that we have little understanding of what he's doing, and yet He's working. We should be interested and in any way we can be practically involved, take an interest in God's people. I often find that going down to South America and sitting down in some of their homes and just talking to them. Maybe I don't say a whole lot, but just doing that is a practical demonstration that we are one body in Christ. And even though separated in a social level or perhaps by we can say. Economically, still, there is that mutual interest, beautiful lesson that is taught not so much by words, but simply by that practical interest in their war, in their welfare.

Lord, help us to be encouraged in that way, brethren. Just like to say too, in connection with Laodicea, Laodicea in the seven churches in Revelation is characterized by indifference to the glory of Christ. And another thing that comes out so strongly in that epistle of John to the Laodiceans is that they. Were self-centered and. He said I am rich and increased with goods and have need of nothing. They formed their own evaluation as to their state. Oh, brethren, the Lord deliver us from that. We think we're all right. That's our evaluation. What is the Lord's evaluation? Fact that this is connected here in the Epistle of Colossians with the latest sins, not only here in the second chapter, but also. In the fourth chapter is a lesson. What is the remedy for Laodicea? Let atheism that is so evident in the Christian testimony today. And I say that, brethren, I think we understand. I'm not talking about those gathered the Lord's name alone. I'm saying the whole great House of Christendom. What is so evident is that indifference. What is the remedy? It is to be occupied with that glorious person that's going to fill the whole universe with His glory. It's not what we are, it's what He is that we need to get before our souls, brethren. And that is presented here in the book of Colossians. But you agree, Brother Bruce, in your remarks, that the love is connected with the acknowledging of the mystery and the full knowledge of it. The two are not at odds with one another, are they? They go together and as Bob was saying, what is needed so much, I feel it in my own soul among the Saints of God. And I agree with Bob's comment. We speak of all the Saints, not merely those that we are happily connected with is gathered to the Lord's name, but. The love, the knitting together must be with the acknowledging, the full knowledge of that mystery. And then what does that do? It directs our hearts to Christ. We don't become self-centered. It isn't my little interest or your little interest or my way of doing things or your way of doing things, but everything comes and flows from that one. Is that what you were bringing out, Bruce? The danger is that we, we get lopsided. We lean to one side or the other. You know, there are those that think that the, the pinnacle of experience and the object of Christian life is that we, we are knit together in love. That is, we all get along together. It doesn't matter what we hold as the doctrine as long as we all love one another and get along together. I'm afraid that's wrong. Then there's the other side where there are those who are occupied with the truth of the mystery but don't know how to walk with their brother. And there isn't that practical. Love and demonstration. So we need both of them if we're going to reach this Christian maturity that he was praying about. Appreciated what our brother Bill said. He said we have the harmony of the Godhead in the first chapter. And what a harmony that is. There's no glitch, there's no differences and so on. And then you said, and then he brings us in. Think of bringing us in. We don't have any sympathy, naturally, for the harmony of the Godhead. We have to be reconciled to God through Christ. I was thinking I believe someone has said that. Laodicea and Colossi were only 11 miles apart so that they would have had exchange of fellowship and it's wonderful when assemblies that are close together can be. In harmony one with another. But it can also be the other way. It can be the source of a lot of trouble and conflict because there's differences in a party spirit starts and the issues are flowing and and the Saints of God are depressed and so on. Clear out of touch with the harmony of heaven. But to think of the grace and the heart of God to pick us up.

And to bring us into that harmony and to have the power to reflect it one with another, and to be able to get on together and to hold fast to the truth of God and walk in it, as it's been mentioned. So the practical side of things, and I feel we need this, brethren. There will be practical love and unity displayed, as has already been said, in the measure in which Christ is the object. And I suppose that's why in the next chapter he says seek those things that are above where Christ sitteth on the right hand of God. But also too in connection with what we have at the end of the previous chapter, the 1St chapter, it's realizing what Christ is to the body, and He's the head of the body. It's looking to Him for direction. And I might just say a practical note on this, because I wonder, brethren, if sometimes the reason there are problems and difficulties arise not only in the local assembly, but, as Brother Ron said, sometimes in nearby assemblies, because sometimes there are difficulties that affect more than one assembly in a geographical locality. But I wonder sometimes, brethren, if the difficulty is because we're not looking to Christ as the Head, and sometimes, especially in the day in which we live. We get this idea in our minds that the assembly is a democracy. The assembly is a place where the majority rules. And maybe we don't express it in quite those words, but you know, whatever the spirit of the age is, it always eventually affects the people of God. And this is a day when democracy and human rights are not only practiced, but they're preached and glorified. And brethren, we need to be very careful that this spirit of things does not seep in. Amongst the people of God, the assembly is not a democracy, it's where Christ's authority is to be owned and maintained. And so if we're looking to Christ as the head, if we come with the difficulties and problems that arise and we spread the matter before the head of the body, maybe sometimes there isn't immediate light or even power to deal with the difficulty, but we spread it before Him, we wait on him. And if there is that real exercise, then he will come in, in his own time and way and make it clear so that when we act, we don't simply act because this is what the majority feels should be done, but we act on the authority of God's Word with Christ as the head. And I would suggest that if we do this, then there would be more and more that that being knit together in love, there would be that practical unity exhibited. I'd like to just say this too, in connection with what we mentioned about Paul's desire and praying for one another. You know, brethren, sometimes I feel exercised because in my personal prayer life or even in the assembly, we come together and we tend to pray for those who are having difficulties, whether it's physical or spiritual. Pray for those who have drifted away from attending the assembly meetings. We pray for those who perhaps left the Lord's table for one reason or another. We pray for those who have, perhaps because of a course of things have to be dealt with by the assembly and discipline and so on. And again, that's very right and proper. But when you notice the apostle Paul praying for the Saints, it was usually prayer as a preventative measure. It was usually praying for the Saints when they were going on well. Because the apostle Paul understood very clearly that Saints who were going on well both individually and assemblies collectively, they were going to be special targets of the enemy. He knew that the Saints at Ephesus who could receive that wonderful truth, he knew that they were specially vulnerable. And so he prays for them, that their eyes would be open to see the power available to them and that they would go on in the enjoyment of their heavenly position and what they haven't had in Christ. The Philippians were going on well, and there was a testimony and an outreach connected with the assembly there. He prays for them that this will continue. He prays for the Saints of colossi, that they will be preserved and that they will go on in practical unity. And again, I just want to suggest on a very practical note, brethren, that if we would pray for one another before the

difficulties arise or before the indifference in the lukewarmness, or maybe even, sad to say, sin comes in, perhaps it would preserve us from many things.

And a sister make a very interesting comment to me after a prayer meeting, an assembly I was visiting many miles from here. She made this comment. She said, Jim, why do they never pray for those who are out to the assembly meetings and those in the assembly who are seeking by grace to go on? She said, I believe those are ones that need special prayer. I thought was a good exercise. That was the case in verse five, wasn't it Jim, like you say, I am with you in the spirit join and behold in your order and the steadfastness of your faith in Christ. They were going on well, even though there needed to be some things addressed. Still that was the case and so we need to be exercised to pray for all God's people. I I must say rather than when I we're. Talk about love in that second verse. Being nicked together in love, it helps to understand the character of love. That we are commanded not merely exhorted about brethren, but commanded seven times in John's Gospel and his epistles. We are commanded to love one another, and. It's the agape love. It's the love not of mere emotion. It's the love of decision. I think that helps to see. It's loving when there's nothing lovable in the object. That is not natural love. That's the love that God had toward this world. For God so loved the world. Why did he love it? Because God is loved. There is no other explanation. But that's the character of the love that now we have as well. If we are born into God's family, that's the love that you have towards your brethren in the Lord Jesus. And it's a love not merely of decision, but it's a love of sacrifice. God so loved the world that He gave His only begotten Son. What a sacrifice. You know, it's easy to say I love you. But it's not by mere words that you know there's love in that person. It's by their actions. What they do is their sacrifice. That's where you see love in the Scriptural sense of it and how we need to be stirred up in our desires always, as has been said, in the context of the truth of God. But the love goes out to everyone of God's people. And we should be interested in their welfare, seek to do what we can. Maybe we don't walk in practical fellowship. Maybe we don't break bread with them, But there still should be that interest in them and to seek to be a help in whatever way we can to bring them into the enjoyment of the truth of God as well. I think it's such a blessing to see from place to place cottage meetings where brethren get in some of the neighbors. And enjoy the simple truth of God one place member. They went through the book of Romans and it was a tremendous blessing to those who had never heard of that book expounded before. So may the Lord help us and exercise this to be knit together in love always in the context of this full assurance of understanding and the acknowledgement of the mystery of God. But. May we be stirred, brethren, to love one another. That's what characterizes Christianity. Connect 3 verses in John, Bob, have exercised my own soul in regard to what you say, and perhaps it'll exercise others. But go first of all to John's Gospel chapter 3. John's Gospel, chapter 3 and verse 35. The Father. Loveth the Son. Now this is the first thing, and I believe rather than that the springboard for everything else and connected with love in connection with love is to realize that the Father loveth the Son. Think of the measure of the love of God the Father for the Son. And in John, first John, when it says the Father sent the Son, isn't that more than if it just said God sent Jesus? It's true that God did send Jesus, but there was a relationship there from the apost eternity.

It was the father sending the son, and think of the love of the father. For the Son, the father loveth the Son. Now, keeping that in mind, go over to the 15th chapter. Chapter 15 and verse 9. As the Father hath loved me. So have I loved you. Now if a statement like that doesn't affect your heart, I don't know what goes on within your heart to think that the very same love. Of the Father for the Son is the very same love now that is commended to us by the Lord Jesus. He loves us His own. With the very same love that the father loves the son. But now my own soul is so exercising about this and I thought of it in connection with Bobby words. Just notice the 12Th verse. This is my commandment that ye love one another. But now he doesn't stop there. Sometimes in quoting this verse or having it as a little motto on our wall, we stop there. But he doesn't just exhort his own to love one another, but he says. As I have loved you now, brethren, God accepts no lower standard of love for one another as the people of God as brethren, than the love of the Father for the Son and the Son for His own, in that tremendous to think about. Do we have that love I know that we've had before us? It cannot be. We cannot have love at the expense of righteousness and truth, the practical love, because that's compromise. But brethren, is the love in our hearts and the love we seek and the measure we can to express to one another in our interaction with one another? Is it the standard that is laid out for us in John's Gospel? The love of the Father for the Son, the love of the Son for his people? He exhorts us to love one another with that same love as I have loved you. But now I want to just follow up by going to Romans because I I thought of this in connection again with Bobby's remarks in Romans 12. Because as Bob said, love has to do with sacrifice. Someone might tell you, well, I love you and you watch to see their reaction. And over a period of time you say, well, that person says they love me, but they don't show it in their actions, in their, perhaps even in their words, they don't show that love. They say they love me. You know, the Lord Jesus, God not only says he loves us, he proved it in giving his Son. The Lord Jesus not only tells us he loves us. But he proved it in giving himself at Calvary's cross. But let's just read the 1St 2 verses of Romans 12. I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, wholly acceptable unto God, which is your reasonable service, and be not conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable, and perfect will of God. Well, the first thing we have then is self sacrifice. And brethren, we may never be called upon in love to the Lord Jesus or to His people to give our lives as a sacrifice in connection with martyrdom. Many of our brethren have, and this very day laying down their lives in that way. But we are called to lay down our lives for the brethren in service, a service of love to Himself and one another in the context of what we have here. Giving ourselves a living sacrifice. Do you love your brother or sister in Christ enough to set some interest in your life aside? To go over and help that brother or sister? Do you love that brother or sister enough that you're willing to set aside time that you had hoped to spend for something else? Because you know that brother or sister has a practical need? Maybe all they do need is just for you to go over and sit beside them and hold their hands.

Maybe as I said, it won't. It's not a lot of words, but just to give yourself as a living sacrifice. It does cost, but are we willing to do that? And then we find in the next verse be be not conformed to the world. Now, brethren, we apply this often and I have no problem with the application. We apply this often to many practical things. But in the context of the portion here, I would suggest what this is saying is. In the world, the spirit of the world and the natural man is that he's the center of his world. He puts himself in the center. He draws this circle around himself and he does everything for self-interest. He lives for himself. And I've sometimes said to the young people in this day and age, this is not, this is not just the me first generation, this is the me only generation. My generation was the me first generation. We've got beyond that. It's the me only. Generation where everything has to do with me and how do I benefit from this? And even in reaching out to someone else, the thought is how am I going to ultimately benefit from this, from this action? But brethren, what he's saying in this verse is that now that we belong to Christ and we're part of the body of Christ now, it's not to be me first or me only. It's not to be me as the center of my world and everything done for self, but now it is to be. Christ and His interests, 1St and brethren, are Christ and his interests, His people, really what is first and foremost in our lives? Again, it takes that motive of love. It must spring from a motive of love. It takes self sacrifice. But oh what a blessing. It's more blessed to give than to receive. And to have Christ and His interests at the center of our lives is not only going to be a blessing to others. But it will ultimately be a blessing to our own souls. Those practical things are what knits us together, let me encourage.

Young people. To think about the older ones. In your assembly. A little visit. Sister. And I sometimes think that it would be really nice to young people go up and shake hands with some of the older ones. Sometimes maybe you think, well, they're not interested in us. I think they really are. But sometimes we kind of tend to keep to ourselves. Can I encourage you to go up and shake hands with some of the older ones? Be interested in them. There's an old sister that needs her windows washed. There is a good practical thing that will knit the people of God together. Look for reasons to. Be of service to somebody else, that is. Like you say Jim, it's not the self centeredness of our culture that we live in, but it is truly a rewarding thing. Isaiah 8 and verse 16 says bind up the testimony. These acts of kindness and self sacrifice just point out and I know my brethren would agree. It's not in me naturally to do that, is it? When we see the ME Only generation, and I thoroughly agree with Jim that that is where we are. And as has already also been pointed out, the attitude and spirit in the world around has always been that which unhappily spilled over into the Church of God. And so we live and move in that generation, and pretty soon that's the way we tend to think. And the antidote is here in this chapter, isn't it? What does it say in the end of our second verse? To the acknowledgement of the mystery of God and. We just point out that the verse really should end there. The words of the Father and of Christ really are not there in the original. It should simply read to the acknowledgement of the mystery of God, and then in verse 3, not in whom although the thought is right, but rather in which that is, in the full acknowledgement of the mystery, are hid all the treasures of wisdom and knowledge. What does that do? It takes me outside of myself and gets me to see things from God's side, because the emphasis in Colossians is on the mystery of God, that is, that God has in His purposes.

The honor and glory of His beloved Son. The emphasis in Ephesians is more on the mystery of Christ. We don't want to start getting technical about it, but when it's bringing in the mystery of God, it's particularly the honor and glory that God has in His purposes for His beloved Son and His purposes that He is to be had over all things. Well, and that is before us if that really gets a grip on our souls. Then it takes me right out of myself and then my thoughts, as we've already heard, are going to be for Christ and His interest down here. I'm going to ask Brother Jim a question. If the Me Only generation is wrong, what happens to me if I honor Christ and give my life for others? Where do I get something? What do I get out of it? Am I going to be the the unhappy person that has nothing left by the time he spent himself for everybody else? What's the answer, Jim? I see that water if this watered all to himself. And as the Lord said, it's more blessed to give than receive. And you find many scriptures that show that a life lived for self is a life of sorrow. A life lived for others is a life of joy. But it has to be with the realization that we're dead to the first man if we don't walk in newness of life. And what the new life that we have in Christ, because the new life that the life that we have in Christ, it it desires to serve. It desires to please others. It desires Christ and his interest. But so often I let the flesh take over and I live in the flesh and the flesh wants to be served. The flesh wants self to be the center. And so if we're not walking in newness of life, if we're not walking with practically reckoning ourselves to be dead indeed unto sin, but alive unto God, it's going to be a life of sorrow, but a life lived in the in the. Power of the Newman and the power of the Spirit. That's a life of joy. I say he that Watereth is watered all to himself. Might take a little effort, and maybe you have to sacrifice a Saturday to go over and wash that sister's windows that Bob was Speaking of. But not only will you encourage that sister, but you'll go away encouraged and refreshed yourself. Whose approval do we want? That's the question. And you think as a widow who cast in her might into treasury, he got the approval of the Lord Jesus? He's in it, in the relationship. Himself, isn't he? And it says in John 10, the hireling flees. Why? Because he's a Harvard. You know, if we enter in a relationship, whether it's miracle or whether it's in the assembly, whatever relationship we enter into. Are we into it because of the Lord's approval? And I think if we are, then we'll cast in all our living to like Bruce reminded us to bind up the testimony like that widow reminds us to support the testimony with all her living to be into the relationship as a Christian fully and devotedly and. Opposite of that of the higher link. The opposite of the higher link is what is shepherd. And through the world and the world's approval, what we've been Speaking of, it's an abomination. The shepherd is an abomination to the Egyptian, but to the Lord, a shepherd's heart is his heart, a heart that is one who is self sacrificing. A heart that is interested in what He can do for others, and He has for us because the Good Shepherd. I am the Good Shepherd, the Lord said. And the Good Shepherd giveth his light for the sheep as he viewed that widow. He gave her life for the testimony would say. And how wonderful and how important for you and I to be fully devoted to this one who loved us and gave himself for us to have a heart as a shepherd, not as a hireling, a hireling. We're going to get into a situation going to be a little bit rough and we're going to get out of there. But with a shepherd, the shepherd is fully devoted to the sheep. So I think that's very good, Brother George, Because suppose, and to go back to Bob's illustration for a moment, suppose you decide to go over and wash his sister's windows on Saturday. What is your motive? Is it so you'll get a nice meal at the end of it and maybe she'll press a $10.00 bill into your hand? Is it because maybe on Lord's Day she's going to tell some of the brethren, You know, so and so came over and I so appreciated it. What is our motive if our first motive is to do it for Christ?

Then that's where the reward is going to be in our souls. If you do it for some other motive and she doesn't press that $10.00 bill into your hand or she doesn't tell anybody at meeting the next day that you came over and did it, you're going to be disappointed. You're going to be discouraged. But if you realize that it's jotted down in God's book of remembrance. And that it was his approval you were seeking. That's where the joy and refreshment is going to be in your soul. Now sometimes thought of the Apostle Paul in serving the Saints, he was misunderstood. The Corinthian brethren, they questioned his authority as an apostle, they questioned his ministry and so on. But what did he say to them? He said, that's all right. He said, the more I love you, the less I be loved. And he said, We labor that whether present or absent, we may be accepted of him. What he really wanted in serving the Saints was the Lord's approval. Whatever his brethren might blame, he said, well, I just leave that with the Lord. Because I'm seeking at the end of it all, his well done. And I believe that's why the Apostle Paul could say I have finished my course with joy. He'd fulfilled his ministry and finished his course with joy because he had a sense in his soul not of his brethren's approval in his service for Christ, but he had a sense in his soul of the Lord's approval. And brethren, as Brother George said, that's what really counts in the end. I hope all our young people are taking notice because. It really. Is sad to see so many young people of our generation that are so totally sought they they use the word bored. I'm bored don't know what to do. There's lots to do around but. That stop and step back and think in a different direction. Not pleasing yourself, but pleasing the Lord. Like Jim says, do it for him. And I often I often. Rather. That nothing is said if I do something because I'd rather have his approval at the end than do it for something I get down here. Down here. Like you said, they may appreciate it, they may not. But there's one who will always evaluate things properly and it's the Lord and in that day is the final evaluation. Sometimes, you know, we evaluate things down here. Not saying that's wrong, but the evaluation of things down here is never completely right evaluation. They're proper and final evaluation is future and we should labor in view of that day. We think of those who live for themselves, and like you say, Jim, it's such an empty thing in our culture, people that live for themselves. It's one of these signs of the last days. Men shall be lovers of their own selves. You want to have an empty life, live for yourself. You're going to be an empty person. Think of a lot in the Old Testament. Evidently a real believer, because Scripture says in the New Testament that he vexed his righteous soul. Still, he chose first. Should have given deference to his uncle Abraham, but no, he chooses first and he chooses what he likes. Anything wrong with that? Didn't seem to be anything wrong with those nice well watered planes, but they were leading in the wrong direction. It was a wrong philosophy of life, if I can put it that way. Pleasing himself. What's the end of Lot's career? Lost everything.

Everything, even its testimony. Total loss. He's a saved soul, but a lost life. I can't think of anything more tragic. Young people, we desire better things for you than that. The Lord challenge our hearts. Our time is nearly gone and it would be nice to complete the thought in the third verse here. When it says in whom? Or, as we pointed out, in which are all the treasures of wisdom and knowledge?

It's a wonderful thing that you and I have been born into this dispensation of God's grace, and it's only in the understanding, the full understanding of that mystery of God that you and I will have wisdom and knowledge in our path. That's important because, and again, I hope no one thinks that we're. Hitting at young people, we all need this, but it's a day when there is much uncertainty as to the pathway of many dear believers and particularly dear young people. And our hearts go out to you because it is a very complicated world. Technology and many other things have made it very difficult to navigate through the world of today. It was so much simpler when I was your age. But what do we find here? All the treasures of wisdom and knowledge are hidden in the acknowledging of that mystery. Now that's basic. What we're talking about, but it goes all the way when we take a look at world affairs. How can we understand what's going on? Everything subtends from the acknowledging of the mystery of God that God has in His purposes the honor and glory of Christ and our association with Him. It ties in, I believe, with what we get in Second Timothy 2 where Paul says to Timothy, consider what I say, and the Lord give the understanding in all things. And so God doesn't intend that you and I practically should have a lack of direction in our lives or a lack of understanding of what His will is, or a lack of understanding of why things are the way they are in the world today or why they are such a state among the people of God. I believe that we can have understanding. We can see things clearly. We can know why things are the way things are the way they are, and we can have that. Full understanding as it sits here, all the treasures of wisdom and knowledge. Yes, they are found in Christ. I don't take away from that thought at all. But if we see where we are in God's purposes and how we are connected to Christ, in whom all God's purposes are centered, then I believe it will give us practical direction. Practical. Shall we say intelligence as to what God would have us to do? And we won't be, as Bob is saying, bored and wondering what the Lord was Have us do and go this way and go that way, and maybe spend time and energy and money and then find out that it didn't work out, or perhaps that it didn't. It wasn't the mind of the Lord. We can have guidance, we can have intelligence for our path. Is that right? Not the full assurance of salvation. Full assurance of understanding and acknowledgement of the mystery. And the reason why he brings this in is because the Colossians Saints were being bombarded with the Gentile philosophy and those that became later called Gnostics having some higher knowledge. They boasted that they knew things that were beyond what was given in the revelation to the Colossians Saints and their temptation was to go after these things and he wants to build them up and understanding that they have everything. That they need in the mystery, all it says here, all of the treasures of wisdom and knowledge, not some of them. So they had no need to lean aside, to go aside, to turn aside to what these philosophical ideas were being bantered around at that time. You must have been brave words, Bruce, what the mystery is. Christ in the church. That would be about the briefest I could give. Good. It's it's, it's helpful if we're going to live meaningful lives, is to understand where we are in God's thoughts. And that's the point. It's something that going back to the first, first chapter in the 26th verse, it says the mystery which has been hid from ages and generations. It's a mystery that was not understood in Old Testament times. You do not get it there. It may be there in figure because God knows everything beforehand, but it was not there. It's something that is revealed especially through the instrumentality of the apostle Paul, the heavenly calling, the association you said with Christ. But look at chapter one of Ephesians where the mystery is mentioned as well, just to read a couple of verses.

One of Ephesians and verse 9 having made known unto us the mystery of His will, according to his good pleasure which he had purposed in himself, that in the dispensation of the fullness of times, that's the millennial day, He might gather together in one all things in Christ Bush, which both which are in heaven and which are on earth, even in him in whom also we have obtained a an inheritance so. It's us in conjunction, in union with Christ, in that position of glory. Then in the third chapter he mentions it again of the Ephesians. For it speaks at the end the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed into His holy apostles and prophets by the Spirit. What was that? That the Gentiles should be fellow heirs, and of the same body. The promise in Christ by the gospel. So it's the calling into association with Christ in heavenly glory. That's the mystery. Beautiful to think of our place. Now if that's the case, it doesn't belong to me to get into involved in politics. There's a big push in Christian circles to get involved in politics. Christians should do their Christian duty is said. And you're looked down on if you don't. But brethren, I suggest that if we do, we are really not living in the enjoyment of the calling wherewith we've been called to association with Christ in heavenly glory. The Lord help us to understand where we are. Now it's time to close, but just one last comment the hid here in verse 3. Is really the idea of being hid from the searchings of the natural mind, which is what they were being faced with, which is a little different than what we had what you referred to in Ephesians 3, where it was hid in the heart of God and now disclosed. So it's disclosed to those who have the revelation, but it's still hid to the searchings of the natural mind. And so all of the philosophical reasonings of the natural man cannot enter into and tap into these treasures of wisdom and knowledge. #17. May the grace of Christ. Our Savior. And the father. The last Love. With love. Communion. Joy. Oh.

Walla Walla Conference: 2005, Colossians 2:8-23

Reading

Our Lord. One guilty and undone. Thou grateful. We brought 5 people. As we. Record. We praise the fire. But no brought near. Through the dead of Christ. Our Lord. Fresh grateful. Thy spirit. When? Thou shall come. We we shall say, I know how great. The good night. For. Your own hearts, our song swearing. Our God and Father. The children. While waiting for our world. Chapter 2. We don't want to make assumptions on that without. Leaving it open if others have different thoughts. Well, that's my feeling too. I think it would be nice to spend at least one more reading on it if the brethren are happy with that. Colossians, chapter 2. Verse 10. Perhaps verse 9. For in Him dwelleth all the fullness of the Godhead bodily, and we are complete in Him which is the head of all principality and power, in whom also ye are circumcised with the circumcision made without hands, and putting off the body of the sins of the flesh by the circumcision of Christ. 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. And you being dead in your sins, and the uncircumcision of your flesh, hath He quickened, together with Him, having forgiven you all trespasses, lauding out the handwriting of ordinances that was against us, which was contrary to us. I'm having foils and fatalities and powers and made a show of them openly.

Let no man therefore judge you elite or entering or in respect of the holy day. Days which are a shadow of things to come, but the body is of Christ. 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, increases with the increase of God. Wherefore if you be dead with Christ from the rudiments of the world, why, as though living in the world, are you 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 show of wisdom and will, worship and humility, and neglecting of the body, not in any honor to the satisfying of the flesh. It's a marvelous statement. There in verse nine. In Him dwelleth all the fullness of the Godhead bodily. We often use that, and most correctly, to bring out the preciousness of the person of Christ, perfect God and perfect man in one person, and we enjoy that. But it's written here, I suggest, in this chapter for another reason too. And that is as it goes on to say in the next verse, And ye are complete in him. In the first chapter we were told concerning Him, and this is quoting from the Darby rendering of it. In Him all the fullness of the Godhead was pleased to dwell. But here it says, in Him dwelleth all the fullness of the Godhead bodily. As we mentioned yesterday, the tendency among us as men. If we get away from the things of Christ, if we get away from the divine revelation that he has given us, If we get away from what we have in Him. The tendency is to set men before us, and to have those exalted personages whose intellect is greater than ours, because we're not sufficient to ourselves. But how wonderful that God sets one before us who is a man, one before us who, if we can put it this way, has been where we are, yet without sin, as we get in Hebrews, and God sets that one before us as one who became a man. Who remains a man for all eternity, but one in whom dwells all the fullness of the Godhead. What human leader, what human personage can compare with that? And so God directs us first of all to that Blessed One. Then he warns us, of course, and we'll get to that later on in the chapter about the dangers of not holding the head, the dangers of legalism and ritualism that so easily can come in. But before he does that. He tells us where we are and lays before us that blessed person of his beloved Son, and says, And you are complete in him. I guess I have asked myself a number of times, does that precious truth really get a grip on my soul? Do I really understand where I am that I and you and every true believer in the Lord Jesus is complete in him? Because there's the answer to every difficulty, every problem. It does not say ye are complete in the truth. No, it says, ye are complete in Him, that one who is the truth. And what a blessed thing it is for that, to get a grip on our souls and to realize that we need nothing in the moral and spiritual realm apart from Him. The four in the first of the verse reflects back on the eighth verse, and I think it's good to kind of keep it in that context.

Beware lest any man spoil you through philosophy and vain deceit. After the rudiments of the world, and not after Christ. After the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. So that it's not in man's reasoning mind. The answer we have reasoning minds, and the mind of man is a really intricate, interesting thing, but we need to be careful not to let our mind go beyond scripture. And even when we're talking about the glorious person of our Lord Jesus Christ. How can we understand a verse like this, brethren? In him dwells all the fullness of the Godhead, bodily a man. Of flesh and blood walked down here in this world. He was God in every sense of the word. And to think of it, brethren. Finally, men. Could put their hands on him. And what did they do to him? They nailed him to a cross. What a story of man's wisdom, of man's power, of man's intellect. Is that where we are? Naturally speaking? That's where we are. How that should make us wary of man's philosophy, man's spots, Simply to accept the revelation that we have in our hands here of Scripture, not depend on our own minds about it. Let's submit ourselves to what God has to say in His precious Word. Our minds will never be sufficient to grasp properly what this means. All the fullness of the Godhead, our God, brethren, our God that is greater than the whole universe. There are. All the fullness of the Godhead dwelt in that human body. When they finally took the Lord Jesus and rejected him and took him outside the walls of Jerusalem and crucified him, it's interesting to notice where it was. It was at the place of a skull. And I thought about that because what is a skull? It's an empty head. And this was the height of man's intellect. This is what man's reasoning and man's intellect finally did to the Lord Jesus. They thought, as it were, They got rid of Him. They sit away with him, crucify Him. And it was there at the place of the skull. But, you know, it's interesting that this chapter really sets the stage for the next chapter. I just want to jump ahead a moment and notice verse two of chapter 3. Set your if you notice your margin, and this is the way Mr. Darby translates it, set your mind on things above. It seems that it's more noble to say. Set your affections, and even in these meetings we've had some expressions in connection. With how we need to take in the truth in the heart and how the heart needs to be affected in connection with divine things. And that's certainly true. It's when the truth gets into the heart that it has a moral practical effect on our walk. Because where the heart is, then the feet will follow. But I believe it should be correctly translated here. Set your mind, because in this chapter that we're taking up, it's, as we've been saying, the mind of man. The reasoning of man that brings in that which is not according to the truth, it was the reasoning of man. Here, and brethren, I believe it's very, very important that our minds be governed by the Word of God, that we not deviate in any way from God's Word. God has set these things out, and when the mind of man comes in and begins to add or take away from the Scripture, then we're on very, very dangerous ground because the intellect, if I can put it this way, it seems to work overtime when it comes. To philosophy and all this kind of thing. And so it's a warning to us. What are we to do?

We're not. We're never to empty our minds. Now we're to fill our minds with the Word of God. To bring every thought into captivity under the obedience of Christ. If you allow me just to digress from our chapter just for a moment, but I want to reiterate something that I know some have heard me say recently, but it really burdens me. I have young people that go to school and in the school system today, at least where I come from, they are teaching our young people to empty their minds. And it seems very good on the surface because they do it. Under the banner of relaxation or meditation. But it's a very, very dangerous thing to empty our minds. Because if we seek to empty our minds, then the enemy. To come in and fill the vacuum and what the enemy is going to fill the bathroom with is not the truth of God. It's not the truth of concerning Christ. And some of us have been to countries where this is taught under heat, under heathendom. And you see it in its stark reality where people are taught to sit and empty their minds and meditate. And you see very quickly the evil and the wickedness that is connected with it. And so I just say this, brethren, we need to be on our guard. Sometimes in so-called Christian lands like this, things are done under a pious banner, under a banner that doesn't seem so bad in itself, but underneath it's just the same old tricks and lies of the devil. Little contrast between what we have here and what we have in Ephesians, because it says here and ye are complete in him. In Ephesians we have what the church is to Christ, and she's the fullness of him that filleth All in all. I don't want to sound crude, but I've sometimes put it this way. In Ephesians what you find is that a body without a head is an incomplete unit. Or, I'm sorry, ahead without a body. And Christ, if I can put it this way, he's incomplete without his body, the body with his body, which is the Church. And so the body of Christ is the fullness of him that filleth All in all. But in Colossians it's what Christ is to the church. He's the head of the church. And in Colossians it's a body without a head, being an incomplete unit. We need Christ as the head. We need to look to Him in everything. That's why we said yesterday that the Assembly is not a democracy. It's where we look to the head for direction. The problem arises in the Assembly. We don't decide amongst ourselves or take a vote or popular opinion or what we think we should do to correct this problem, not only in problems but in every function amongst the people of God. We don't decide ourselves. We don't have a board meeting. And decide these things. No, we look to the head for direction because as I say in Colossians, it's what what Christ is to the church. And a body without a head is an incomplete unit. And so we need our head and we need to hold the head. We need to look to him for every function and direction. It is interesting in the new translation that in verse 10. You are complete. Is really. Filled full. Mr. Harvey has a note on that. It really relates to the word fullness in verse 9. Verse

nine. It's all the fullness of the Godhead dwells in him bodily. And then in verse 10. Ye are filled full in Him. You know, brethren, we're living in days of weakness and. Failure. In the outward testimony, and sometimes we have problems that are hard problems. Everywhere I travel there's problems. But I sometimes wonder if the Lord doesn't allow that to happen to test us. If we're really looking to Him, the tendency is maybe to call up some brother that has a lot of understanding.

And it's nice to have brethren that have understanding and we need to listen to them. But remember, at the same time, spiritual maturity is not looking to some brother, it is looking to the head. So what that brother says to me, I take it. I consider it in the presence of the Lord, I weigh it. But I have to make my decisions based on what I get from the head. That's holding the head. And that's so important. In the day we live in, is the Lord not sufficient, brethren, in our weakness, is He not sufficient? You go back into the Old Testament. We have so many beautiful examples, Gideon day of tremendous weakness in Israel. They were at the mercy of the Midianites. And there he was. Feeling his weakness. Threshing out some weed and the Lord appears to him and Gideon says why has all this happened to us? He's really feeling it. What does the Lord say? Go in this thy might, might, get in that might. Brethren. It's feeling our weakness, but looking to Him that is our strength. Oh, how we need to learn these lessons. And I really believe, brethren, that we have had the tendency to look to certain brethren that are gifts, no doubt gifts to the Church or to assemblies that are helpful assemblies. God is jealous of the glory of his own beloved Son, and He wants us looking to Christ. That's maturity. That's spiritual maturity. It's in Ephesians 2. Ephesians as well. Let's look at the 4th chapter because. Comes out there in the same way, I believe. Ephesians chapter 4 and verse 15 but speaking the truth in love. May grow up. Into him in all things. The purpose of the working of the gifts. Thank God for the gifts that He has given. May the Lord use them. But the purpose of the use of these gifts is not that we be looking at the gifts. But that we may be looking, that we may grow up. We need to grow up, brethren. What's growing 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 supplies, according to the effectual working in the measure of every part, make it increase of the body unto the edifying of itself in love. The Lord deliver us then, brethren, when we come together in special meetings, or even in our home local assemblies, from being looking. Brethren, we need to be consciously looking to the Lord as Head. He is not limited, for as much as we may have failed in our weakness. He is not limited. Often think when the Lord was going to feed the 5000. We mentioned this many times. He says first to the disciples, give ye them to you. They were the lost to know what to do. Those that were closest to him were the lost. But Andrew said there is a lad here that has five loaves and two fishes. But what are they? That wasn't much, but put into the Lord's hand it was multiplied till all were filled, and there were 12 baskets leftover. Oh, brethren, we have a God in whom dwells. We have a Savior ahead in whom dwells all the fullness of the Godhead bodily. I'm amazed when I go to South America, brethren, and.

They have a lot more conferences in Bolivia than we do up here in the United States. They have two or three conferences a month down there, brethren, sometimes 3 conferences and one holiday weekend in different parts of the country. When I look around and see brethren that have very little, some absolutely no education, I say how's, how are they going to do? And I sit there brother, and then marvel at what God is able to bring out. Through the gifts that He is given and the times of blessing in the soul as we sit there under the direction of the Spirit of God. My desire is, brethren, that we be encouraged to give the Spirit of God liberty. Sometimes when we say that, I hope I'm not being misunderstood by thinking that everybody has liberty to say something. That's not what I'm saying. And we speak of the liberty of the Spirit of God. Sometimes I like to put it this way, nobody has liberty to say anything, that there's one person present here, the Spirit of God. He is a real person, brethren. And I, as a person, as a member of the body of Christ, need to give him liberty to use me. If he wants to. If I sit down and say I'm not going to say anything. I'm not giving him liberty that quenches the Spirit of God. Let's not be guilty of that. I must say that sometimes maybe we speak too much. I probably am guilty of that side of things a little bit more and that also quenches the Spirit of God. So sometimes we kind of stumble over each other. Glad to see that it hasn't happened too much this time. Maybe some. But we need to realize that through the Spirit of God, there is a sufficiency in the Lord Jesus. Like that hymn that Dave gave out in the address yesterday. A fullness resides in Jesus our head. A fullness abides to answer all need. O brethren, is this a reality? I think we can prove it to be a reality. Right today, in our days, when there's so much to discourage. The Lord hasn't changed. We have changed, we have failed, but he hasn't. Can we count on him? I believe we can. I really believe we can. Paul said when I am waiting and am I strong? But I want to raise the question here, Bobby, connection with what you said because you mentioned idiot and how the Lord appears to him and how he gave him direction and told him to go and this thy might. But we know today that God doesn't appear the way he did to Gideon or the way he did to a number in the Old Testament, even the way he did to the Apostle Paul in the early days of the church. He stood by him and encouraged him when Paul felt his failure and his weakness. And we talk about holding the head, we talk about looking to our head for direction. But perhaps we might wonder, as we go back to our local assemblies, and as we seek in our personal lives to own the Lordship of Christ, how do we then receive direction from the head? We're members of the body. We know in a physical way all the members of our body take their direction from the head, from the brain. We don't lift a hand, but it doesn't take its direction from the brain. But let's just have some practical comments. We go back to our local assemblies. As we've heard, there are problems. Real problems I have no doubt There are brethren here whose hearts are burdened as they think of going back. Next week, if the Lord leaves us here to local problems and situations, maybe in the assembly, maybe in connection with a decision at work, maybe in the family circle or whatever sphere of life it may be, how are we going to practically look to the Lord as our head for that direction? Maybe we can have some comments in that regard. Go ahead. Well, I'd like to hear what others have to say, but we have two great resources, don't we? As members of the body, we have prayer and we have the Word of God. I'd like to just notice 2 verses in this connection. First of all, in Revelation chapter 3.

In connection with the Epistle to Philadelphia. In Revelation chapter 3, I might just say, I realize, brethren, that there ought to be no thought even in corners of our hearts to being Philadelphia, but we do see it Philadelphia, that which met with the Lord's approval. And isn't that what we really covet, the Lord's approval? And just notice verse three or verse eight of chapter 3. I know thy works. Behold, I have set before thee an open door, and no man can shut it. And I want you to notice this expression. For thou hast little strength, and hast kept my word, and has not denied my name. And then just go over to the, I think it's the 138th Psalm. Yes, Psalm 138, and I'll just read the last expression of verse 2. For thou hast magnified thy word above all Thy name. Well, as I say, in the Epistle to the Church at Philadelphia, we see that which met with the Lord's approval. There was weakness there. They had little strength. Rather, the Lord cannot tolerate indifferent, but He does bear with weakness when there's exercise. And maybe there seems to be no strength or even direction to deal with some problem in the assembly. If we become indifferent to it, that's one thing. But if we are in exercise, then God recognizes that the Lord honors that exercise. And so they had a little strength. But isn't it remarkable that in His strength He set before them an open door, and no man could shut it? You say, how do you justify the two statements? On the one hand, there's an open door that no man can shut, and the next expression, they had a little strength. Well, they recognized their weakness, their strength, their little strength, but they realized that there was strength in the One who is Almighty, the one who could say, all power is given to me in heaven and on earth. But what I wanted to notice particularly is that they kept

His word and not denied His name. Now perhaps if I had been writing this, I would have reversed the orders. That they didn't deny his name and they kept his word. But no, first of all, they kept his word. And brethren, when problems and difficulties arise and we look to the Lord for direction in any sphere of our lives, or even not just in a problem or difficulty, but for whatever direction we need, we need to first of all keep His word because this book is sufficient to guide us and direct us. Even in 2005. This book is sufficient to answer every question and difficulty. That rises even at this light late date in our history. And what burdens me is sometimes we tend to do things in the name of the Lord Jesus. But we don't have the authority of His word for what we do. You know, we are never justified in acting as members of His body in the name of the Lord Jesus unless we have the authority of the Word of God. Sometimes we might say, well, we need to straighten out this problem. Rather than if we don't have direction from the Word of God, all we can do is, with prayerful exercise, commit the matter to the One. Then in his own time and way, he's going to give us direction so that when the problem, the action is taken, when we take the step, we can go to the Word of God and say this is the authority for what we do. This is why we're asking in the name of the Lord. If you go out with the gospel, sometimes people say the only thing that matters is that souls be saved. But if. It must be a way that conforms to the word of God, and that's why in this Psalm we read, it says, Thou hast magnified thy word above thy name. We're never justified in acting in the name, putting the name above the word. We must always have the authority of the Word of God. For what we do. And so this is how today we're not, we don't have the Lord appearing like he appeared to Gideon or many others, but He has given us His word and we need to collectively search his word and individually. Why is it problems arise?

And there doesn't seem to be light. We haven't perhaps been into the Word. If we're going to have direction, it's from the Word. Why isn't there the power? Well, brethren, perhaps there isn't the power because there isn't the prayer that's coupled with the Word of God, the light and instruction. The authority is the Word. But what about the power? Why is there so little power? Sometimes, rather than, you know, sometimes I go to the assembly prayer meeting and I find it's the most poorly attended. Good crowd out on a Monday night to hear an address, but then when it comes Wednesday night or Thursday night for prayer meeting, back to the same few. Why? Good crowd out on Lordsteam morning to remember the Lord. I'm thankful. But what about the assembly prayer meeting? What about prayer in our personal lives and in the family circle? Do we lack power? We say we don't know. We just don't have the power to act as members of the body of Christ. We don't seem to have the power to take care of this problem. Perhaps it's because we haven't availed ourselves of the powerhouse. And so I believe this is in a very practical way and we've got away from our portion, but in a very practical way. To look to the head, to seek His direction is to get this book out and read it. The instruction, the direction is here. And then to get down on our knees, brethren, and to pray and to look to Him to give us that power to deal with the difficulties, to go on and ask for His glory. Even in the day of ruined brethren, this is what's going to preserve us individually and collectively, as gathered to the name of the Lord Jesus. That verse in Psalm 138, the portion that you read, For thou hast magnified thy word above thy name. Then the next verse says, In that day when I cried, thou answers me, and strengthens me with strength in my soul. So there you have them right together. The the Word of God. That is where the direction is written down. What a mercy it is that we have the Word of God so easily available, and we also have the ability to. Bow our heads and our hearts and ask God to make the Word clear to us and give us power. In in carrying out the word. We have the answer in seeking the Lord in the word of God in prayer. What tremendous resources, but I'd like to add this in connection with prayer and that is humbling ourselves and recognition of his hand upon us. If I go with a spirit that I'm all right, I did everything right and why doesn't why don't people understand me and then go to the Lord for the answers it's likely I'm not going to get. A very solid answer. In fact, the problem may get worse. I'd like to turn to the book of Daniel. To see one man that had what is called in scripture in excellence spirit, and this is to be coveted brethren in seeking the Lord's face. Humbling ourselves before him. Chapter 9 of Daniel. Daniel. Somebody else has said in this chapter is not Daniel the prophet prophet, He is Daniel the student of prophecy and he studies Jeremiah the prophet and he finds out that God had promised that the desolation of Jerusalem would last 70 years and those years were about up and he realized that God. Would be doing something according to his word. But notice verse three. There you have the word in its place. Now he seeks the Lord. I set my face unto the Lord God to seek by prayer and supplications with fasting and sacklot and ashes. I think there's some real lessons.

In this, brethren, to get the Lord's mind in things. Prayer supplication is more intense than simply prayer. Do we know what that means? It's easy in our prayers. Go over. It means intense pleadings to God. It's not just something general. Do we know what it means to supplicate? Then it says with fasting. You know what fasting is. It's generally interpreted to not eating when you normally would. But really the thought in fasting is denying ourselves. It may be food, it may be other things too that I enjoy, but for the Lords sake I deny myself. Brethren, in a land where we have been. Shall I say blessed? It's really not blessed, but we've been given so many mercies, so many temporal mercies. We don't see any need to fast. Why deny yourself? Everything is available. You know it impresses me when the Lord came off the Mount of Transfiguration. And he met the disciples below, and they couldn't cast out the demon out of that boy. That the Father had brought to them, and they asked the Lord afterward and said. Why could not we cast him out? And the Lord says, this kind goeth forth by nothing, but by prayer and fasting. Do we know what that means to deny ourselves for the Lord's sake? I'm afraid I know very little about it. We like to interject a little E in front of the A. In fasting we do more feasting. But do we know what it means to fast? And I really believe there's nothing wrong with eating, nothing wrong with it. I enjoy my part in it, but it takes away our spiritual strength. I really believe sometimes when we give too much place to that, when there's need amongst God's people, is it proper that we should feast? Or fast. Well, here Daniel is a lone individual. Don't even know where his three friends are. Evidently he's an older man here, so maybe they weren't around anymore. But he's a lone individual, you might say. Well, nobody else feels this like I do. Be encouraged with Daniel's example, fasting and sack life. Sack life wasn't a very comfortable thing to wear. We like our comforts, don't we brethren? Are you willing to give up your comforts? And ashes. Ashes is what remains when the fire has done its work. Everything is under judgment as far as God is concerned. To take our place properly before God. In view of all the failure that there's been, brethren. And we don't have time to go over this whole chapter, but it's so instructive to see. And I'd just like to mention, first of all, he justifies God in having allowed what took a reason that he has allowed it. I really believe there has been. We need to justify God. Another thing that I think is so tremendous with Daniel is that he identified with the people of God in their failure. He did not isolate himself and say that he was the only one faithful. Oh, what a lesson this is. You know, in the law definitive. There was the sin offering, and it was not accepted except the priest. Eat that sacrifice in the holy place. What does that mean? When you eat something, you make it part of yourself.

And that person that brought the sacrifice was not the one that ate it, it was the priest that ate it in a holy place. And then it was accepted. Oh, what a lesson that is for us. Daniel of all people was exemplary in his life. He could have well said, I've tried to maintain myself for thy glory, Lord, but he doesn't do that. He identifies himself with the people of God in their failure and talks about my sin and the sin of my people, Israel. Is there that with us, brethren? Or we do try to isolate ourselves and say we're doing it all right over here? I don't know what happened over there. Lord help us, brethren, if we want to seek His face. These are principles that we need to consider. And at the end of the

chapter, God opens to Daniel when he takes that place in humiliation. And prayer before the Lord. He opens to him the prophecy of the 70 weeks. Probably one of the most useful keys in understanding the prophetic picture of the future of God's earthly people that there is in Scripture. He got that because he took his place in humiliation before his God put lessons. These are for us Ready. In getting direction from the head, the head is there. He's a very real person. The Holy Spirit is here. He's a very real person as well. Why is it we seek him sometimes and don't get an answer? Seemingly we don't get an answer. Forgot some dust but involved in being. First of the 20th Psalm that says the meek will he guide in judgment, the meek will he teach his way. I just like to add 1 further comment before we pass on and that is we've spoken at great length about the word of God being our guide. And the psalmist in the 73rd Psalm said thou wilt guide me with thy counsel and that counsel is found in the word of God. But there's another scripture in the 32nd Psalm where David says he he will guide me with no guide me with thine eyes. Just like to make a comment on that because I believe, brethren, there are many steps and decisions in our Christian pathway. That are only going to be discerned in nearness to the Lord Jesus. Yes, there are infallible guidelines in the Word of God to guide us and direct us step by step by word. Is a lamp under my feet and a light unto my path. But I sometimes illustrate it this way. If I when my children were small and they were with me in meeting, sometimes they were at the other end of the row and one of them was doing something that I didn't want them to do. And so if I could catch their eye, I could speak to them without saying a word. They knew by the expression and the way I looked at them that I was communicating something to them and exactly what that was. But two things. They had to be close enough to me, and they had to be looking at me. Those two things were important if I was going to speak to them with my eye. And we have to be close to the Lord. And looking to him, looking at him by faith, if we're going to be directed by his eyes. And so I just say that that again, I enjoyed. What I heard from another about a difficulty that had arisen amongst the people of God many years ago and after a very lengthy brothers meeting and great discussion and many scriptures brought forth, a young brother turned to an older brother at the end of the meeting. And he said to this older brother, and what step will you be taking? In this matter and the older brother looked at him and very wisely said to him. When the time comes to take a step, I hope that I am walking close enough to the Lord Jesus the Head that I know what step to be taken. I thought that was very good advice. There is an answer to that question as we go on in our chapter here.

Because in verses 9. The head of all principality and power. But then what happens? Reminds me of a story of what happened in a conference way back in the 1800s where some brethren got together and someone suggested that they take out Ephesians. And a well taught brother who was there after the meeting commented. He said, well, I wondered about that suggestion, whether we were up to taking Ephesians in the meetings. He said, I thought maybe it would have been better if we had taken up Romans. But he said actually it didn't matter because no matter where we go in the epistles, we always end up back in Romans anyway. And here we have brought before us very basic truth, and may I suggest that sometimes that is the answer to the problem. I don't want to tell stories out of school, but this happened so long ago and everyone involved pretty much is with the Lord. But I remember well there was an assembly that I knew about and this is well over 40 years ago. And we didn't know what to do with it caused a lot of problems and a split right down the middle of that assembly and it went on and on. And finally, they very wisely asked a couple of neighboring assemblies to come in and help them. And I got this from one of the brothers from one of the neighboring assemblies who told it to me years and years later because I knew nothing about it. He said when we went in and looked at the situation. He said. We told them we cannot solve your problem for you, but we will tell you what the real problem is. We told those dear brethren, you have had strife and envying and personal grudges and bad feeling in this assembly for 20 years. And there is a reason why the Spirit of God cannot make you of one mind. And when you deal with those issues, you will find that the problem will not be a problem. And he told me that it took time, but that's what happened. And so may I suggest here that what we get in these next two verses perhaps is ultimately the answer to some of those difficulties because it is possible. To have the problem, I agree with prayer and the word of God most 100%. But we read in Psalm 66, If I regard iniquity in my heart, the Lord will not hear me. Again quoting another dear brother who talked about the word of God and the principles of it. And he said principles. Applied without the guidance of the Spirit of God in the Lord's presence. Are like a sword in the hands of a drunken man or a little child, you better take it away from him until he is able to use it correctly. And so we know how that the word of God can be misapplied. We know how we can go to the Lord in prayer and find that we cannot get the guidance that we want. But may I suggest sometimes there's a deeper problem and we need to remember what we get in verses 11 and 12 here. That flesh is to be cut off. Maybe there's something in my personal life. Maybe there's something. That the Lord is seeking to draw to my attention. Maybe I don't realize that I am buried with Him by baptism and as it says here, risen with him through the faith of the operation of God. These are basic things we say. We know that, we've heard that, we understand that. But it needs to be a daily, constant exercise in our hearts, doesn't it? Corinthians. The Corinthians Chapter 11 he said, For I am jealous over you with godly jealousy. I have as follows, you to one husband, that I may present you as a chaste virgin to Christ. But I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your mind should be corrupted. From the simplicity that is in Christ. The beauty, what are the beauties of being here? Thus far for myself has been to drive around this area and see the simple wheat fields. And we know that wheat from wheat we get bread which seats people and it seems so simple and so peers. And yet the Lord Jesus Christ, who is our head, He is the bread of life.

The Lord Jesus and whom were complete is the bread of life. They need us feed our souls. These are all sufficiencies. You agree with that application, brother, correct in looking at these verses in that light. Head that is Christ, the head of the body. But this verse is not talking about the head of the body. It's talking about Him in his headship over all principalities and power and being The head of the body is in chapter one verse 18 and also in chapter 2 verse 19. Christ has a number of head chips, doesn't he? And I think the point here is that he's saying that there are these dangers of of philosophy and so on, the enemy using to take us away from what we have in Christ. And he reminds us that. We have everything we need in Christ. All the fullness of the Godhead dwells in Him, and we're complete in Him. Therefore, we have everything that we need for understanding divine things and for going on in this world. We don't need to look outside of what we have in Christ. And then, as you've mentioned, verses 11 and 12 link us with Romans. Which is the end of the first order of men, The old man under judgment because. Figures are used now in verse 11 and 12 for the death and the burial and the resurrection of our Lord Jesus Christ and how that we're identified with Him. In His circumcision, when it says circumcision, verse 11 is talking about his death here. And so Christ's death is brought in to show us the end of man in the flesh entirely. And he's showing us that there's no need to look to these philosophies and so on, because they really emanate from the flesh. And the end of that is all in the death of Christ. What we have is something so much better than what the mystery unfolds. Is that what you were thinking? For the last 15 or 20 minutes is perhaps an application of these scriptures, which I think is very, very good because we have, sad to say, experience the effect of not dealing with things in the right way. But here it is really bringing the force, the end of the first man. We're dead and risen with Christ. And now. If man has his thoughts, his philosophies, and they can creep in among believers, that's why this is here. It is not simply false religions and the outside world that is guilty of these things. He did not warn the Colossians of these things. Shall we say because there was no need to. There was a need. There is a need among us to recognize that. And the ultimate problem in all of this is man's mind getting ahead. Of divine revelation, getting ahead of our completeness in Christ, getting apart from what we have in Him. With angelic beings and that higher order in creation. And that's why he brings up here how

that Christ is the head of all that and we are in Him. So we are above that order of things and there's no need for us to need to look into those kinds of things because what we have in Christ is superior. And when he speaks of the body of the sins of the flesh, I understand those 3 words of the sins. Are not to be in the text. He's really Speaking of the body of the flesh. And when he uses that word body here, he's not really Speaking of the human body. He's using the word body in the sense of the totality of something as we might speak of the the body of scientific knowledge or the body of medical knowledge. And he's speaking here of the flesh in his totality the whole thing. Has been cut off in the death of Christ. It's been judged the good. And the bad altogether, you know, there's some things about the flesh that look pleasing outwardly, but it's still the flesh. It's, you know, there's in the Old Testament, there's an enemy of the children of Israel typifies the flesh. And you know which one I'm going to say it's the Amalekite. But you know, there was a test put for Saul to cut off not just the Amalekites, but the king of the Malachites, Agag himself. And that's what he failed in doing. And.

It might speak to us of the best of the flesh, but still it's the flesh. And So what we see here in the totality of everything that the flesh is, is cut off in the death of Christ. And so we need to see the end of the first order of man in Christ's death. There's four phases here, isn't there? Circumcision verse 11, buried verse 12, Risen verse 12, and quickened together with him verse 13. Because Saul didn't extirpate the Amalekites, it was an Amalekite that did away with him then at the end. That's right. We should make one. I'm sorry, we should make one comment here just so that we aren't misunderstood, and that is that none of these verses should be construed as being against the use of the human mind in the proper channels that God has given us. We're not arguing against things like computer science or medical knowledge or technology or. Anything that God has given our minds the ability to do these verses in no way would predicate against education if we feel before the Lord led to go down that road. It's rather the moral and spiritual realm that is in view here, isn't it? And so in the moral and spiritual realm. Divine revelation is the final authority when it comes to things that man has been able to discover in this world and things that modern technology has been able to do. That is not really what we are talking about here. And so it's not right to use these scriptures to argue against an education. I think we need to be on guard against it because we know that in many cases education brings us closer to these things. And I think I can say I know where I'm coming from because I had the privilege of going to university and sometimes I encountered things there which were not according to the Word of God. And I believe we should be very careful to have the mind of the Lord and seek His guidance before we undertake something like that. But at the same time, we need to realize that these verses are not speaking about that, but rather against the mind of man seeking to exalt itself against God in the moral and spiritual realm. And then of course, as we see in this chapter, outside of Christ, man's mind becomes, as we've often heard, the placing of the devil. And there's no, no end to the extravagances that it will go to. And that's why you will see perhaps extremely educated men in this world who are, as it says in Romans chapter one, professing themselves to be wise. They became fools. Sorry, Bob, go ahead. I was just going to say that I think it is good too, to see that in these verses 1112 and 13. It's not exactly. It's not exhortation. As to how we should act, it's talking about our position in Christ. We are dead, verse 13 says you being dead. Verse 12. We are buried with him. These are facts, brethren. It's not something that we are exhorted about, but we are instructed that this is the truth of God. We are looked at as dead. Buried. I would like to ask. Some discussion perhaps on the difference between circumcision and baptism. Circumcision is something that was practiced in the Old Testament. Baptism is what is practiced in the new. Maybe somebody could speak about those two things.

Together. I have enjoyed the next year with them. We know that every site in the Old Testament falls short of what we get in the reality in the new. But it seems that if we take our instruction and guidance from the New Testament. We can then go back to the old and see the perhaps. Illustration of it there. And I have enjoyed the thought here that we are buried with Him by baptism, as it says in verse 11 or verse 12, wherein ye are risen with him through the faith of the operation of God, who hath raised him from the dead. That is, baptism, as we well know, speaks of our death and resurrection with Christ. And in First Corinthians 10 we find that it is connected with the children of Israel's going through the Red Sea. What was their position then? Formerly they were under Pharaoh's domination. Now in going through the Red Sea, they see all their enemies dead. But now what? Do they have a new leader? They're in a new position. They don't have to be responsible to Pharaoh anymore, and in that sense they are free. Well, that's the wonderful position that the believer is brought into. And I would suggest that circumcision is linked with it here, although not a complete parallel, because that brings before us, figuratively, the cutting off of the flesh. The putting away of that which is contrary to God and which cannot be in any way reformed. That's the difficulty. Man tries to take that sinful flesh and say, well, it's not so bad and I can use it. It's good in some ways. And so he seeks to use that mind that he has apart from God. But where is the natural mind? It's at enmity with God. And it's not that we cut the mind off, but the flesh that governs that mind. It can never be reformed. It's not to be controlled, it's not to be somehow used in a right channel so that it's useful. There's only one thing that's good for it and that is it has to be cut off and it's painful. It is a painful thing and we shouldn't be surprised if it is painful, but nevertheless it's something that must be done and I suggest in a simple way that that is the connection I've enjoyed that is brought here. 254. Jesus died. We died with him buried in his grave. Relay one with him in resurrection now in him in heaven's bright day 254. Entirely behind us. Grace and glory are before.

And bright day.

Walla Walla Conference: 2005, Colossians 2:14-23

Reading

You are here being dead in your sins. Of your flesh happy quicken, together with Him, having forgiven you all trespasses, lauding 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. And having spoiled principalities and powers, he made a show of them, openly triumphing over them in it. Let no man, therefore, judge you in meat or in drink, or in respect of and holy day. For of the new moon, or of the Sabbath days, which are a shadow of things to come, but the bodies of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he has 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, increase it with the increase of God. Wherefore if you be dead with Christ from the rudiments of the world, why, as though living in the world, are you subject to ordinances, touch not, taste not, handle not, which are all to perish with the using after the commandments and doctrines of men?

Which things have indeed a show of wisdom and will, worship and humility and neglecting of the body. Not in any honor to the satisfying of the flesh. I think we should keep before us the thought that the apostle is taking up various devices that the enemy would use to frustrate the

Saints, reaching that twofold. Goal that he has set forth in verse 2. In verse two we've had. That the Saints might be knit together in love firstly, and then also strengthened with full assurance of the understanding of the mystery. And now we have the latter part of the chapter, the devices of the enemy to to frustrate that. Before we go on with the rest of the chapter, we were sort of cut off a little bit in a question that was raised about circumcision and baptism. And I'm not suggesting that we get into a lengthy discussion about it and spend an hour on it, but if anyone else had a comment to make on it before we go on, we'd like to hear it. Go ahead, brother Ernie, you said something good to me between meetings and I think we all like to hear it. Well, I I'm reminded of an illustration by George Cutting on circumcision that he took the illustration of a naval orange tree, that it is called a naval orange tree because of what it was manifested to be. But a naval orange tree is started with a Valencia orange rootstock, and that Valencia orange rootstock is has a naval orange grafted into it. But as an Archer disk goes through the orchard, sometimes he feeds coming out from the bottom of the rootstock of a branch growing, and he takes his knife and he cuts it off because it comes from the old rootstock. And circumcision is the manifestation of the flesh in baptism. It's our end, our death. But there are in circumcision we see. Manifestations of the flesh, and they are to be cut off as they appear, and that was the reproach of Egypt. With the children of Israel were those manifestations and they were to be cut off. I think that an apropos illustration of circumcision, it's a thing that we do when those things are manifested to be cut off. I'd like to have someone continue on just a little bit with that to to solidify that or to correct that thought. Yo, Gaul was playing where the reproach of Egypt was rolled away, wasn't it? We were talking last night as I was visiting a home, the brother suggested. Might be better if I get closer to Mike. Last night I was visiting in a home and a brother suggested how the story of David and Goliath was a beautiful picture of what we're looking at here.

Nick David, you know. Was a young man. It seems he was one circumcised in heart. He was one who. Desired to know the heart of God. And here was this big giant that had been threatening the whole nation of Israel. Just this one man, this one giant of a man. And he was called an uncircumcised Philistine there. And David met him as such in the name of the Lord of hosts. And that name, as he understood it, I believe, was one who. Commanded everything necessary to defeat that enemy, whatever circumstance might be. The Lord of Hosts was able to make, as it were, that just that simple stone out of a sling hit its mark. We've heard about the Lord. Has had over all principality and power. He's good, we say, in a sense, the Army general. Of God's host. Defeat Satan and his host. David understood that like no other Israelite did, apparently. And. I speak my way of. What these truths can accomplish for God and His people. We can think on our own as we read scriptures about these things. As led by the Spirit of God, it's pretty evident when we see. Things connected in a simple way. But what a blessing it was at that moment when the giant fell, and soon after his head was cut off. The Lord Jesus. It tells us in Ephesians. Is God's purpose. Mystery of his will is that. All things be headed up in Christ. And that's to the defeat of Satan. Well, David was just one man. In that intimidated populace of Israel in God's inheritance, and this Philistine was going to occupy that inheritance for Satan. Just to sum up, what I have in mind is a verse that I was exposed to a while back. Might turn to it and Daniel. Chapter 11. I think it's let's see verse. 32. The last half of the verse. But the people that do know their God shall be strong and do exploit. This is the benefit of the value. Of realizing the work on the cross for us, the circumcision of Christ. We're both by Him and his grace. And one part of the mixed mystery is that we are joined to Him right now by his spirit. We have every resource to overcome. By whatever means, Satan would keep us pushed down under his thumb. Thinking that we're mere humans. We have always sinned. We can't do any better. We can overcome. Sin shall no longer have.

Dominion over you, for you are not under law, but under grace. And they have to rely on my brethren to kind of fill in the gaps of what I've said. But I thought it was very beautiful, that story of David and Goliath in reference to these things. Baptism in Scripture always brings us from one position into another. It brings us in on new ground. And so we find with the children of Israel, they went into the Red Sea, and 40 years later they came up on the resurrection side of the Jordan. And so it's a picture to us not only of the end of our sins, but the end of ourselves. It's the end of the first man, if I can put it very simply, in this Red Sea, the going into the Red Sea, we see the end of our sins. But in the going into the Jordan, we see, as I say, the end of ourselves. And both are very important to see. The hymn writer put it something like this. Jesus died and we died with him buried in his grave. We lay one with him in resurrection now in him in heaven's bright day. And so that's why John the Baptist said the axe is laid at the root of the tree, because not only did the question of sins have to be taken up. But the question of sin, the nature that produced those sins. And so the axe is laid at the root of the tree. It's the root of man. Ernie was talking about the root, and it's the root of man that was bad. And so we find that the Lord Jesus, he not only died for my sins, but I need to recognize that I died with him. But then there is the flesh, brethren. And when the children of Israel came up on the resurrection side of the Jordan. They needed to. There needed to be circumcision. There needed to be the cutting off of the flesh. It didn't bring them into that position. It was because they were in that position. There was. There was something morally that had to take place so that they could now enjoy the position that they were brought into. And to make it very practical, Brethren, the old man is dead. It's crucified with Christ, it's dead. But we still have the flesh. And as it says in Romans, sin dwelleth in me. There is the flesh. And if we don't keep in the presence of God, there isn't going to be that self judgment that's needed so that we can enjoy what is ours in Christ, so that we can enjoy all that the land of Canaan speaks to us out. And so often the problem is we enjoy something of our heavenly blessings. There's something, something of a victory in our lives. And what happens, we don't get into the presence of God, we don't judge the flesh. And then there's defeat the next time. Then there's isn't the enjoyment of the things that he would have for us. And so I think it's important to see this. The old man is dead, it's crucified with Christ, but we still have the flesh. And the only way we can judge the flesh, brethren, is to get into the presence of God, that no flesh should glory in His presence. Why is it so often the flesh raises its ugly head in our personal lives and sometimes even in the assembly. I suggest that it's because we aren't in the presence of God. If we're really in the presence of God consciously, then there's no place for the flesh to have part or to glory. It's important to see that these are things that are done here in Colossians 2. It's not exhortation, it is our position in Christ circumcised, very risen with Him. And now it's only as we understand our position that we can live practically in the good of what that that means. And circumcision is cutting. It means circa means all the way around. It's cutting completely off. Philippians, it talks about the concision. Concision is cutting out and that's what we have the end of the chapter, putting down rules to control the flesh. But if I put down rules to control the flesh, that gives a place for the flesh. God is done with that, completely done with that. That no longer figures in God's thought. It's a it's gone as far as God's concerned. Go back to Romans chapter 8.

And verse three, I think it's helpful to see it there, he says. For what the Law could not do, that is the law of Moses. In that it was weak through the flesh, God sending his own Son. In the likeness of sinful flesh, we heard in the last meeting that there was number sin in him. But it was in the likeness of sinful flesh, and for sin to settle the sin questions. But notice the last part. Condemned sin in the flesh Sin in the flesh is condemned. God in effect at the cross said I can no longer, I'm not going to test man in the flesh any longer. It's gone, it's condemned. Now we are to understand that, brethren, and if we understand that, then the cropping's up can be cut off and we can practically put that into effect. Going back to the 6th chapter of Romans where you see both the position of the believer address. And then putting it into practical effect. In verse, Let's read from verse one. What shall we say then? Shall we continue and sin that grace may abound? God forbid. How shall

we that are dead to sin live any longer? Therein doesn't say we ought to be dead to sin. We are dead to sin. Know ye not that so many of us, as we're baptized into Jesus Christ, we're baptized into his death, therefore we are buried with him by baptism and into death. That like as Christ was raised up from the dead by the glory of the Father, Even so we also should walk in newness of life. So we are dead, we are buried. That was done at the cross, brother. You were mentioning, Jim, that the Red Sea is the death of Christ for us. That Jordan is our death with Christ. And at the Jordan River two things happened. Joshua, a figure of the Lord Jesus, took 12 Stones and put them in the middle of Jordan. We're buried, not for us to bury. It's for us to understand what was done at the cross. Out of sight, out of mind. Then the 12 men from the 12 tribes of Israel took a stone from Jordan. And put it over on the other side. Those stones were visible. That's our resurrection in Christ. And that's what we are to display. But this is positioned. This is what is true of us. Whether you understand it or not, it is true of you. It's what's been done for us. It's our position. Now that we understand that, we can put it into practical effect. Look down in this same 6th chapter of Romans. To verse 11. Likewise. Reckon ye also yourselves to be dead, indeed unto sin, but alive unto God through Jesus Christ our Lord. Reckon is to think. He says you're dead now think that way. Put it into practical effect. When the flesh wants to crop up. Remember I'm dead. That's the position I occupy before Christ. What does a dead man have to say with getting drunk? Never seen a dead man drinking himself drunk. You don't see that happening. He's dead and that's what the way we're to think now as well. They've got important to see that what we have in collection. Stuart is the positional the position that we occupy in Christ right now through the circumcision of Christ buried with him in that distance. Raised with him through the fate of the operation of God, who has raised him from the dead. With our position in Christ is which Christ has done. That's the case. Then we get in the third chapter and we get the practical exhortation. If, therefore, you've been risen with Christ, or since you've been risen with Christ, seek those things that are above. Now the practical side of it begins.

Then going on to verse 14, we find that God has also. Made us dead to the law through the death of Christ, hasn't he? Those ordinances that were contrary to us, they held men in ******* didn't they? Because they did just what you've been saying, Bob. They ministered to the flesh. But it's wonderful to see how that they've been taken right out of the way, nailed to his cross, because they were contrary to us. Well, as we had earlier on, the latter part of this chapter brings before us one of the most. Shall we say common seeds that are inherent in the heart of man? And that is to try and control the old sinful self by rules and regulations. And how easy it is to do that, how, how readily it comes into our thoughts and into our hearts. And we know that if the old man is in action, the law needs to deal with them. But as Bob was saying, we're dead to all of that. And what used to put a man under law who has, on the one hand, an old sinful self that can never keep it? And on the other hand, new life in Christ, that can't break it. And So what a wonderful thing it is to be free from all of that. And as we've said a few moments ago, this is a position into which we have been brought. How blessed that is. I remember discussing these things with a man in another country, and we went over the Scriptures this way and that way, and I believe he understood. But he finally made a remark. He said something like this. Well, brother, that doctrine might work in North America, but it won't work over here. As if somehow the character of people were different in the country where he was than they are over here. Well, I said, brother, I don't read in the Word of God that He wrote one thing for your country and another thing for us. I believe if we simply act on the Word of God, we will find the wonderful liberty into which we have been brought. And that is really the thrust of this latter part of the chapter, isn't it? So we never have subtle peace in our souls until we realize. What we are positionally in Christ unless we receive what God has done with the old man. Unless we realize the light in which God views us now, there's going to be a struggle and never settled peace in our souls. It's like the man in the 6th and 7th of Romans. He never began to get peace. He struggled. The things he wanted to do, he couldn't. The things he didn't want to do, those were the very things he did. But what was it that began to settle things in his soul? It was when he said, it is no more I, but sin that dwelleth in me. In other words, he began to realize that God didn't see him in the light of the old man. God saw him in a completely new standing. Yes, there was sin, yes, there was the flesh, but it's just as if when we sin, we can save. Well, God doesn't see me in the light of the old man, He sees me in Christ. His complete deliverance really came when He said, who shall deliver me? Recognizing that it wasn't something, but it was a person. And so that's why I say we never really get peace until we understand this. We've been talking about the law too, in the next verse. And it's not that the law has changed, but we want and and not that a man goes out and breaks the law in Christianity, that a Christian is going to go out and break the law. But no, he has a new life, as has been said, a life that can only please God. It's the very life of of Christ. It's not that the law has changed. But something else has been brought in. You might have a way here. And the laws of gravity pull it down. Well, you can't change the law of gravity. But if you come along and you introduce a new law by tying the helium balloon to it, it's not that you've changed the law of gravity, but you've brought in a new law. And so this is what he's saying to us. If we could enjoy what our position, if we would understand our position in Christ and what really took place at the cross, then it would give us settled peace, and then the practical would follow in our lives. But there's many people who spend their whole life, many Christians, true Christians, and they spend their whole life struggling with these things and not fully understanding the full import of what took place when the Lord Jesus died at Calvary.

Maybe it'd be good to see in Romans Chapter 7 our position. In connection with the law, because, as you say, Jim, the law has not changed. It is valid today as it ever was. What has changed is our position. To the law. And so in Romans 7 it says in verse 4, Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that you should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. And verse six. But now we are delivered from the law, being dead. Wherein we were, that being dead, wherein we were held. So it's not. The law that has changed. The law is still valid, but it is we that have changed in our position. Sometimes I give the illustration, supposing there's a criminal in the prison out here at the Walla Walla State Penitentiary condemned to die 8:00 tomorrow morning. They go in to bring him out to take him for execution. And they find that during the night he died, now they're going to take him out and. I don't even know if they practice capital punishment here Wallowa in Washington anymore, but supposing they do, are they going to still give them an injection, a lethal injection? No, the law does not apply to dead people. The law applies to living people. If we. That have changed in our relationship, and I think that is important to see because there are many true believers who sincerely think that the law is a rule of life. It is not the rule of life for the believers. Christ is our life now. That is the norm. That is second for it, not the law. We are delivered from the law. We are free from the law. Be my wife raised up the name of the death upon his inheritance, that the name of his death be not set off from among his brethren, and. We are witnesses this day and so prior to this we never referred to as. Of the Lord Jesus pray. Well, that's what explain. And the hopelessness of being in a mall by come into such blessing. Its roots, the life of Boaz. And so nobody could come along and say, well, you know, it's the Moabites not to come into the congregation, not even to attempt generation even forever. But nobody could change that position, and our position cannot be changed in Christ either. What an inheritance, what a blessing to be associated with him as his bride. 16 of our chapter. Let no man care for. Judge you in need or drink during respect of a holy day. She can't be called a Moabitess any longer. Let no man judge you. You see, it's it's a culmination of what the apostles been developing. In the earlier verses and verse 11. Ye the Gentiles. Circumcised with the circumcised made without hands.

Verse 12 Buried with him and ******* wherein ye, ye Gentiles, are risen with him, through the faith of the operation of God, who hath raised him from the dead, and you Gentiles being dead in your sins. And the uncircumcision of your flick have he quickened together with him having forgiven, Then it should read up. You have done all trespasses because the Jew, the Gentile, was not under law. But it says as far as the dew blotting out the handwriting of ordinances, that was against us, the Jews, which was contrary to us, and took us out of the way, kneeling it to the cross, and having spoiled principalities and powers, and made a show of them, openly triumphing over them in it. Let no man therefore judge, we're not under law. Far away they're brought into this blessed relationship of being risen. Being alive, being quickened with him, how blessed no longer to be called roots of Allah Biden, but root the bride, the white of boats. There is an emphasis here to I would suggest that it's peculiar to this chapter. And that is the emphasis is on the victory of Christ over Satan and all that he used against us. That is, it tells us very clearly that we are circumcised with the circumcision made without hands. It tells us we are buried with Him in baptism. It tells us we are risen with Christ. But then it particularly says blocking out the handwriting of ordinances that was against us, spoiling principalities and powers. What did Satan do? He used those very things that God gave to expose man's. Utter inability to satisfy his holy claims. He used those holding it over man's head to say see what you have done, see where you are at. And again let's remind ourselves this is addressed to believers because Satan continues to hold these things over us, but he is a defeated foe. I remember hearing the reading the story about how a man in Eastern Europe by the name of Tesla invented alternating current. He was in the United States when he did it, and most people Pooh poohed the whole thing, said it'll never work. It's of no practical significance. But a man by the name of George Westinghouse believed in him and supported him and pushed ahead with development of it and when things began to catch on. Everything was going well, but then Westinghouse and his company were not doing very well because they had to pay very high royalties to Tesla for his invention. And finally Westinghouse called Tesla into his office one day and he said I have to just lay before your situation that exists. He said our company is going to go under because of the royalties that we're paying you. And we don't dispute the royalties. You are entitled to them. But I'm just telling you the situation. And Tesla stood there for a moment and he said, well, what about that agreement? And there was Tesla's signatures on it, and there was George Westinghouse of signature on it. And Westinghouse said, yes, that agreement is true. I put my name to it. I own my obligation. But I'm telling you that we are going to go under if we have to pay it. And Tesla looked at him. He said, listen, he said you supported me when everyone else laughed at me. You believed in my invention when nobody else did. And he said, I'm not going to hold you to that agreement. That's the thought here, isn't it? Man put himself under law and said all that the Lord has spoken we will do. And yet when he comes into the presence of God, he has to realize I can't carry it out. And so the Lord says yes, and I have provided a way through the death of Christ that you don't have to be bound by that agreement. And He spoiled principalities and powers. And I just suggest to my own soul and to each one. That is an intensely practical thing, because the devil, through various ones that he uses, would seek to bring us again into *******. And sometimes when the flesh shows itself, I think well.

Mightn't be a bad idea to have something to control it. God says I have something far better for you than that. It's not a question of being held by that agreement. It's a question that you have died to all that is being held against you, and now I am giving you a new life by which you can please the Lord. And more than that, I've given you the Holy Spirit as the energy of that new life so that you have the power to carry it out. Well, it's a wonderful thing to be brought into that position, isn't it? And people may say, well, if you're not going to allow the law to be applied, why you can do anything you like. Doing anything he likes. So if we're dead to the law, we are dead to sin as well. A dead man doesn't do anything he likes. Now we have a new life and it's been brought out. We have a life now in Christ that cannot sin. Is there any need to put a rule to the Newman in Christ that cannot sin? No need at all, brother. It's interesting going back to Romans 8 again, what it does say there, because these things are to be practical in our lives. Romans 8 and verse we read verse 3 verse 4 follows right on saying that the righteousness. Of the law. Might be fulfilled in US who walk not after the flesh, but after the Spirit. Does not say that the law is fulfilled in US. But the righteousness of the law is fulfilled in us as we walk, not after the flesh, but after the Spirit. Somebody has given this illustration, the law says. Thou shalt not steal. What are we having? Grace. We're not under law. Under grace, it says, let him that stole steal no more. But rather let him labor working with his hands and. That suffered. So, Andrew Grace, it goes far beyond what the law is required. From the law, but the righteousness of the law is fulfilled. I don't steal, but it goes far beyond that, and that's the power of grace. To understand it and to enjoy that position we brought into that new life in Christ. Resurrection Light. Well, too, isn't there, Bob, in the Old Testament, a man kept the law because it says who through fear of death, were their whole lifetime subject to *******. And they understood very clearly that if they did things contrary to the law, there were very, very stiff penalties. If a man went out and gathered sticks on the Sabbath day, he was to be put to death at the giving of the law itself. Moses, viewing the scene, said. And so terrible was the sight thereof, that I exceedingly fear and quake. And so it was really fear, mainly. I'm not saying there weren't those in the Old Testament whose hearts didn't respond to Jehovah, There certainly were. But in Christianity there's not only a new life, there's not only the power for that life, the Spirit of God, but there's a new motive. And that motive is love. And so the Lord Jesus said if a man loved me, he will keep my commandments, because where the heart is, then the feet will fall. It's not that if we keep the law, because it's a set of I was growing up in Smith's Falls, but I've enjoyed it and it's helped me to understand the difference between the motivation in the Old Testament under the law and what we have in Christianity. And this is the illustration that we used to be given as young people. Brother Albert Hayhoe used to say, let's think of a man who hires a housekeeper to do his housework. And he when he hires that housekeeper, there's a salary established for her services. And not only so, but a list of regulations perhaps go up on the kitchen wall or the refrigerator door. And perhaps on Monday she's to do the laundry, on Tuesday she's to do the cleaning, Wednesday maybe it's the baking, whatever it is. And so every day these regulations are spelled out. And for that salary that's established, she is required.

Carry out those things. Now, that is perhaps a little picture to us of what we have with the children of Israel under the law in the Old Testament. But now we'll suppose for the sake of illustration, the time goes on and the man falls in love with his housekeeper and he eventually marries her. Now, when you enter that home, you would be very surprised if you saw that list of regulations up on the refrigerator door. You would be very surprised if you found out that there was still a salary established for her services. But you'd also be very surprised if she didn't do those things. No, she's still going to do the laundry and the cleaning and the baking. In fact, she'll probably do them better now. She'll probably go beyond the Call of Duty and she'll do them better. Why? Because there's a new motivation. The motivation when she was first came in, when she first came into that home. As the housekeeper was the salary and perhaps the fear that if she didn't carry those things out to the satisfaction of her employers, she'd be released from her duties, she'd be fired. But now that fear is gone. Now there's love. She loves this man that has married her. He loves her. And now out of a response of love, those things are carried out. As Bob said, in Christianity, it goes beyond the law. So she carries those things out beyond what was established. When she was the housekeeper. Well, perhaps, brethren, that's a feeble illustration, but I think it helps us to understand. Not that a man, a Christian, goes out and breaks the law. No, he lives for Christ's glory and he'll do it because there's a motive. If a man love me, he will keep my commandments. And the Lord said on earth, the Scriptures say on another occasion, my commandments are not grievous. In fact, when there's the motive of love, a request has the

power of a command. All of these things were intended by God as a shadow, and they did have a typical meaning so that with the light of the New Testament, we can go back to the old and we can see how that God was in tight, unfolding precious truth, which now find their fulfillment in Christ. But I think you made the remarks some years ago, Brother Bob. We don't pay as much attention to the shadows when we have the substance. And that's what it is here, the body, the thought here of the body is the substance, isn't it? It's not the truth of the one body or something like that, but rather the actual substance in relationship to the shadow and all of those things we can look back to. And as I say, we can see that there is that which God would teach us. And we know how much the Old Testament opens up to us when we see the principles and truths of the New Testament illustrated in the Old. But the body is of Christ, and so it is important in everything to. See the precious truth revealed in the New Testament and then to see it illustrated in the Old, but not the other way round, that's always going to lead to error if we seek to bring out New Testament truth from the Old Testament without first going to the New Testament to see the substance and the body as it is of Christ. And so there's always the tendency, sad to say, for man to try and go back to those things. And that's what we get in the rest of the chapter here, isn't it? We get a warning. Because ultimately. It consists in not holding the head, but rather turning to that which will glorify. Something in you and me that wants a place, something in you and me that yes, it may be what Scripture calls here a voluntary humility. But what is it really? Is it really humility? No, it isn't. It's being puffed up by our fleshly mind and how many times we will see those. And maybe it's in our own hearts where there seems to be such a nice. Humility on the surface, and there seems to be, perhaps.

That which would commend itself, but in reality it is simply the flesh taking a place in the things of Christ. Well, how easily we fall into that snare and how easily we can find ourselves not holding the head, but relying on that which man would do. And I think you brought it out, Bruce, yesterday, that. There are the teachings of men and there is the looking up to men itself, men themselves. And both are snares into which the believer can fall if we're not holding the head. Just to go on with another little comment, in this verse it says. Intruding into those things which he hath not seen. That is one thing that is typical of man's mind seeking to go beyond the revelation of God. We find in Peter that it says in Christ through the word of God we have all things that pertain unto life and godliness. But there's a warning in John's second epistle about him that goes forward. The King James says transgress. But it should be progressive that goes forward. That is a seeking to. Delve into things that the Spirit of God has not seen fit to reveal to us. And that is a great danger, isn't it? And the mind of man loves to do that. The mind of man loves to go beyond divine revelation in seeking to explain things and seeking to understand things and letting the mind work in the things of God. Well, again, we say the mind of man can have its fullest exercise and use within the framework of the Word of God and under the guidance of the Spirit of God. But when man's mind starts to exercise itself beyond what we have in divine revelation, that's where the trouble starts. And then pretty soon we have the teachings of men taking their place alongside the Word of God. And if we can be specific, we see that in. Religious systems like Mormonism and 7th Day Adventism, we see it, sad to say, in Roman Catholicism, where men have elevated their own thoughts, their own teachings to this precious book and it always takes us in the wrong direction. Well, we say, oh, we would never do that. We would never get involved in any of those errors. But I say it, I trust with feeling. Let us be careful. That and we've had it already brought before us, that we are not found substituting the teachings and maybe the traditions of men for holding the head and going by the word of God. Let us be careful, as we have already been warned against looking to those who perhaps have more gift and more knowledge and more intelligence than we, and putting them between US and the Lord. They can be a great mercy to us, a great help. And we value the gifts that God has given. We value those who have minds that are superior to ours. We value those whose knowledge of the Word of God is greater than ours. But ultimately, they are only valuable to us to the extent that they can point us to the Head himself. And that is the value of one another, isn't it? If my brethren don't do that for me, then they're not really doing me a service, are they? And all down through the history of the church, it has been the bane of the church. Where men have attracted to themselves with a certain system of teaching, a certain view of things, a certain line of things that is peculiar to them, that appeals to a certain set of people. But how wonderful to hold the head will prevent all that, won't it? Is a dangerous signal when we see. Those who are gifted like you say. Bill and attracting. A following to themselves. May the Lord deliver us from that, we must say. Your brother Lundeen is mentioned in this conference. He was a man that the Lord used to encourage many of us. But I often appreciated the fact. Maybe I didn't appreciate it at the time when you asked him a question.

Sometimes, after he answered the question, you had as much of a question as you ever did. He answered it in a way that you could not. Pin something on him and I think he did it purposely so that he wouldn't get a following. Brethren, that's a right spirit. We should not want that. We should desire that God's people be built up and come into maturity so that they follow Christ. We need, like you say, Bill, to realize that a true gift, say that a gift of a teacher, the value of a teacher is that he can help us to understand Scripture. And then scripture is what guides us in our lives, not that teacher. That's maturity. Rather, it's looking up to Christ. It's holding him as head. And God gives gifts. Thank God for them, not despising them in any way. But don't just listen to what's being said here, young people, in the meeting, you got your Bible open in front of you. Look at the scriptures. You're not going to understand it all at once, but compare what is being said to what's written there. In black and white. You won't go wrong if you get it from scripture itself. I don't know if you have any light Brother Dave on. You mentioned about the Gnostic movement in verse 18. It speaks of worshipping of angels. Was that something connected with that movement in the early church? It would be interesting to know. Angels Intermediate. I think that's one of the reasons why twice in Book of Revelation, I believe it is chapter 19 to 22. John falls down the feet of the angels, and he's rebuked for that. Worship God only. And I think that's part of the reason why too. The apostle says in Timothy, there is one mediator between God and men, the man Christ Jesus. The heart of man. The religious heart of man would always seek to interpose all kinds of intermediate beings, whether it's angels or the Saints or the Virgin Mary or whoever it might be. But in Christianity we have been brought into contact. With God himself. No barriers between us through that one mediator. The Lord Jesus Christ, and that's part of him saying I am the way. You want to be very careful. I think I'm glad this is raised because I believe today this is a difficulty. And sometimes, and brethren, I don't want to be critical, but sometimes you go to a Christian bookstore and you see a lot of books written on angels. Now the subject of angels taken up in the light of God's Word is a very edifying subject. And angels have their proper place. They've always been the messengers and ministers of God. And even in Christianity, are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation? But brethren, in taking up a subject like angels, we don't want to become so occupied with them that we lose sight of the fact that they are only doing the bidding of the Lord Himself. They are only His ministers. And so, as Brother Dave has said, we in Revelation, John was not to fall down at the feet of an Angel and worship him. In this connection, I'd like to go back to the 34th Psalm, where I think you have some instruction. It's very helpful in this regard. I just say I don't believe we ever have a precedent in Scripture that would teach us to pray to angels, not only not to worship angels, but even to pray to angels. And I think it's brought out here very clearly in this 34th Psalm. It just noticed a few verses here. Verse five. They looked unto him, and were lightened, and their faces were not ashamed. This poor man cried unto the Lord. Cried and the Lord heard him and saved him out of all his troubles. I want you to notice this before we go on to the next verse. You notice the psalmist here. He doesn't pray to angels. He doesn't ask an Angel for deliverance. He asks the Lord. This poor man cried unto the Lord. But now notice the next verse, verse 7, the Angel of the Lord in campus round about them that fear him and Delivereth Delivereth them.

And many of us have had experiences where we felt the direct intervention of angels as ministering spirits sent forth from the Lord. And some of us have had experiences in other countries where there's no 911 or 1800 or someone in a uniform that you can trust. And I believe the Lord often comes in and he uses angels in the way that David speaks of it here in the seventh verse, the Angel of the Lord in campus round about them. But notice. As again, I want to stress this, it wasn't an Angel that he looked to for deliverance. He cried, he prayed to the Lord and we pray to the Lord. We cried to the Lord and he may use an Angel or angels, but and then notice just to. Drop down well verse 80 taste and see that the Lord is good, not angels, but blessed is the man that trusteth not in angels, but trusteth in him. And then notice the end of the Psalm. The Lord redeemeth the soul of His servants, and none of them that trust in Him shall be, shall be desolate. And so David recognized that it was the Lord here when he addressed someone. It was the Lord he addressed. And so if the Lord comes in and delivers us in a situation, we don't thank an Angel for delivering us. It may, that may have been the instrumentality that the Lord used, but we thank the Lord. Well, I just say this, brethren, because I believe this has seeped into Christian circles today. Where angels and their function have been made so much of that people lose sight of the fact that it's the Lord, it's Christ himself. Have the angels speaking and giving out his thought, and no doubt representing all the elect angels of heaven. And when John is down worshipping, what does he say? He says, see thou do it not, for I am thy fellow servant and of thy brethren, the prophets and of them which keep the sayings of this book worship God. It's nice to have the angels thoughts about it that if we're doing this we're we're offending them. They want God to be worshipped and glorified. Well, it's nice to see here that when we hold the head, we find that the body works together in the right way. And as it says here in verse 19. All the body by joints and bands, having nourishment ministered and nicked together, increase it with the increase of God. Man can never improve on what God has arranged, can he? Man thinks that he can put his hand into things. Man thinks that he can make things better. And how often have we heard when we talk about the precious truth of the one body? And I'm not referring simply to gathering on that ground, precious as it is, but rather the fact that God intends that every member of the body in looking to the head and holding the head, will find, as it says here. That nourishment ministered. Each one contributing what is necessary. Well, we have to hang our heads, don't we? When we look at the one body of Christ which is not divided in essence, the testimony of it has been sadly divided, but the body itself is not divided. But how wonderful it would be if each one looked to the head. And we can depend on Him, can't we? And I can say this for my own soul, as I say it for others. When difficulties and problems come and I can well remember my father. Bringing this very much before me, he said. We are often tempted to put our hand to things, and some of us have had to learn the hard way that we didn't have the mind of God in doing it. But he said we are tempted to put our hand to things. But first of all, let us look to the head and ask the head, what shall we do about this? What lesson are we to learn from this situation? And is there something that the Lord is seeking to bring before us in all of this? And then secondly.

What is the head asking us to do about it? Maybe nothing. Maybe He is saying leave it with me, I will look after it. I am the head. I will deal with matters in my time. Well, I admit that that requires discernment in the Lord's presence, but I believe that is put in here to show us that in looking to the head, man will never be the loser, but rather the gainer by it in every way. And most of most important, the Lord Jesus will get the glory. The head will be glorified, not man. And the essence of the problem here, I believe, is man, man, man seeking to have a place. Instead of the head getting the glory. I think that's so beautiful, Bill. It says all the body and to hold that precious truth of the body of Christ. As you say, the body of Christ has never been divided. It cannot be divided. It's one before God today as much as it was on the day of Pentecost. What is divided is the practical testimony in this world. But if that is the case, then even today we are to act before the Lord for the good. All the members of the body, the measure that we can, we're not called to get into compromising situations and there are places I would not feel free to go, but I say in the measure that we can, we need to be exercised. God has given gifts and they are to be used in view of the whole body of Christ and brethren, when we look around the world and see those we've heard something of our brethren over in China. Don't know. Of our brethren there very much, we don't know very much about them, what's happening over there because of the restrictions there are, but they are members of the body of Christ as much as we are. Isn't there a desire that they too would enjoy these same precious things that we enjoy in whatever measure that we could do something to help them to enjoy these things? There should be an exercise, if nothing else, in prayer be exercised in prayer. About those dear brethren over there that are suffering severe persecution, but I would like to ask Brother Bill, what are the joints and bands mentioned in this verse 19? Well, I don't want to be too technical about it, but I've looked at it this way. We all know what joints are. That's where 2 bones come together. Where they are able to move. Sometimes in different directions, sometimes in only two directions. There are different types of joints, and we all have them in our bodies. But those joints would not work properly without the bands. What are the bands? They're ligaments. Ligaments composed of connective tissue that enable those joints to move properly within a certain range of motion that that joint is designed for. And we all know what it feels like if we sprain our ankle and stretch or tear one of those ligaments. All the young men here know what it's like, or at least have heard what it's like to be hit in the knee joint in a football game and have your anterior cruciate or something like that. Stretched or torn? Oh dear, your knee doesn't work very well, does it? And joints that have damaged ligaments don't function very well, and yet we don't think of them very much. They're kind of insignificant things and we don't pay too much attention to them, but they're very necessary. And so I guess the way I have taken it is that when the body is going to function, it needs every member. And here it's particularly function that is in view. There are other parts of the body that don't involve. Bones and ligaments and joints. And we all know that we have such parts in our body. We have a system to eat and digest food and that doesn't involve bones and ligaments. But here I believe the imagery is such that there are bones that are strong, that are supportive, that move, but there are bands that keep those bones in their proper places and enable them to function in a proper way without becoming dislocated, without getting arthritic and.

Without going all over the place and it seems to me that God is saying I have set all of these in the body in order that. It might work properly, I don't know. Does that commend itself, Bob? Parties to work together isn't it exactly is to pull together, not pull apart. And sometimes I think we need brethren to be challenged in our thinking because the Lord has allowed division. And it's a sorry theme to talk about, but it's the truth. And it's happening not merely amongst those gathered to the Lord's name. I hear about it all over the place in Christian circles. But division comes in because of our fleshliness. And he does say there must be. Divisions amongst you that they which are. Approved be made manifest. But it's not we that can do the approving, brethren, it's the Lord that does the approving. So we need to be exercised. But what exercises my own soul brethren, is? That we need to have the truth of God before us. Let's not get the division mentality. Let's pull together. The body is one. I was talking to a brother the other day and he says, well, I guess I can go on by myself where I am. I says, well, how would it be if I just cut off this left hand and and put it over in the corner that he can work over there by itself? Would that work? No, no, he says. That wouldn't work. The body is made to function together. Yes, the testimony is an outward ruins, but we are to go on in view of that truth even today, in the measure that we can because of the outward ruin. In many ways we're Hanford, but we are to go on in view of that truth, not have the division mentality, have the mentality that the body is one. It still is one today, brethren. And so we go on in the measure that we can. As it says here, holding the head from which all the body by joints and bands, having nourishment. Ministered and knit together increases with the increase of God. Just like to suggest another practical result of this, brethren. Joints and bands pull the body together, the

different members their points. Joints are points of stress. Because the shoulder is a joint, and when your person is working because of what he's doing, there's often real stress at the shoulder. And that's why there's a lot of muscles there that help to withstand the stress. But brethren, we live in a world where there is a lot of problems around the world, and I think it is interesting to see in the book of the Acts. When there was. A forecast by a prophet in Jerusalem that there was going to be famine. In all the land the brethren in other countries were exercised to send help to that country, to Palestine or to Jerusalem, to help out in the need. And so we in our exercise as members of the body, need to think of our brethren in other parts of the world and to be, in whatever way possible, a practical help. I understand. And her brethren in China. Are really lacking bibles. I wish there was some young brother and that were exercised about taking in Bibles into China. I talked to one person who does that, takes in tour groups and they take in suitcases of Bibles. Sometimes they get caught, but because China doesn't want to offend the United States too much, they just give them a receipt and say you can pick up this suitcase when you're going out.

They don't even take it away from them, but many times they get in. Is there nothing for us to do, brother? And I believe if we will just Simply put ourselves at the disposition of the Lord in the simplicity of members of the body of Christ, there is much throughout the world that can be done. I thank the Lord for those that have gone over to Malawi. They've really made a sacrifice. Life is not easy over there, but there is to me a joint between the United States. In Malawi. Life is tremendously different over there than it is over here. But they are standing in the gap in a certain measure, seeking to be a help in what they can. Do we want to live for present advantage, dear young people, or are we willing to lay down our lives? To put aside our own interests in making a name for ourselves or making good for ourselves here so that there can be blessing in other areas around the world. There's real need all over. Right, Jim. Yes, there's no shortage of opportunities. There may sometimes be a shortage of diligence and exercise on our part. And I would just reiterate what you say because I think sometimes the danger is we look round in North America and we say, well, the doors seem to be shutting. Well, that's true. Maybe in North America they are. And I don't mean we all need to pack up and go as missionaries to a foreign country. That's not what we're saying. But the needs and opportunities are many in many parts of the world. And I believe, brethren, that as long as the Church of God is here and as long as the Spirit of God is here. There is work to be done because the Spirit of God won't leave till we leave, and the Spirit of God is here with us and in US, and that indicates that there are going to be open doors and opportunities until the Lord Jesus comes. And what we need to be exercised about, brethren, is am I availing myself of the needs and opportunities, the open doors? I don't believe we need to get up in the morning and pray for opportunities. What we need to get up in the morning and pray for is that we would avail ourselves of the opportunities as they present themselves. And maybe it's never been. You never will feel called or have the physical stamina to go to a foreign country and live like Tim Ruga and Tim Roach and others who have given that kind of a sacrifice. But there are many other ways that you can help. I'll just be very practical for a moment. The tonnage of literature that we're able to pour into the English Caribbean every year, we couldn't do that without sisters and brothers behind the scene. Who take glue sticks in their hand every day and who run things through a laminator and who are exercised to have a little part. And you know what throws my heart is there's a day coming when we're going to stand together at the judgment seat of Christ. And everybody that helped in the work, someone bought the glue sticks. Someone, a sister invited people over to her home and provided a table to do the work on. Someone else printed verses and made sure that the work was was quality work and so on. And when we stand at the judgment seat of Christ, every glue stick, every staple. Every piece of paper, every roll of laminate is carefully recorded in God's Book of Remembrance. And isn't going to be a thrill, Bob, to stand inside our fellow laborers in that day and see that they perhaps get a far, far greater reward than we who had a public place. Because to carry on those little hidden services from year to year, they had to do it for the Lord. Nobody commended them or thanked them or passes them on the back, but they had to do it for the Lord. And the motive was right because the hidden service, you have to have the right motive to carry on from day-to-day and year to year. Well, I've spoken perhaps more plainly than I ought to, but I just want to impress upon us. You know, we're going to rise up from these meetings in a day or so. We're going to go back to the sphere of life where God has placed us. And brethren, let's be exercised as members of the body of Christ. Let's be exercised that we seek by the grace of God not to do the function of someone else or covet the work of someone else. But even if it's just bands, even if it's just a hidden service.

Whatever God gives us to do as members of the body of Christ, whether it's public or hidden, let's seek by grace to do it not with eye service as men, pleasers, but in singleness of heart is under the Lord. And if you do, there will be a building up of the body. There will be that pulling together that we have spoken of. There will be blessing souls brought in and Saints encourage so that there is a healthy, happy body. Amen. Bendix. Piles of God by Christ. Their smiles are thine. Rivers are you the joy of God with them? Lying to glory. My white land and rainbow everyone.

Chicago Conference: 2011, Colossians 1:24-2:5

Reading

Like to suggest that we take up the end of Colossians chapter one and Colossians chapter 2. The verse that's particularly on my heart is found in chapter 2 in the early in the chapter.

Colossians 2 and verse six. As ye have therefore received Christ Jesus the Lord, so walk ye in him. Exercises the importance of our personal relationship with the Lord Jesus, as well as all that the Lord Jesus is for us in our relationship with God. Suggest, perhaps, if we are comfortable to take it up, that we begin in chapter one and verse 24. Colossians, Chapter One. 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, whereof I am made a minister according to the dispensation of God, which is given to me for you to fulfill the word of God. Even the mystery which hath been hid from ages and from generations, but now has made manifest to His Saints. To whom God would make known what is the riches of the glory of this mystery among the Gentiles? Which is in Christ, in you the hope of glory, whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. Where unto I also labor, striving according to his working, which worketh in me mightily. Chapter 2. 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, that their hearts might be comforted being knit together in love. And to all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the Spirit, joy, and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in Him, and established in the faith as He had been taught, abounding therein with Thanksgiving. 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. For in Him dwelleth all the fullness of the Godhead bodily, and ye are complete in Him which is the head of all principality and power, 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. 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. And you being dead in your sins, and uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses, 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. And having spoiled principalities and powers, he made a show of them, openly triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of and holy day, 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 has not seen. Mainly 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. Wherefore if he be dead with Christ from the rudiments of the world, why, as though living in the world, are you subject to ordinances, touch not, taste not, handle not, which are all to the which all are to perish with the using after the commandments and the doctrines of men.

Which things have indeed a show of wisdom and will, worship and humility and neglecting of the body, not in any honor to the satisfying of the flesh. This letter was written to Gentiles. Gentiles were that class of people that had no direct relationship with God, as had the Jew. The Jew had been brought into a relationship, at least outwardly, with God. That was the true, proper one that God had established. And yet after the Lord Jesus died. Then the message was all men for all men, and it goes out to all men. And these in this city of Colossi had accepted the message. And the apostle Paul is now writing to them, and he's encouraging them to go on in that which they had learned from the beginning and not get away from it. All of us are subject to the idea of starting out and saying well. I've accepted the Lord Jesus Christ as my Savior and being happy in that for a while. And then other things come in and it's very easy for our lives to get away from the beginning of that which God has done for us and in US. And so he's encouraging them to give in their hearts and in their lives the Lord Jesus Christ to have. That place that he should have in every Christian life. Paul was, as he says, where we started in the verse we started. Paul was giving out his whole life to make truth known to others that God had given to him. And there were some things that he was given to share that had never been known in the history of man. God had never made them known before. Nobody knew them, but now that the work of Christ had been accomplished. God was opening out His heart and making known to mankind, that is, those who had faith in the Lord Jesus, some wonderful things that concern their relationship with God and with His Son. Wow. So he speaks of it in the next verse, 26. He says it's been given to me to fill up the word of God. That is, he wasn't the last one to write the last words of the Bible. Apostle John did that. But he was going to bring out something anew, truth or line of truth that had never been known before, to bring out things that God wanted us to know for our enjoyment, for our blessing that we had never known before. And so in the 26th verse, he speaks about the mystery. He said it's been hid, it hasn't been known before and the world still doesn't know it. But for those who trust in the Lord Jesus to us, it's not a mystery anymore. It's something that we have come to know and enjoy and it it has to do with the truth of the church. That God, through his Son, was going to bring people into a personal, collective relationship with the Lord Jesus, to be part of what we call his body, the Church. But the particular aspect of that mystery? That is emphasized here is. Explain to us in verse 27 that mystery is Christ in you, the hope of glory.

Most of us know that when we put our trust in the Lord Jesus Christ. We became part of something we hadn't been part of before. Or maybe we don't know that immediately, but after a while, perhaps the first thing that's on our mind is our sins and whether we're going to heaven or we're going to hell. And so the gospel message is presented to us, and if we accept it, we come into the enjoyment of the fact that we're saved. We're not going to go to hell. We're going to go someday to heaven. And God has loved us so much that he has done this wonderful work for us. But then after a while, we get to learn something else. We learn that we belong to something called the church, and we learned that the church. Is made-up in one sense of a whole bunch of different individuals, but because those different individuals have been. Each one individually and on the Day of Pentecost collectively, the Spirit of God, the Holy Spirit of God is come to dwell in each one of us. Then it's not just an organization of individuals, but we are all part of what we call one body. And we are it's a living collection unity formed by the Spirit of God into a living relationship with the Lord Jesus. But here in Colossians that something else is that truth is not set aside. It's enjoyed in the first chapter, but he says Christ in you the hope of glory. And when it says Christ in us, it's a wonderful thing, as we see in chapter 3, that we have. A life that is new and different. We weren't born with this life, but we have a life that God has given to us. We call it eternal life, but where is that? Where is that life? What does it come from? It says in chapter 3, Christ is our life. This is a tremendous truth, brethren, that is easy to speak doctrinally about, but it needs to be enjoyed. Personally and individually with us, because what it is saying to us is, yes, you have a life now, a new life, but it's my life, it's my life. There's only one eternal life is life. There's only one. Every one of us. There's a couple of 100 or so individual personal lives in this room, but there's only one eternal life here. It's the life of Christ. It's a life that is imparted to us to enjoy, not separate from himself. That's impossible. But he imparts it to us, but it's still his own. It's our life for eternity. Is that a good life? It's a perfect life. It's as perfect as he is. It says Christ in you the hope of glory. Well. Why is it the hope of glory? Well, if it's his life, where does he live physically? He lives in glory. And so our expectation of glory is as secure as the life that we have. And Paul is presenting these thoughts to his brethren to attach their hearts to the one who is their life. And it's the desire, I believe, of the Spirit of God to each day attach our hearts more.

To the person of our Lord Jesus Christ, our life. History is pretty much found just in the epistles, and I was thinking of a passage in Ephesians 3 to supplement what we've read there in Colossians. So we don't have this too much outside of the earth at all outside of the epistles. And Paul introduces it in Ephesians 3 and verse two. If you have heard of the dispensation of the grace of God, which has given me to you word how that by revelation. So this is new. It's not something he was able to bring from the Old Testament. It's by Revelation. He made known unto me the mystery as I wrote a four and a few words, whereby when you read, you may understand my knowledge, and the mystery of Christ, which in other ages was not made known. Under the sons of men that is this mystery, They expected a Messiah. As it is now revealed unto his holy apostles and prophets by the Spirit. And this is a big portion of this mystery, that the Gentiles should be fellow heirs, and of the same body and partakers of His promise in Christ. By the Gospel whereof I was made a minister according to the gift of grace of God-given unto me by the effectual working of his power wasn't even given. That much to the other apostles, but primarily to Paul. It's Paul's doctrine. It's found in the epistles. Of Paul. Before you turn back to Colossians 2, let's keep going a little bit there in Chapter 3. Paul's praise in the first chapter of Ephesians that the Saints might know the working of the power of God for them. Here he prays again in the third chapter and his the emphasis of his prayer is that the Saints might know the working of God in them. And so he repeats something that we have in our chapter in his prayer for them that they might know it. He says as in like verse 14, I bow my knees. Verse 16 that he. Would grant you according to the riches of His glory, to be strengthened with might by His Spirit in your inner man. And now this connects with our chapter, that Christ may

dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend. We always like to know more. We like to comprehend more. Every No one likes to be particularly ignorant. And Paul is saying that his desire in his prayer for his brethren was that they might enter more into the truth that Christ was dwelling in their hearts. Christ was dwelling in their hearts. He came into their hearts by faith and. In that if the law, if the person of the Lord Jesus Christ, was found in their hearts by faith. Would there be love there? Well. Think of the truth of it. You didn't say their love. But if Christ was dwelling in their hearts by faith, it was his love. That was in their hearts, and if his love is in the heart, then there's a capacity to comprehend that hadn't been there before. Knowing God isn't a set of statements that he's all knowing and all powerful and all this and all that. That's all true about God. But you don't know God if you don't know His heart. And when Christ dwells in the heart by faith, then there is a capacity to know God as he can't be known in any other way, because for God to dwell in the heart by faith.

Then that's the heart of God. You can't separate the heart of God in the heart of the sun and say it's a different kind of love, it's the one, it's perfect unity. And so when Christ truly is. Dwelling in the heart by faith, then dwelling in the heart is that very as John says as he presents some of these things that Christ is in us than our love is made perfect because it's really his love in us that is being enjoyed and is to be manifested to our fellow man. Hello. Well, he speaks in verse 28 that we may present every man perfect in Christ Jesus. Man in responsibility to a God. Is responsible for himself to God. Adam was a man in relationship to God. Eve was in relationship to God. And they were in responsibility. They were God's creatures. And God set down some a rule as to their lives and said you can do this, this and this, but this is one thing that you may not do. And God put that rule there to keep them in their place, if you will, as his creatures. And they were in responsibility to keep it. And we know the story they felt. They disobeyed and brought the consequence of death upon themselves. God, when He later on with the children of Israel, put man under law. It was a repetition of the same kind of relationship on a more formal way, and it was a relationship that God put man under. And he said, you do this, this, and this, and you live. But if you don't do it. The responsibility, the consequence to you as you die. And the outcome of it is there's nobody living. That hasn't failed it, and in that way died. The introduction, particularly to us in the New Testament of grace, turns it around. And grace is God saying I'm going to do something for you. You couldn't do it for yourself. You didn't have the power to do it or the desire to do it. And in fact. The consequence of you being under the law was our relationship was really you were dead toward me, but in grace. God has turned it around and he said I love you. So because I love you, I'm going to undertake the responsibility of making our relationship work and making it a permanent one and making you happy with me. And to accomplish that work, God introduces his Son, the Lord Jesus Christ.

And the Lord Jesus comes to earth, and he does the work of the cross. Which accomplishes redemption. It takes care of our guilt. But that it doesn't go all the way. It takes care of our guilt, and in that way it keeps us from hell. But. God says no, I have more. My grace is more than that. I am going to present you to myself through my son. I'm going to do some more work so that you before my eye are going to be before me as my son is. And justification is part of that which brings us into that position into which now when God looks at you and I, he doesn't look at us only as a safe Sinner. He looks at us through the eyes of what the Lord Jesus is to Him. And having brought us into a place before him where he looks at us that way, and he sees us in all the perfection in which he sees His Son. He sees us in all the righteousness in which his own righteousness has been satisfied, in the work that he's done. And so he can say this persons righteous before my eyes and their righteous before me in a way that it'll never be lost, it'll never be taken away. And this is what Paul is bringing out to the brethren here in colossi as part of what Christ is in them. The hope of glory, because, as it says, that he might present every man perfect. In Christ, in the word of God. When it's Christ that is brought before us in the epistles, it is generally the thought of what he is. For us before God and what we are in Him. Before God. And So what am I to God? Well, I'm in Christ. And in Christ, I'm in it. And you are an absolutely incredible position. That I suppose, and I might be a little bit facetious, but if we all were in collective full enjoyment of it, we probably wouldn't be sitting in our seats. We'd probably be standing up and dancing for joy. Or however else we express the truth in our own hearts of what we are to God in Christ. And that's grace. Expression at the beginning of verse 28 that we should pay attention to, I should say a sequence of expressions that says warning every man and teaching every man because we need to have our consciences aroused before we can appreciate truth. And we have the this, the meeting previous to this was a meeting of warning and. It's good for us to take these things to heart because it's only as we recognize our need. That we can really appreciate God's provision. How does truth get from the head to the heart? Is there a conscience in between? I've heard it said that the conscience is the door to the heart, so to state that. And then, once this truth gets to the heart, be followed. Yes, the feet follow the heart.

In verse 25 where Paul is saying here that he was made a minister, that means a preacher according to the dispensation of God. That must be the new dispensation which we live in now. And I was given to Paul for us. It was in the mind of God to fulfill the word of God. And then he says something more about the ministry, the mystery which has been hid from the ages and from generations. So this ministry that Paul is now bringing before us, that is for thousands of years back. And from hundreds of years back, talking about ages and generations. But now it is being made manifest to His Saints. Now they would mean to those who have received the gospel. Who have understood the gospel and received it, and repented of their sins, and come to the Lord Jesus Christ, Because only who have come to the Lord Jesus Christ can be called Saints. And to them it is now manifested. That would mean to us, if we are Saints, if we have received the gospel, we have believed it. When we come out from the Gentiles. At least I know I came from out from the Gentiles, which we have in verse 27. And these gentiles, now to them these mysteries are being made known. And they are really riches of the glory. Which the Gentiles are now going to receive from God. Because having received the Lord Jesus Christ, though, they will partake of the glory that the Lord Jesus has in heaven now. And that is Christ in you, in US. Christ is now in US. And that's the hope of glory, because only when Christ is within us. We can believe that we will be glorified with the Lord Jesus in heaven. That's a sense of the preaching of all here, he says. Whom we preach. And then the warning also comes in. We have heard about. And then the labor comes in, and verse 29. He is laboring now. We are still laboring too. It worked in him mightily. Indeed it was. We know the life of Paul, what all he suffered. But all he did when we reached through it in the Acts. But it should be working in US too. Should be in our heart to work for the Lord strife. For the righteousness which is in God through faith in the Lord Jesus Christ. Which we have received. Yeah. All speaks about it. Verse one is for him a great conflict. It was a real combat use, Mr. Darby translates it. It was a tremendous battle. Because the truth of God is opposed.

Sometimes it's supposed because it's fear. It's supposed by Satan. As we had this morning, Satan opposes the truth of God. He's a liar. That's his nature, and he can't present God's truth. He can try to corrupt it, he can try to imitate it, and so on in an outward way, but when it comes right down to it, it's a lie. He's created a world. The world's a lie. It's a device of Satan against man, but that truth is opposed. And because it's supposed, Sometimes it's opposed through fear, sometimes it's opposed through indifference. Sometimes it's opposed because people feel their consciences are reached when truth is presented to them, and so they turn against the source of the testimony to their conscience. It's at. Sometimes it's envied, and so on. But I want to. Speak of an aspect of it that's a little more subtle, because Satans work is often subtle,

and that is there is such a thing as a line of truth from God becoming, for a time at least, publicly acceptable. We all in this country and Canada and so on, think of ourselves as living in a country which has had a history based on and its laws based on the truth of God and so on, and for some period of time certain things that are truth or true become acceptable to men. But. Very often when they do, it's only outward. And there isn't an inward motive to support the outward act, and God is never satisfied. It's not really truth according to the truth of God, unless the inward motivation is that which is consistent with God's own heart. It's not really the truth as it is in Christ Jesus if it is not. Have the inward motivation, that's why. In Ephesus, in Revelation 2, thou has left thy first love. The difficulty there was if you don't represent my heart to your fellow man, then you are no longer my light to the world. And if the heart of God was not being displayed through His people, then he says, I'll have to remove you because my light has to be consistent with what I am. And my heart has to be presented as as my heart. But the the failing was outwardly all the activity was still good. And he could commend it as things they did, but the motivation was getting lost in them. And it's somewhat easy to go along and think we're living a life of truth if it is publicly acceptable truth. But the test of God that brings conflict is when the public activity turns against it, and then the question of as Paul brings its conflict. And in fact, we know the conflict cost him his life. It cost him his life. The conflict of the two Saints that were prayed for this morning. In the prayer meeting, one was a young man in a family who put his trust in the Lord Jesus Christ, and he was put to death less than two weeks after his salvation by his brothers. The other one that took place a few weeks earlier than that in the same place was a young sister. Whose husband? Put her to death for the same reasons, and that's combat for truth. It cost them their lives, and the test often comes. Maybe it won't cost you or I our lives, but do we fear to tell the neighbor lest the good reputation of ourselves is put at risk? Sometimes it's nothing about martyrdom that's before us, but it's consciously What will they think of me? That may keep us from. Presenting the Lord Jesus and the truth to them.

We may go back to verse 28. That we may present every man perfect in Christ Jesus. Is that? Now. Rather than future. The end of what the ministry sought. Will be accepted in Christ eternal life. It's ours by possession immediately. But there's also a striving, isn't there? Because we live in a land that opposes, in the world that opposes. I agree with those comments. I would say Amen it. There's two aspects to it. Positionally before the eye of God there is no iniquity. The work that was done on the cross puts us in a position before God which is perfect and perfect it's not. Going to be ever any better. Our position before God can't be improved, can't be made more perfect than it already is, but the work of God is to in our lives, bring us into conformity and practice with that which we were in are in position. And so the apostle Paul was laboring with his brethren that the actual living of it out in practice would be consistent with what it was going to be at the end of the road. So in some places, when it's talking another line, but the same idea some places, we presently have eternal life. John's epistles, that's the view we have it. It's a present possession. But in Peters officials, for example, it's seen as that which comes at the end of the road when we're in glory. And so we have both lines of consistent aspects of it. But some things in Scripture are presented to us as a position into which we have been brought before God, but at the same time we have other lines presented to us that. It's the working of it out in our lives that every day we become more consistent with what we have, that which is the end result of it, as John says in his epistle. I'm going to have to turn to it, but it it gives that thought in first John. First John, chapter 3. And verse two, beloved now, are we the sons of God? That isn't, We're going to someday be the sons of God. We are the sons of God. I'll never be more of the Son of God than I am now. It's what God has made me to be. But it says, and it does not yet appear, what we shall be. We don't have a full understanding yet of that. Comprehension of what a Son of God is in its full character. But he says, but we know that when he shall appear, we shall be like him, for we shall see him as he is. We know that when we appear in glory, we will be morally just like the Lord Jesus Christ, perfectly like him morally. His brother Clem Buchanan often used to say, God is so pleased with his Son and what he is that he wants heaven to be full of people that are just like him. And that's our destiny. We will be just like him in a moral way. We'll never be him. He's uniquely the Son of God. But then he goes on to say. Verse 3. Every man that hath this hope in him purifies himself even as he is pure. That is, if that is the true expectation of the heart, then the desire of the heart is every day to become more and more like.

What is going to be perfect in practice as it may already be in position? Portion and Ephesians regarding the perfecting, and that's the practical perfecting of the Saints. It's in Ephesians chapter 4 and verse 11. And he gave some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. So we all come in the unity of the faith and the knowledge of the Son of God unto a perfect man. Unto the measure of the stature and the fullness of Christ. Might be encouraging for some of you to know that. Because you came to the conference today and you're enjoying the benefits of the gifts that the Lord Jesus has placed, God has placed in the body of Christ. You're in the process of being perfected right now. And so I think we might have both thoughts of perfection in that chapter, because there is that day in which it's all headed up to until we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ. Is that more perfection in the coming day? Yes, and also we tend to think the word perfect means and when we think that word perfect, we think without defect. Absolutely nothing wrong with it. Actually sometimes in our Bible and and. Those verses in Ephesians and also in Philippians if you'd be perfect. Speaks about being perfect. There it has the sense not of perfection without a blemish, but the sense of being full grown. And we should all be growing. And if we are truly growing spiritually in Christ, we will become morally each day more like Him. And when the process is complete, we will be fully and perfectly like Him. And. But the Rapture will change us physically, and we won't have the flesh in us to hinder us. But we won't have a new life. We are going to change in the life that we have. We already have it. It's just the hindrances to the enjoyment of it and the living of it will be removed from us. But if we. Learn to walk with God. We grow up. And so he's wanted all his brethren to grow up. You feel bad when you see somebody and you say. They aren't growing. They just seem to stay in the same place. The the desire, the heart of God for His people and His work with us is that we grow. We learn to know our God better, we know the Lord Jesus better. We we become more like Him and put away those things that belong to childhood and become more that which is suited to being. Sons. Mind if I bring us back to that verse that started this conversation and asked again, because I'm not clear, is this a positional perfecting in verse 28? I think it's. Now, if it was positional, he wouldn't have to labor. There wouldn't be any labor in it and so he was laboring so that the Saints in colossi would grow up into the enjoyment of that that the Lord Jesus was for them. So it was to grow into the to the place where. Their walk was equivalent to the position, the perfect position in which they've been brought. So I don't think you want to totally separate them. But it's not simply positional because there was labor in it.

He was driving according to his working. That would be the working. Of the Person of the Lord Jesus in the hearts of man. He is the only one who can work with us. We cannot say which works in me mightily. I wish he would. But he does work within us. But here he could say he was working with in him mightily. And when we come to the next verse in chapter two, he speaks about. Great conflict. And here it's looking forward to Loudisha. Well, we know Laurie Shea being the last of the churches or assemblies mentioned. They had given up the Lord Jesus. He was on the outside there that he had to knock on the door to let the man. So we asked ourselves, well, how could that be? They hadn't given up Christianity, but their heart was away from them. He's talking about. That those that had not seen his face in the flesh, there might have

been, someone said, Well, who was Father? We've never seen him. But the important thing is what Paul is teaching. He is telling them how to stay close to the Lord Jesus. Yeah. And then he speaks in the second word, about to being knit together in love. It has to do a lot with love. We know that if there's no love, we got nothing. Love is of God, the love of the Lord Jesus in our hearts. That is what is important and that will also bring about to the love to each other in the Lord Jesus. If we don't have that, we have nothing. There were things that. We're missing in colossi that the apostle Paul saw, and he brings them out later in chapter 2. But he lays the groundwork for it in chapter one. And what he's saying to them here is this is the my laborers for the Lord with you, brethren, are to this end what I want, what I desire for you as a result of what I'm going to tell you later in this chapter. I do it with the desire that your hearts might be knit together in love. That's what he wanted to see as an outcome. He wanted to see them grow. But he also saw there were things there that they hadn't laid hold of or they weren't following that were hindering them. And. Let's try when someone brings something before us that speaks to our conscience. Not immediately sort of turn them off or turn it off or turn against the messenger. Sometimes they may not be able to present to us exactly what it is that they're seeking as an outcome. But if it's a God. They're seeking our good. God is seeking our good. Even if He's he's using a vessel or an instrument that's imperfect in trying to do it. But God does allow us to say and do things with respect to each other that has a right in desire. Built into it, and Paul wanted them to, as a result of his teaching and of his exhortations. To be knit or united together in love and understanding of the truth of God brings assurance to the soul. It brings peace to the heart as nothing else can. And to know fully the mystery of God is tremendously liberating to the soul.

And it gives someone. Things to enjoy that are totally outside the world and anything it could ever offer. And Paul wanted to bring them into the enjoyment of those things that, as he was going to show later, the world and its thoughts were hindering them from entering into them. He also mentions here the. Fact that this brings us into relationship with God. As our Father. And he mentions of Jesus Christ of Christ Messiah. They were waiting for the Messiahs, but only He is the one. Who could bring anybody that is them and us. Into relationship with God as the Father before knew. Nobody knew that God was their father. In the sense as we understand the relationship of father and son. Because he brought. That is, power brought us into the understanding that we can have a relationship. With God as our Father that we have a relationship with our natural sons, we can be real close to Him. And only Christ could bring better about. Because he thought it, he revealed that. Nice to see. Apostle Paul says verse one of the second chapter, I would that you knew what great conflict I have for you. Darby's translation says for I would have you know what combat I have for you and you know, it's it's nice to know if you have those who are doing spiritual combat for you. If they're, if they're warring on their knees, you know, we a lot of set parents, we have grandparents and they spend their time on their knees doing battle for us. Sometimes in the assembly matters come up in the enemy gets. You might say a stronghold and there's a need to do battle for the Saints. Sometimes. We fail. To battle the enemy in the right way. We have to learn lessons. Regarding that warfare. Maybe we need to be a little bit patient with each other to learn a few lessons in in in the warfare and in the battle so that the enemy might be resisted. He might be held at Bay. So that there can be spiritual growth, but just think of those in your life that care about how you get along spiritually. They're battling for you. Well, he tells us here in verse, in the Father and in Christ, in the revelation or the mystery that God is making known, are found all the treasures of wisdom and knowledge.

Said it many times, probably in this room multiple times, but there's only two ways we know anything. There's only two ways to know anything. The 1St way is by personal experience. Everyone has been told probably at one point in their life that fire is hot and you didn't fully believe it, and you found out by personal experience that fire is hot. And so there are things that we all know. By our own the experiences of our own lives. But other than that, the only other way we know things is somebody else tells us. Somebody else tells us. Nobody in this room, my personal experience, knows that Abraham Lincoln ever lived. We probably all believe she did, and the only way we know it is because we've been told by others. Who have said so? There are things that only God knows and could tell us. There are treasures in the heart of God for us that no one could tell us. No one could discover them by personal experience. But God has chosen to make things known to us, not only to the mind, but to the heart about Himself that will satisfy us for eternity. And so we need to be on guard whenever we have thoughts, to have some sense in ourselves of where they came from. Where did that idea, where did that thought, where did that stated supposed truth come from? The only ultimately. Safe source is from God Himself if it has to do with things moral or spiritual. And so God has chosen to reveal Himself and to tell us. And not only that, but if our hearts are open to Him, He says, not only will I tell you, but I will confirm it to your own spirit and soul by my spirit which dwells in you. And so the Spirit of God confirms the truth of what's being said to us. If it's really the truth. And so we have a double power of God at work, not only to give us a pure source of knowledge, but also to make it good in us in a way that it doesn't matter who said it. As far as the instrument to which it came to us, if it's the truth of God, the Spirit of God makes it good in us, then we may be thankful for whomever said it, but we're not dependent on that source anymore for it. We say God says it. And so I'm happy. I'm going to live. I'm going to. Walk by that which comes from God himself. But the Satan has put a innumerable. Sets of thoughts into the world that have no source of truth connected with them at all, and they're so freely available and so publicly. Everyone promoted. And so on. And it's ever increasingly easy to get your own thoughts out there for everybody else. But be sure the danger here in Colossi was they were listening to some of those voices and it was pulling them away from that which was coming from God. Was so closely knit together with his brethren. That when he was absent in the flesh, he was with them in spirit. And that's encouraging for us. When I'm absent, when I'm someplace else, I think of my brother and come together.

And the rating meeting at such and such a time, and in the prayer meeting of such and such a time. In spirit. And enjoying and beholding the order. And the steadfastness of your faith in Christ. There is still. A certain order, even though it might not be perfect and it never will be. But there is an order in the coming together. It should be more punctual in the start. Sometimes, oftentimes, maybe all the time, but there is an order, and that can only be in Christ. It has to do with your faith in Christ. That's the only reason we come together. Because we are in Christ and He draws us together. Freeze you read earlier in Colossians chapter one. The end of verse 26. His Saints, the word St. means holy one, His holy ones, His Saints, to whom God would make known. What is the richest of the glory of this mystery among the Gentiles? Is Christ in you the hope and glory? Let's thanks. What's up with Grace to? Hold on. I'm going to go. And watch the Game of Thrones.

Chicago Conference: 2011, Colossians 2:6-23

Reading

Him 288 preserved thy flock most graciously within thy sheltering fold, Move them from every harm away, and in thy safeguard home, till thou shalt wholly have obtained in us the fruits of grace, and we enjoyed that never end shall see thee face to face. 288. Two, maybe some

brother can read from verse six to the end.

Of the chapter. Colossians, chapter 2. Will begin at verse 6. As ye have therefore received Christ Jesus the Lord, so walk ye in him. Rooted and built up in him and established in the faith as he have been taught, abounding therein with Thanksgiving. 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. For in him dwelleth all the fullness of the Godhead bodily, and ye are complete in Him which is the head of all principality and power, in whom also ye are circumcised with the circumcision made without hands, and putting off the body of the sins of the flesh. By the circumcision of Christ. 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. And you being dead in your sins, and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all the all trespasses, 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, and having spoiled principalities and powers, he made a show of them openly in triumphing over them in it. Let no man, therefore judge you in meat, or in drink, or in respect of an holy day, 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 worshiping 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, increase it with the increase of God. Wherefore if he be dead with Christ from the rudiments of the world, why is the living in the world? Are you subject to ordinance? Touch not, taste not, handle not, which are all to perish with the using after the commandments and doctrines of men. Which things have indeed a show of wisdom and will, worship and humility and neglecting of the body, not in any honor to the satisfying of the flesh. Each one of us who have accepted the Lord Jesus Christ as our Savior. At a point in time or a period of time in our life when we came to realize that we were sinners. That it wasn't that we had a need. We had our as we had last night in the gospel, our leprosy, our sin, and. In some sense, in our souls, the realization that we needed a a Savior, and the Lord worked and we came to trust in the message of God, that he had provided that Savior, the Lord Jesus Christ. And so we put our trust in the Lord Jesus. And for most of us there came the joy, the happiness in our own hearts. Of this person who had saved us. The Saints and colossi likewise had gone through those similar experiences to what we have gone through, but the apostle, in writing to them, realized that while they started that way, if you will, they needed to make sure that they didn't get away from that simplicity of trust in that person. That he was the source for them of their joy, and they were starting to listen to other voices.

Other ideas? Other claims to be truth, that we're taking them or in danger of taking them away from the simplicity as to the Christ and the completeness as to His person to meet their need. And so he reminds them, as ye have received Christ. Jesus the Lord, so walk in him. Don't go down a different path. Don't start listening to the voices of the world. To say Oh yes, but that's all right but and start to the world would say be broad minded and so on. It goes down many different directions, many different ways that man is has is appealed to as to his beliefs, but he says no, stay with the beginning, stay with the person of the Lord Jesus Christ. And then he in the verses here that follow, he starts to tell us how complete and important he is and sufficient he is for the need of the soul. And it's life here on Earth. Everything we have in Christianity comes to us through the Lord Jesus Christ. Nothing do we have of our own selves. And the tactic here is little like Satan. When he spoke to Eve, he tempted her to to seek an alternate source of blessing. Look within and to reason and here it's the reasoning of the philosophy that would look to another source besides Christ, the risen head and glory. It's a it's it's a doubting his provision to provide for us to look elsewhere for help and guidance in Christianity Today. Rooted and built in him. That would mean that we are acquainted with the Lord Jesus Himself. And that we could be if we know him personally. And that we can do by reading the four Gospels. That's where we find the Lord Jesus. Very intimately. We can know him there. And know his heart. His thoughts, his wishes for us. We certainly know his work. His sacrifice for us. So if we have him like that in our heart, we ought to be established in the faith. We only have one faith, and that's the faith in the Lord Jesus Christ. There's no other gods in the world. And he is the one who has acquainted us with God the Father, the Father who has made this world, we have been taught. Be getting Todd and Sunday school already. We have Sunday school for the kids and that's where it all starts every week and that's a great privilege. We ought to be thankful for that. Will grow a crop I guess. I'm not a farmer, but we all recognize some soil will grow a crop and some won't.

Some are suited to it, some is not. And each one of us is living a life, and there are certain sources of nourishment to that life. That give the nutrients the soil does to its life, That provide through the soil the moisture that sometimes is needed and the world is full of. Barren soil. Soil that doesn't when the life is lived in that environment. It's as far as God is concerned, it produces no fruit. And so he has provided the Lord Jesus Christ as the root of life for us, the one that we have to be connected with. Or there will be nothing in the end of our lives. That is what God would call fruit. And so he's encouraging them to remember. Their roots, if you will, or their root, which is the Lord Jesus, that they might grow as from Him. Because anything else is not gonna work. Spend your life. You can waste your life. Repeat a comment that's been helpful to me in my life. Was said by Mr. Darby. He said the will. Engaged in evil, feeds on sinful desires and wastes itself without fruit. Just repeat it. The will engaged in evil feeds on sinful desires and wastes itself without fruit, and there's many a life that is lived feeding on sinful desires, and the end of that life is fruitless as far as God is concerned, because only the Lord Jesus and feeding upon Him. As the source of nourishment is that which will produce a fruit for God's pleasure, When we speak of fruit, Galatians chapter 6 describes it, It says and it's the work of God. It's the fruit of the Spirit is life, joy, peace, long-suffering, goodness, gentleness, faith, meekness. Temperance. That's the fruit that God is looking for from our lives. He wants us to be that. And we will be that. Expression of those things as our character if we are rooted and built up in his son. Let me read this this passage, we think. About the sinful things that God might once we to avoid. But when we go through the the next verse, we see that he's talking about religion, he's talking about philosophies, he's talking about. Angels. In verse 18, he's talking about the the a force trying to be better or to do something. For God or to center our lives in ourselves to put ourselves in the center of our lives and that sounds very good and very beautiful for the world, but this is not the way of Christ. We can center ourselves. We we can put ourselves in the center of our lives and say, OK, I'm going to do this and do that and that and that. But this is not what he's talking about here is about. Taking ourselves from ours from the center and being rooting Christ and being in him, not being deceived by by man thoughts. And like here he was talking verse verse. 17 About the shadow of things come, and then verse 18. Voluntary humility and worshipping of angels and and also the rudiments verse twins ordinances. So he's not talking as much as about committing crimes or those open sins we always talk about but.

Not but about religious, religious feelings and religious ways. Of course, men's ways. In Isaiah 53. We read in verse 2, For he shall grow up before him as a tender plant and as a root out of a dry ground. And it wasn't this earth that produced that blessed man. And if we're rooted and build up in him, he's our source. He's our life. And man's religion always gives the 1St man some leg to stand on, doesn't it? Some idea, some form of thought, some way of approaching God, man making his own. I mean, look how much democracy has affected. Christianity in this nation. Man, that man can't approach God by decision. Well, we're going to bring the doctrine down to fit this idea. The first man has no

leg to stand on and the blessed man who is God has given us as the very source of life and object of our hearts grew up out of a dry ground. There was nothing in this world. He what what a manifestation to our hearts and to think of this to be rooted and build up in him and established in the faith as you've been taught Paul's laborers. Apostles, laborers, to bring that man before man. You would look at the history and find out how those apostles suffered to bring that message to the world, and then when it says abounding therein with Thanksgiving. We can rejoice to just leave the world where it is. And bask in the infinite favor of being in the sun. Ye are completed him. You don't need that philosophy. You don't need that voluntary humility. You know, the closer we are to him, the more humility there will be. We meditate on his. Cost he has paid for us. We just. Scarce can lift our heads, but we can rejoice in Him. The world that we're Speaking of here is the religious world. It's the good side of the Broad Rd. if we might say it that way. And I'm thinking of how how Paul. Is knew what he was speaking about as one who was more religious than anybody else and he had gone a long ways and exceeded many others and and being religious and and his own ideas of what was appropriate. Pursuing that to to great extent until God smote him down and the Lord revealed himself to him on the road to Damascus. And he came to the realization that the ones that very ones he was persecuting were intimately connected with Christ in one body and that he was persecuting the very members of of his God Jesus Christ on earth. And so when he left all that he realized. The reality what he's saying here about how Satan deceives through religious. Tactics like philosophy and and and. Worshipping angels, these kind of things that have a pretension of making man better by himself. All of that is to the denial of what Christ has really brought us into. And takes away from our real source of blessing. And so it's a, it's a, it's a tremendous. Deception to turn to philosophy and these kind of religious things as a source of blessing.

It's turning and not holding. To our relationship that we have with the Lord Jesus, the risen head. He's the one that takes care of the body, the church, and so if we look elsewhere, then to him we're looking in the wrong direction. Philosophy and vain deceit. That's what's being taught in the colleges today. And most of our kids, they go through college. So before if we send them there, some of them don't even want to go there anymore. They say well, yes, through high school we are well established, we learn a trade and we are going to do well. That is true. But those who do go through college, they ought to make up their curriculum themselves, not have it made-up by some professor because they don't know what they're talking about. They might have a very authoritative. Personality and a way of persuasion, which is that rain deceit and from that we want to stay away. Philosophy and biology. There should be dropping out of that when they go to college. I don't know if they can, but I would, if I had to go to college today, drop out of that because they don't know what they're talking about. They're coming up with something like a Big Bang with this nothing but nonsense. Stay out of it if we can. We have children that we want to send to college or maybe they want to go there. Make up a definite curriculum what they're going to take up. Don't take up the range stuff that is being taught. There's so much rain, things that are being taught and for us older ones, we got to watch for them to come to the doors of our houses. They are trying to get us interested in somewhat we would call religion, but it is also nothing but vain deceit. Just stay away. If we talk to them at all, tell them immediately about the Lord Jesus. And there we will find out where they stand. The way of man is not in himself. It is not in man that walketh to erect his steps. Man is not capable by his own imagination or by his own thoughts, to walk in a way that. Is intelligent really before God? God alone can provide to us the way no amount of personal reflection or thought will ever. Come to a way to walk through life that is wise or intelligent with respect to God. Proverbs that takes up a wise way to live begins in the very first chapter by saying the fear of the Lord is the beginning of wisdom. Fear of the Lord is the beginning of knowledge. Because if you don't start with the right relationship in your thoughts to your Creator. Everything else will go wrong and that's the very beginning. That's the root of all is to have a proper respect and relationship to the one who has created you. But man has introduced all kinds of ideas as to his own imagination, as to even what God is. And the consequence is he walks in darkness. He walks in a path that leads him to death. And there's that danger for us to accept the ways of man, or adopt the thoughts of men into our religious beings or into our way of thinking about spiritual things. God is given what we need, but the moment we let man's mind and man's ideas to as sadly in the Christian profession. Very often people who will say have been a successful businessman say to themselves, you know, I could make the church run better if we just adopted some of these good business practices into the way we run things. Or we have found out in our work that certain types of people interactions done a certain way is going to foster a more successful.

Missionary activity and so on. And so he starts to allow his mind to do that which we will say is successful in a self oriented world and that type of life, and then tries to adapt it to the Christian walk. And the result is. Nothing for God and a spoiling of the joy and the purity and the fellowship that the Lord wants to have with us. So again, we would just say, pay attention to where your ideas and your thoughts and your life come from. Sometimes it's well to stop and ask yourself and myself, where did that thought come from? Did it come from God? Or did it come from man? Is the thought I might receive it from another human being? But does their thought come from God? Or does it come from man and the danger of it? You see it in Matthew 16 with respect to the Lord Jesus and Peter. In Matthew 16. The Lord asks his disciples. He says, whose do men say that I, the Son of Man am? Well, some say you're this and some say you're that, and some say you're the other. Well, who do you say that I am? And Peter says, Thou art the Christ, the Son of the living God. And the Lord Jesus immediately responds to him. And he said flesh and blood didn't tell you that man didn't tell you that. That came from myself. That's where the source of that knowledge, that revelation that you have, Peter, came from, It didn't come from flesh and blood. Two or three or four verses later, what is the Lord Jesus saying to Peter? The same person in the same passage of Scripture, He has to say to him, get thee behind me, Satan. Why? Because what Peter was saying, the source of it, the source of the thought was Satan. And so we're all that have to be careful about it because we can one moment, as it were, enjoy a wonderful revelation from God. And so easily within the same moment or two or five, we can allow that which really has its source in Satan to be that which is controlling our thought processes. So these verses are very important. For that which is of or not of, as it says here, not after Christ. Peter said the Christ, the Son of the living God, it was his faith uttering the faith and make a comment on that in our chapter in verse five. We have your faith in Christ in verse seven. It's the faith rooted and built up and established in the faith. Jude makes the same comment in Jude verse 3YE should earnestly contend for the faith. Which was once delivered to the Saints in verse 20 of Jude. But ye beloved, building up yourselves on your most holy faith. And that would include praying verse 20, keeping verse 21 looking. In verse 21 and so on. And so the faith in our chapter and also in Jude, probably in other places. Is objective. And it is absolute and it is there whether I believe it or not. It doesn't change if I contend with it, oppose it, discredit it, it is still the same. It is the faith and it is once delivered to the Saints. The faith is what we hold in our hand here. It's the scriptures. It's the revelation that God has given man for his blessing. Our faith is laying hold of it. And so sometimes the Lord Jesus would say your faith. Has made you whole or I have not seen such faith as in all Israel.

Comments like that, that was your faith, embracing the faith once delivered to the Saints and the things that would come in to drive a wedge. In our souls are a few of them mentioned, as we've been discussing there in verse 8. That's one great danger also is stay out of politics. I talked to a young man one time. He was. Studying political science, you want to have nothing to do with God. Political science and things like

that, they lead to dictatorship. I grew up when I was smaller. Kids in a system that had a dictator Hitler. And it was amazing how people would believe in a man like that. And they fight to the end for that system. That's why Germany never capitulated, he insisted. They fight to the end and they did. And the same in Japan. Japan had. A dictator. He was. They reverenced him as their God. And that was he was the same like Hitler. Let's fight Japan and Germany got to be so great allies. And they last, they had that same philosophy, fight to the end. And they did. If it wasn't for the atomic bomb, they would have fought, maybe still fighting today if they could. That's what a dictatorship is. But it's of man. And that's what the world is striving at today, to get that one strongman that would get them all out of their troubles. And that's where they're going to lose out. We only have one person, the Lord Jesus Christ, and to die for Him is worthwhile. To die for his cause is worthwhile. That's the only death that's really worthwhile if we have to die for a man, and that is the Son of God. The next two verses, 9 and 10. Are wonderful. They're wonderful. Verses that ought to lift our souls and our spirits as we consider them. When we turn aside from man and his thoughts, and we listen to what God says. In verse nine he says in Him dwelleth all the fullness of the Godhead, bodily, that is. All that God is to us. He is to us in that person, Jesus Christ. All that's in the heart of God, all the power of God for our good and our blessing is brought down to where we are, down into the place of our need and our condition in a man. In him the man Christ Jesus dwells all the fullness. Of the Godhead, and it dwells there for us. That's the purpose for which the fullness of the Godhead has come down, to reside in a person, a person who participated, and in flesh and blood to come among us to bring all that God is into that place into which we are. In him dwells all the fullness of the Godhead bodily.

The 10th verse just introduce it by contrast, it says and ye are complete in him. That is everything we need to be. And are before God. Is found in that person. Everything that is necessary for us in our relationship with God is found in Him. We are complete as towards God in Him. We sometimes stop in our thoughts. With the thought that yeah, I'm a Sinner, I've done lots of bad things. Jesus Christ came, he went, and he died on a cross for me and. He paid for those sins, so now I'm a forgiven Sinner. All that I believe I said is true statement. Although God I don't think would particularly wanted me to say simply forgiven Sinner. Because God didn't stop there. God has taken the person of the Lord Jesus. And put me in him before God. When God looks at me this morning, he looks at me and all the perfection of his Son. That's his view of me. I am seen in all that. Christ is in his person to God. I'm righteous before the eye of God because I'm in Christ. I am totally acceptable in his presence. Because I'm in Christ. And the position and even the condition into which he brings us is all that which results from. Ye are complete in him and. When we get to heaven. And our sin is gone. We aren't going to be more perfect in the than we are in Christ. And so he says, what else do you need? Don't go somewhere else. Don't go to the paltry, poverty stricken thoughts of man. But enjoy and live rooted and grounded in that which I have done. It's These verses are a tremendous expression of what we mean when we say the grace of God. This is all originates in the heart of God. It has nothing to do with what we are naturally or ever could be by anything that we could do or merit or be. No, it's it's all the heart of God who has acted and said, I'm going to come down. In this person and I'm going to lift you up and I'm going to bring you in before me. Accepted in the beloved, that's our place. And that is God's view of us as well. He doesn't. So I say the scripture doesn't exactly talk about particularly forgiven Sinner. He says safe. You're a St. That's the place I put you into. You don't live before me simply as a forgiving Sinner. You're my child. Sometimes we have to be careful that we. Look at ourselves from the perspective of what our Father sees us to be. To go to what Doug said yesterday. Without attitude. I want to use an illustration that. Many of you know my wife's father and her father and one time when her dad was a young man.

He said to his father. He said, well dad, what difference does it make what I wear or how I act or anything else if God looks at the what we are inside? He said man looks on the outward appearance but. Man, God looks at the heart. So if God sees my heart and he sees what I am, what does it matter how I dress or how I look? And so on? And his father's answer to him was, Son, if you walk down the street with the conscious dignity that you are a child of God, you will dress appropriately. Is that self centeredness? No, but it is a sense of the dignity of the position that you hold or are brought into by God in Christ. And it will make such a sense of relationship will govern the character of dress and every other aspect of behavior. So we need to have a good understanding of what our relationship with God is through the Lord Jesus Christ. And the more we lay hold of that relationship, that we are members of his body united together with the Lord Jesus, the more we lay hold of that, that will produce in us that corresponding action in our walk and our dress and so on. It's not the other way around. We don't dress, so we become that. We dress an act because we are that, but if we lose the sense of it in our appreciation of our relationship with the Lord Jesus as we walk, then that's when we can start listening to other voices and other sources of of how we behave and and then we are going to be misguided. The secret is to get back to seeing our relationship with the Lord Jesus what he is to us. And that he. The wonder of it is that this is only true of human beings and the chosen ones among the human race that he has. He has called to be identified with him as his body, the Church. Angels sit as spectators of what we're talking about. When the Lord Jesus was born, he passed by angels and became man so man could be united together in relationship with Him in a way that has never been before. We need to realize the privileged people that we are. We know the heart of God as an Angel does not. We think of angels and their power. But the angels do not have a relationship with God as we do. They aren't redeemed creatures. They haven't been brought into that relationship, and consequently they do not have the heart knowledge of their God as we do. They're not seen in they're seen as servants of God. And they are, and they have great power, and they far exceed us as a power of creation in their. There, but our place far exceeds an Angel. The heart of God that has been made known to us and made real to us in the life that has been given to us, they don't have they don't have the life of Christ. They don't have that life which. Expresses itself in divine love. It's not part of their being. And yet in Christ as a new creation, if any man be in Christ, he is a new creature. He's a new creation. 2nd Corinthians 5 It brings us into that completeness with himself that no other creature. As ever known or ever will know. As privilege, as much privilege that they were of being with the Lord Jesus in their their walking here in this world.

They did not have half we have now. When we when we look in the Gospels, they were kind of servants. Of the Lord in John's Gospel, chapter 15. Verse 14. Verse 13 first. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if you do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his his Lord does. But I have called your friends for all things that I have heard of my Father I have made known unto you. When the Lord visited. Abraham. He decided to tell him things that he did not tell anybody else about Sodom and what he was going to do. And kind of he, he asked himself, Will I not tell Abraham? He was telling a friend things that were were secret, and here he is, kind of. Upgrading his his disciples from servants to friends because he would give his life to them. And if we go further in John chapter 20. Verse 17. We see what happens after resurrection. Is a step forward, Jesus said unto her, unto her, Touch me not, for for I am not yet ascended to my Father, but go to my brethren, and say unto them, I ascend them to my Father and your Father, and to my God and your God. Go to my present now He calls them. Brethren, we don't see anywhere in the Bible we should call the Lord Jesus our brother, but we can see him calling. His disciples, his brethren, and he says, my Father and your father. He does not set our father, of course, because he still has a kind of relationship. His Father that I don't think we could enter into the plenitude of it, but still we are, we have now a father we can call God our Father, and we are called by the Lord Jesus, not only His servants, not only His

friends, but now His brethren. In verse 11 we have circumcision mentioned here. And that is interesting. Because. That kind of explains what we are in him. The Jews had to be circumcised. And that was under the law. That didn't do him any good. But what is circumcision? We know it is cutting away some of the flesh and that's what we have to do. We have to subdue the things in the flesh that we are in. Maybe somebody can explain it a little better. It says here with the circumcision made without hands. Of course that would be our heart. We we read in Ephesians one, I think it says. The circumcision of the heart. Says something about it there and then, in putting off the body of sins of the flesh by the circumcision of Christ. And what is the circumcision of Christ here? What is actually meant by that?

There won't be time to. Develop, but I'm going to make a few remarks for personal meditation with respect to the verses that follow. At least introduce some thoughts for I believe are very helpful if studied out. If you notice a little bit beyond where we are and you go down to verse 20, it says if you be dead with Christ. And then go to chapter 3 and verse one it says if then you be risen with Christ. If you go down beyond that, you will find the pudding to death in verse five. Therefore put to death. In verse 12 it says put on there. What is being presented in the end of chapter 2 and in chapter 3 as is a really an explanation of the Old Testament? Picture of passing through the Jordan. By the Israelites. When they pass through the Red Sea, it's a picture of all that work of the Lord Jesus Christ for them, for us. When they were in Egypt, they were sheltered from God's judgment by the Lamb. When they cross through the Red Sea, their enemies were destroyed by trying to follow them as they were delivered from Egypt the world. But when they came to the Jordan River. It was the end of them. It was the end of their history. In form as to what was preached in the gospel last night as men and Adam. And so it says in Adam all die. God isn't looking for anything from Adam's race anymore. It has been proven beyond a shadow of a doubt to be fruitless and actually an enemy of the purposes of God. So as children of Adam, there's no future but death. When they pass through the Red Sea with the ark with Joshua, it is a picture of their going into our going into death. When the Lord Jesus died, we are identified in Romans five and six and so on. We are identified with Him in his death. He said Christ died. You died with him. How are you going to keep going in those things in which you died? But Christ isn't dead. We're complete in Him. He rises from the dead and God says, well, he is all in Christ, what he is you're going to be. And so as he comes up, if you will, out of the waters of death and crosses into the Jordan, crosses the Jordan River. In the Old Testament picture, you then see the person as a new creation in Christ. That's part of what this these chapters are about is bringing us into a new creation in Christ Jesus before God. If you be dead with Christ, he says. If you be risen with Christ, he says. If you be risen with Christ, then you have the life of Christ. In chapter 3, verse four, if Christ, who is our life? And so when they cross through the Jordan, they come up on the other side. They're seen now as a new creation in Christ Jesus, a new race from a new source. That which is born of the flesh is flesh. That which is born of the Spirit is spirit. John chapter three, he says to Nicodemus, you must be born again. You have to come from a new source.

You have to have a new life from a new source if there's going to be anything for God. The circumcision that's here is that in that Old Testament picture is when they came through the red, the the Jordan River on the other side, they went to Gilgal and they were circumcised. And in fact it says it was the removal. Of that which connected them to Egypt. And I'll just say again, there's not time to really develop the thoughts here, but you never get free of the world in your heart and your life. You'll never get free of the world. Until you enjoy and live in the truth of being risen with Christ or quickened with Christ from the dead to live a life that the world has nothing to do with. Until that all the way through the wilderness, they, they were redeemed. They were saved, as we would say. But their hearts were still in Egypt. And they kept going back in one form or another, wanting what Egypt had to deliver. Oh, why did you bring us out here to kill us? Why can't we? At least we had. We remember the food of Egypt. And so easily can the life be lived. I'm saved. I'm going to heaven. But the heart still wants what Egypt provides. But the soul that comes into the enjoyment of their complete in Him. They're a new creation in Him. Then there is that cutting off. By him Christ, morally all that connects us with Egypt, and one gets to live in practice in the enjoyment of the land, which is heaven or heavenly things. This year, putting off the body of the sins of the flesh when I talked to neighbors. And I grew up in a system. Before the Lord's Supper, the sins had to be forgiven every time. Over and over again. And still I talked to neighbors today that are Catholic. They said, well, we are, we can still sin. We can still sin. How do we get over that? I said, well, once you are saved, your sins are forgiven once and for all. Just confess them once. Yeah, forgive. You don't have to do it over and over again. They can't get over that. Yeah, but I've still seen. I've still seen. But it's the blood of Jesus Christ. They don't understand that. That's how the body of sin here, the body of the sins of the flesh. They're put away. Helpful to just remark that with respect to that, the new translation is a more helpful way to read that verse. I'll read it in a new translation, it says. Verse 11. In whom also ye have been circumcised, with the circumcision not done with hand. In the putting off of the body of the flesh leaves out the words of the sins, because the point here is not the actual sins themselves. It's not individual sins, but it is connected with sin, the root principle that is in US. And in Romans 7, in Romans 8, it's connected with what we have here. In this way, we still live in a body which has sin in it. But when we have the life of Christ in US and the Holy Spirit in us, we no longer have to live under the control of that sin which is in the flesh, but we have now to live in the Spirit and in the life, the spirit of the life which is in Christ Jesus. Romans 8 verse one has set us free.

From that dominion of that sin which is in the flesh. And the circumcision here is explaining or giving us a picture of that which separates us from, because we are set free from the power of that which is in us, because we have a new life, and because we have the Spirit of God in US which has the power to direct our lives. And not keep us under the control of that which is in US. And so it's in his death and in his resurrection we have the picture of circumcision, the cutting off of that which previously controlled us. James Version. Then I should cross off that word sing, right? This end on a positive note. Notice it's as it were in verse fifth verse 15. Showing of them openly, leading them, triumphing over them in it. Let's just remember, brethren, our Lord Jesus as triumph. Is triumph. He's come down to where we are. He's met our need. He leads us triumphantly. Into the blessing which is ours for eternity. And He has taken care of everything that would hinder us from entering into the full enjoyment. We may struggle now, we may not understand things that we've had before us this morning and so on, and some might be confusing to us and all of the rest of it, but. We can go a fourth in the perfect confident sense that his work. Leads in triumph to the end result, which is our eternal happiness and blessing for His pleasure. For God's glory. Great, great thing to know you're on the winning side. Exactly. Who is seeing 156? Stand fast in Christ, I added gas. He just all the band. The human efforts are invaded in Christ it is. Someone stuck with that?

Des Moines Conference: 1961, Colossians 2:15-17

Reading

172. And. Hey, Cortana. Repeat the last two verses. What number? Two. And you with. Thank you having forgiven you all trespasses, lotting up the handwriting and board members that was against us, which is contrary to us and took it out of the way and nailing it through this wrong. Having spoiled principalities followed may ensure them openly clamping over their men. Let no man therefore judge you with me or in strength. Further, respective and holy day, or the new moon or the Sabbath day, which are a shadow of things that come with the body of the throne, that nomadic childhood is working, voluntary utility and working arrangements. And trillion of those things that you have not seen mainly pops up by a flash of their mind and not holding their head, through which all the bodies are joint from the band. Put together. Work for us, we can strike an aluminum in the world. Why is all living in the world? Are you selective ordinances but not they do not handle enough. There's all our comparison to us, that with commandments and doctrines of them, which things have indeed a soul of wisdom and will, worship and community, and neglecting of the body, not in any honor to the satisfying of his way. If we then be ridden with Frank, seek those insecture above the planes instead of the right hand of dogs. Sexual affections on technical problems, not on things on the earth. We're dead, but now. The quickness has made a lot. The uncircumcision of the slaves mean that in the first man there's nothing.

Checking the prophets, the inspire, it is pulled by the fire of the old nature. And what is made by them to get the new nature? And it looks at the one who has circumcised. That the plaintiff has been put into place That. Suppose the 1St 5 verses of the two would bring that divorce clearly was not. 2 verses one through 5 and you had to be quicker who were dead. We're in nine times you walked away part of this world according to the Christmas of the power of the air, the spirit. Certainly this would be it. Among whom also we all had our conversation. That's very not talking about physical death, but he's talking about spiritual death. The man who? As far as things in this life, things of this. I think it's significant under that you know the word there is not killing some of this. That is where children, we might related just to the fact that that is our inhabitants. But when it sounds of disobedience, it involves the determined work of the will. That's my choice, sons of the city. Let's see the majority of yes, it's it's the will they they think that's like sons of disobedience, their manifested carriers. Yes, it's like a one year old child disobeying and a 21 year old boy being in rebellion against his scholars authority in the whole. One will be a child, another son may both be sons, and a certain measure. I could call a Canton to the fact that we're quickened together with him. That that new life has brought the soul and associate us with a blessed person of the Lord Jesus Christ. Quickens us together because we all have the same life nature, but we're associated with God's beloved Son. Quicken together with him, not any part of Christ. Having forgiven us should be us all trespasses. That enabled us to be happy in the enjoyment of the association we have with Christ and one another, because it's a matter of presence how much we have all transfers against the Lord. Against is the truth His authority. So that could make us very unhappy and very uneasy.

And our blessed, wonderful association now in this new life of this new position. But then all that we did against God, against Christ. It's all forgiven so we can be happy, and as ease full enjoyment of the lots that brought us into such a faint nearness were brought into like the prodigal son when he came home. I don't believe the Father told us in so many words that he forgave him, but the the way the Father associates the Son with himself, together with himself, made him know that he was forgiven. And so the fact that we are associated together with the Lord Jesus Christ just as soon as we're for dinner. You mentioned you saved your brother berries. Perhaps if you would kindly explain that a little for the sake of some young Christian, I'd like to hear you explain it, Brother Smith. Well, I would like. But I was thinking that as you mentioned that it might be. It is important that we fell on it. A little prayer. The suburbs in Roman states that is sometimes suffering love for young Christians and we meet these problems across among the many Christians in South America. Romans 65 First brother Smith, is that first dead indeed up to sin. 911 Leave that page, brother, while I lie my my tracking you all to yourself, to be dead indeed understood, but alive unto dross for Jesus Christ our Lord. He can have problems with the young Christians and. They sometimes come proper, you know, they get into us. The left, of course, is more. Emotion level then for the zebra section, and they go along very nicely for quite a time, and then they come off their ladder of ecstasy right down from the ground and above, and they pick themselves up and they wonder if they've ever been saved at all. Then we have to take them very quietly and come into the question of the new nature and old nature. The old man and the new man. They didn't seem to get it until I took them to Joshua and Ted and I would like to read just a few verse. Not talking about Occupy, too much thought. Joshua. It will make it a little strong. We may just make sure that there are 5 kings mentioned there in 3-5 king. The king of Janusa left, the king of Hebrew and the king of Jargon, the king of Lactic, and the king of Eglon. Five of the East are overcome by the intervention of Georgia and his captain. 31St 24 The latter portion of it we really come near. Put your feet upon the neck of these teeth. And they came near, and put their feet upon the neck of them, that Joshua said unto them, Feel enough or be displayed. Be strong and of a good courage, for that shall the Lord do to all your enemies. Against whom he fights, verse 26. And afterwards Joshua spoke them, and slew them, and hanged them off 5 trees, that they were hanging upon the trees until the evening. And at the end of verse 27. Great stones were laid in The Cave mouth, which remained up until this very day. It is noticeable for the young Christian that the captains were associated with these kings. He's defeated king, and their feet were put on their necks as a son as a note of conflict.

Notice the young president who slaves these king. Joshua slaves now that seems to send it for a lot of our daily. The young believe Joshua slew them. And Joshua is a type of that heavenly Joshua. The Lord Jesus Christ. And so there is this reckoning of ourselves being indeed they don't say and the life of the God, because he never seen Joshua has. Now these 5 kings, we sometimes tell the Saints that they can be the world, the flesh, the devil and sin and self, which is one of the biggest. But they're all saying they love the Lord Jesus and believe. And we reckon ourselves dead indeed on the way. Through the login price there definitely Josh perhaps that might be a little help so some young Christian people just. All life as a nature. That a duck and a ducks life, but it has a ducks nature. So all the nature of the duck is to want to be here in the water. Our chicken has a chicken's nature. A chicken's nature is keep away from the water. I'm all has the nature that wants to be in the dark whirling the drown. A bird has the nature. The nature of the bird is flying with sunny heaven. Now as. National men. We are born with a nature. That loves sin. We are far and rebel. We're far with our backs towards God. And when that weaker acts, when that light acts, it acts according to the old nature. The old man is the one that has this this old. Stop. When we're born wrong, we get a new life. Well, that new life is going to act. It's going to show a nature, and the nature of that new life is above the things of God. The love and companionship of Christ, that new nature can't sin. That you like can't sin, but it manifests itself. It must manifest itself as according to God, because we're born with God. So John, who is treating of that new life. Doesn't leave the first Epistle of John. Is occurring to it, just for a moment. 3rd chapter and the 9th 1St. Whosoever. Or God dog not commitment practicing. Or intersea remain in it. And we cannot sin. If the boss is born God. Well, that's the nature of the life that you have. Orange cloth. He cannot sin. Of that installations. 5th chapter. We have a direct admission. Up two opposing principles in the life heart of every Christian. No exceptions. Regulation 5316 and 17 this I say that walk in the spirit. The Spirit is the power of the new life, and he shall not hold down the lust of the flesh and the old thing.

For now, here is a first. That marks are fast. As long as we're here in this world, there's no discharge in this war. The flesh lusteth against the spirit, spirit against life. And these are contrary 1 to the other, so that you may not do the things that you would. Well, I think it's that may not do to think of the children. Would apply this to both parts. By both the poor going parts in that verse. That is the flash. Says I want to. I want

to go to the show. The Spirit that comes in, I said no, that isn't for the honor of the Lord Jesus. And so we don't know. The Spirit says I want to go to the meeting. The white gentleman and said no, you better take it easy today. You worked hard yesterday and you need the rest. And the result is they've got we listen to the flag, then we miss the mind of God. Now that conflict goes on as long as we're here. The light of the flesh and the nature that's always against God. Life He has born of God, always an importance to the mind and will of God. Romans 8 bring that out there. A carnal mind is enmity against God. And it is not subject to the law of God, neither indeed can be. I don't think there never can be subject to God. A healthy doctor doesn't need to be pushed into the watermelon. The Second Doctor. Has been called Are we privileged to to identify ourselves with the desires of the new nature? Puzzles me for some time that is someone would come with a suggestion and you turn around and say no thank you, I don't want to go. Something inside you said well, you hypocrite, you know very well you do want to go, but you're just not going. But then in the 7th of Romans we read, I delight in the law of God after the inward man. It would seem that we are privileged by the grace of God to identify the eye with the desires of the new nation. We are privileged to say in truth. Thank you, I don't want to go. And that I, by the grace of God, is the expression of the new man. Is that true? That's the last verse of Chapter 7, Romans 7. You made the statement, Robert. That's important. You made a statement that the difference between the leading of the spirit and the Goddess operates all nature. Now in Bolivia, we guide our bullets in the plowing with a gold that's a long stick with a pipe. As we put the bullets to keep them in the plural. We cannot distinguish between the leading of the Spirit of God as He acts upon our nature. The Spirit of God deceived. And who has told them? Thing that the antiflex Cool, cool. It's a goal now. We've all experienced that. See, constantly gives us a focus. Says do that, you do that. And the Spirit of God says, don't you do that? All we've all experienced that and we can serve the difference. Well, that's important to take notice of that, don't you think? It's well to remember that. 7th of the Romans is not normal Christianity. It's one finding its way into. Galatians 5 is the normal experience of every believer as long as it appears.

That battle that goes on. Between black. All. And the leaking of the Spirit of God, which is according to the word of God. Dollar is much teaching today's and in gaining ground to and fundamental service. That you can have a certain experience. Whereby you are more or less suddenly catapulted into a position of superiority where you become practically oblivious. To any suggestions of flight and pause. And to become a constantly triumphant fiscal. So that that teaching is gaining ground. Some believers who once were sound in the face. Have given into it. I I I mentioned one that used to be sound along got the lines. His brother, Doctor Wilson. Formerly of Kansas City. He is clear and sounds any Christian autopsy on these things, but now he has surrendered to this higher life conception. Well dear young folks, don't be taken in by it's a delusion. There's no such thing as a sudden promotion into a more or less sinless condition. Am I right brother make the cost. Lady came to me and said, Mr. Smith, I've never said it my life. I said this is the you sin now you sold the life. And she doesn't. She didn't say anymore. There was a question asked us in our readings in the culture, the brother said we were considering Galatians 5 and the brother said. Rather, he said. 10 Christians practice this straight list. Of carnality. And brother Taylor is, of course, he said. Rather. I don't, I don't think we could call you a Christian if you went on the practice of those things. Could we fall when a Christian, if he or she can think it off in the practice of those things? Outlined and relationship. And then we came back to the question of the new name and the old nature. Well, that was an interesting reading for three days. In that place I might mention below that in 1926 we were put into prison. This is that area. Two of these dear brothers are with the Lord. They were cast over in Logistics Border. And I took a long time to get them back by going through the government. 1963 hundred almost year one came in for three days meeting. And we sat down some whip over the sight of 300 believers. I didn't count them, but they told me there were 300 what God has lost. Those were happy days. I just mentioned that working at torture. Just pray for those who are there. They seem to do a lot of things. Comfort in Scripture. Are a professed Christian. Right on deliberately living a life of sin. I know no comfort for such a one. Sometimes meet those that are living in a possible life and unchallenged and say, well, I'm a Christian, you know, I'm a Christian. Well, I think have the right to see the sentence. Show me a word within the list of the book that gives you the writer title that claims to be a Christian when you're living the life that you do now. One is not saying that they're not Christians. But there's no consolation in the word of God that they can lay hold on to give them any comforts that they are as long as they're living that kind of a life.

Every Christian has the Holy Spirit dwelling within him and that spirit of God gives his power to overcome well as they instead of being overcomers at they're constantly overcome by sin and living like the ungodly world around them. There's no evidence that a Christians thought and they may be deceived their foster John tells them that some who are in among the Christians. And he says they went out promised. Not of us, or if they were of us, they would no doubt have continued with us. But they went out because they were all not all of us there they were among the Christians and going on with them. And the Christians received perhaps that the thinking if they were real and they weren't real at all. And when they. The time came. They turned their back on the truth. And returned the back on the Lord's people and without and the apostle says they were all not all of us when Christians thought. So one is going on in sin to better examine themselves. They may find themselves in the pit of hell. And that ought to make a note. But I die on their sins and the loss, in spite of all their their knowing these things, in spite of all the profession, and I believe, of the many eternally lost. That once associate themselves the people of God and profess the real Christians. Do you ever have a problem in meeting people that once made a progression? I've got into evil ways. And tell you that they don't know if they're saved or not. They feel that they were saved once, but they couldn't say they're saved. Not asked how to help the souls of that. I remember Miller Ryan, what's the brother told you one time about about seeking to get comfort to one that said, well, I I used to be saved. I I was saved once, but I'm not sure now. And they're going on perhaps living in a sinful life, living a sinful ways. Well, one ought not to encourage them to think, oh, you're all right. You've got eternal life. You can't lose it. And you once you're saved, then you're saved. You're all right. Getting consolation the one that's going on and simple waves, I believe that's wrong. Brother Potter remarked about that many years ago that he believers the very wrong to console a person that's living a sinful life because solemn with a thought that well. Effort. You are where saved. You are real after all. I believe that the doctor, the broth and the presence of God to judge themselves and that might do them good to to be an an estate where they are uncertain and unhappy because the Spirit of God, I believe would make one who is real. It's going on badly. The Spirit of God would make that person unhappy. Well, what do you think of this person? Well, you get on on your knees, get down before the Lord and judge yourself before the Lord and you'll make it clear to you get where you are really saved. Or if you're just a mirror empty professor and need to cry to God for the salvation of your soul. I think have thought to get people before the Lord down on their knees, God would make it clear to them what their real say the soul was in case there's none of them reminded me of. It's not exactly the case of what is going on. What? You might call it a simple way, but it's a case of one who was visiting company. With one that he had no right to keep something with at all.

To her getting into the situation, she was very unhappy. With it. But she she became very much exercising. She was wondering if she was really safe. Well, I sucked and solar, the word of God is a few months late, she was always saying. I told Mr. Potter about my interview with her. And the old man shook his head. He said I I would have talked to her that way. Senator, I have let that exercise go on and sought to bring

her in, in the presence of God and Father. To hold her sin and going on that evil association. Well, I'm sure that my brother was right and I was wrong. And I believe that it was a comfortable lesson doing well that the sequel was that that person continued on. To cut her out of the meeting, out of the meeting to this day, and I'm talking in terms of 40 years ago. Brother once said to me, you say that once saved, always saved. Now I can do what I like. And I remember telling that Brother Hockley, I said, you won't like brother. And that's the difference, the new nature, whole nature life. Most we have a word to that isn't there First Timothy 2? Of course 19. Several lots of foundation that's all defended sure having this field the Lord knoweth them that it is and that everyone in the name of the name of Christ. Department of liquidity. One of my gets so far down in the path of sin that only the Lord knows who is. This deal has two sides to it and we have a responsible side as well as a sign that the Lord see that everyone in name of the name of the Lord and iniquity. Company index. Recently when calling on A8 sister. Her son came into the room. To visit his mother and she was very quick to say, Oh my boy is is saved. But I know it no longer comes a meeting for a long, long years. And this path was an ungodly one. The next time I was back again, he happened to be visiting at the same time. And again she assured me in his presence that he was a child of God. Well, I happened to meet him alone in another place and he took the occasion to tell me yes, but my mother told you is right. I said, brother, if you are a child of God. I want to read you one version. I read them that verse. By their fruits shall ye know. By their fruits shall he know them. I said that all I can go by is the word of God. And if I am judged by your walking ways. There are grave doubts in my mind as to whether you know that blessed Savior. So we who know the Lord shouldn't be ready to vouch for those that have confessed the Lord in time past and sort of smooth it over for them, and we should seek to exercise them as the Lord gives us. The right opportunity to do so. That scripture is plain. By their fruits shall you know them. In the next verse of our chapter and 2nd. Ordinances, that was against us very easy.

All that legal system of things that characterized the whole covenant. And then completely broken down right from the start. Because of what man was. Literally said all of the Lord has commanded we will do. Sound confident? What about it? Are we not under this handwriting of ordinances? No, thank God we're not. We're not under the thunders and threatens of Sinai. No, we're not. Putting up the handwriting importances against us on treadmills took it out of the way, nailing it to the frost. Law. That is the way we get right with God. This is the way we become equipped to be in His presence. Enjoy His presence. Long as that stood in the way, we were lost no more. So the Lord has cared that too. I've enjoyed the illustration regarding my situation by the Balance. Of the Palestinian Market Square, where the crisis of the criminal were displayed publicly on a huge sheet of paper on her nails with three. And the public agreed to blows message but when the criminal had been dealt with. Then the magistrate would come on the mail that paper and stuff to the tree, and that bring out the thought having him. Who is brought? Take it out of the way and over in Ephesians 2. Verse Ephesians Verse 15. Season 215 having abolished. In his flesh even the law come out and the painted ordinances or to make himself afraid wonder man, or maybe Jesus, and that he might reconcile both of the God of one by the cross havoc lazy unto their by. Wonderful transaction. That's the moment law is practically South America. And who has been accused of being guilty is cleared in the crop. And the verdict of the judges mail to his door stuck on to his door so that all the passes by them free from themselves that this man is rolled on the guilt. That's the role of law. And if you've been placed to us what this means. Isn't it nice to think Brother Smith that it was nailed to his cross that shows one that took the the guilt and poured himself and made the full penalty that was against the Center for the mile there there's no charge against him. All those ordinances that demanded that we live up to a certain. Law and standards. We are going to be right with God. We have to keep. That's all been disposed of, failed, who is called, and now we're free to joy and preserve him and newness of spirit. Better than the oldest of the letters. As good as me. That one has rejoiced. As better than being nailed to our doors. Let's cross number one time my brother Larson. But the young people meetings, wanting out, where is out? Good question. Is that where is out? And the 13th chapter of Acts, the apostle Peter speaks of those things that were commanded under the law. That they were a yoke which neither we nor our father were able to bear. And the Gentiles were set free. Not you. They went to. They went put on the light yoke. If we go back to the 11Th chapter of Leviticus, we find that the ordinance is there, that we're.

So they gone through under the law and that certainly was a yoke they had to. If a farmer was working out in this field. And it happened to touch a dead animal that had fallen dead in this field. Why he had to wash his clothes and be on clean until evening? And so that the touching, touching death in any way like that made the person unclean. Well, what a joke that was when the farmer died to go home and wash his clothes and be on clean until the evening. Or anyone that touched a dead body, or the board of a man, or a grave, or the bodies of. Unclean. Well, even even the unclean. Living things were debiling, but the dead body of any kind but on cleanness through thee person that was on her law. Well, we've been delivered from all those kinds of things, those ceremonies, those ordinances we're we're in liberty now stand fast. Therefore the apostles there for the Galatians. They were going back onto those things. The bosses are stand faster from the liberty, but with Christ that made you free your sinners free and be not entangled again. With the yoke of ******* but people all around the stars, real Christians are going on with all kinds of ordinances. They're going through penances, some of them they're, that's the Christians and all kinds of bridges, ceremonies, thinking that it's a part of the Christian life when we're set free from those things. We are not under law. Oh, what a grand type of value. It enjoys the very length we're talking about here, and it's free that it's troubled, but it finds itself in the presence that left it city violence. It isn't the life of bombs. It isn't well, I, I did pretty well today. I I didn't do this and I didn't do that and I didn't do the other thing. Oh, that's not it is incredible. Are we enjoying the Lord in our lives? So I found in the happiness of his approval. That's it. How about it, Brother Brown? Amen. We. Genital, I believe is looked at as in most of the 13th verse. But if you mentioned in the last 13 verse, instead of reading you, it should read us so. But the gentile, what could be more positive than he was dead when when they were dead and you being dead in your sins and the uncircumcision of your flesh? Have he that sovereign grace has quickened? Given lies together with Him, and that's though where all the blessing comes, is being thus identified with Christ in life. Then he goes on to say. Having forgiven us, that's the dude Paul writing all trespasses or offences. Blotting out the handwriting, he spoke of it as being. Publicly displayed and nailed to a tree. Publicly displayed the guilt of these one. That's all been blotted out, all these ordinance against us, against the Jew it is. Which was against us, Paul says The do. Which was contrary to us. And took it out of the way, nailing it to the cross.

Then it makes me think of the Red Sea in verse 15. And having spoiled principalities and powers, he made a show of them openly. Triumphing over them. In other fire, that's the cross. The cross has settled all. Well, the principalities there are the same as you get in Ephesians 6 between wrestle against principalities, wicked spirits, the high places, that is the baton and all his wicked spirits were seeking to hold man. And the power of thin under Satan, under Satan's offenders. Our friends made and succeeded in putting the Lord on the cross. You want a victory? That is broken up fastly in this. The 15th word having spoiled principalities. That is all the purpose of state. Was completely defeated when the Lord Jesus Moses again from the dead, because the very one that Satan had led the whole world to crucify rises beyond the power of death and the grain and makes us show them openly that is. He's a plain I'll completely baton and all this post have been defeated for now. The one that went into death is now alive forevermore, proving that what he accomplished on the cross God has fully vindicated and dissatisfied with. So that now Satan can no longer hold the feeblest believer in Christ. Under his power he had a full and complete deliverance

from that college. And would that be Hebrews 214? As the children of our takers of flesh and blood, he also himself took part of the state that through death he might destroy him that had the power of them. That is the devil. Then read the next part brother and deliver that move to fear of that were all their lifetime subjects and ******* that is thanks to it belong the same line as a deliverance of the believer from the fear of death that is in the Old Testament system. A man lived in the dreaded fear of death. Because this hasn't been confused then, and he had. A faith of God had a very uncertainty as to what lay beyond this. So death have his fears and tears, horrors in his face and that dispensation. But now the Lord Jesus has taken away from faith to the keys of death to see in the first chapter of Revelation he says I am he that liveth and was dead. Behold, I'm alive forevermore and have the keys of death and Hades. Satan had those keys up to the cross of Christ, but the Lord Jesus is going into death, took those keys away from his face, and he holds them now so that the believer in Christ. Need to have No Fear of death at all. It's a little task, and the truth for life and incorruptibility for life have been brought to light to the gospel. The gospel brings the fins of the third day that everything is settled in the death of Christ, so that all that death can do for the believers is to separate him from a world of children's sorrow and take him to that race where he's in the presence of his. Savior and Redeemer. I like to think of this.

Morning principalities power making assure them openly friendly over their energy, as illustrated when Samson walked off with the gates of gates. They had it recaptured, they had it found with bombs, but they snapped them. Three games out, then as he left the city, he just showed up the gates. He took the gates along with him. Oh, what complete triumph it was. And so in connection with our Lord's cross working the consequences triumphant and resurrection for I believe it's it goes beyond just death here. The Mr. Darby needs this. Adding wild principality to authorities. Leading them in triumph by him. It's on the basis of the crossword. On the basis of that word right now in resurrection. Is trauma over every enemy? Death the Grave 80. He was in 80s. He tried for that. Over Satan and put him there. He's descended on high. He's passed through the very realms of signal, passed through the heavens. Just quite a concert believement regarding what Mother Mary was bringing for us between the Old Testament sins and the New Testament sin before and after the cross. The case of Hezekiah, who was a godly, one of the most godly kings of Judah. The time came and he thought he was going to die. There was a great distress about it and he was mourning and a great sorrow and the Lord added 15 years to his life to remember. He didn't want to die. The darkness no doubt lay before it isn't what it was all about. And we had a great try, a great sorrow to him. But then look at the apostle Paul. I desire to depart and to be with Christ, which is far better for me. To live is Christ, and to die is dead. But a contrast in those two men, both sins of God. 1A King. In the New Old Testament. And the other and apostles on your Testament. Characteristically. The old economy did not raise the question of the next fight. Lightning flash across the dark sky. Fashion here and there. You are perhaps Nathan saying funny little boy that died and people are here, but that's not very curious because that revelation. And his his promises were distinctly. Blessings were hurt. Question of Kevin and Patel was not great. That is, it's not characteristically. Worse, life and incorruptibility are brought to light through the gospel. Now everything is in the light, and it's not a question of being blessed here on the earth, having good prophecy and lovely families and no sickness. Escape from the consequences of occurs. That's not what we have in Christianity at all. We're transferring a lot of around entirely. If we do get some of these mercies along the way, we thank God for them, but they are not characteristic of our promises. Our blessings are, as Christians are, heavenly and not hurt. Mr. Brown would do at this point. Explain that first to us in Hebrews 11 and 16 in that connection. Hebrews 11 and 16. But now they desire a better country that is in heavenly, Wherefore God is not ashamed to call their God. We have prepared for them a city.

Yes, these all died in faith. I never received the promises, and having seen them in parallel, and were persuaded of them in the trace of the Confederate, they restrained the dope on the earth. Were they the same such things declared. And truly, if they had been buying over that country. The interpretation which God puts upon their faith, that is, as to how far they themselves entered into it, would be another thing. Of that faith that they released, God gave them credit for perhaps more than they themselves actually alive or concurrently with the blessings that were promised in the 12Th chapter of Genesis. We do not find these things magic. Just look at that for a moment. Jehovah's Get Me Out of that kindred into my brothers house under the land that I will show them. Tyler Magazine. Brave names. I will bless thee and make thy name great. That will be a blessing, and I will bless them and bless thee. And 1St thou and 1St thee. So Abraham departed, the Lord spoken unto him, lost Miss William. Five years old when he did part of the parents. But then later on you get the water renewing his public. And the. Chapter. After these things the word of the Lord came to Abraham and the saying you're not Abraham. I am my shield and like seating great for more. And so he goes on to. Review the problem, but hardly not characteristics. Are they not characteristics now? In the Hebrews 11, God is giving his evaluation of the thing as to how far these individuals entered into, which is another question as you said before. Here and there you'll get a bright lightning light across the sky. And when Joe says I know that my Redeemer liveth and my feet. In the latter day of I shall stand from the earth, and so after this skin worms destroy this place, get in my plate till I see God, whom I shall see for myself, and not another, though my reigns be consumed within me. Yes, well that certainly wasn't very good because Joel because sensor too after he doesn't darken better. Bob did get them and occasional right look into the future. Statement that one is making his list. That was not characteristic of that economy. It was perfectly flatter. Now the expression here in this verse. And now does that refer to any particular discernment they have now? In their spirits having died. Well, Brother Martin, I never heard that question made before, so I heard it raised. That's the reason I'm asking. No, I've never heard from someone that. Did Abraham then seek a heavenly country at all?

God. God inherited his faithfulness in those terms. He wasn't characteristic of the promises that were made. Promises. And now would this be correct, Brother Brown? That that faith carried Abraham beyond his distinction, that is, he went into the land. And with the call God, that God was giving him the country to possess for him and for his feet forever, when he was there in that land, he didn't possess the foot of ground, and he becomes a stranger and a children, and his faith in circles, his position that God must have something better than Canaan. For him to look forward to. And so faith he doesn't have a revelation of a heavenly city like you and I have for faith laid home, and there must be a city which can't foundation. The building maker is dark and the same way with the resurrection of Isaac. God has made all his promises and that the Son, and now God tells him to go and slay his son. And Abraham by faith. That God must be true to his promise, and if he takes the life of His Son, God will have to raise him from the dead. So faith enabled him really to go beyond the instructions of his dispensation, and he lays hold of resurrection. I I think that's an improvement over my own explanation. First of Hebrews 11 would perhaps cover the subject. Without faith it is impossible to please him. He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him, not saying that they understood how to be carried out. They knew he was rewarded and verse 10 brother. Where he looked for a city which had a foundation to choose, filter and make it his thought. In the verse before it he dwells in tents, as it were, with Isaac and with Jacob. The next two generations intense, not settled down in the land that had been promised. I didn't mean to draw away from Colossians, that is. Concerning principalities and power, and it's found in the third chapter they we just went on at a moment, verse 10. Ephesians 3, verse 10. He's a conference here. Through the intent of power to the principalities and powerful places, I be known by the Church, the manifold wisdom of God. Brother Mary mentioned that Ephesians 6 has to do with demons. Six ever series, but here we have Beloved Good Angel and this is

not wonderful. We've translated this person to the English language in this way. That in heavenly places might be known by the Church the many colored wisdom of God, the many colored wisdom of God. Now these are Angel 11, are they not? And. They read in the Church the many coloured wisdom of God. Angels do not sing because they've never been to the. What do they say? They say, And I was thinking while we were dwelling on this question of principalities of power, and this word came to my soul. What do the angels say, beloved? When they see a St. walking in the goods of the truth, do they not see in that the many colored wisdom of God and.

Do they say when they see a St. not walking in the good of the truth as he or she may know it? What do they say, beloved, when they hear us singing these little black hymns? I don't know. But I always like to think of it. I don't think I'm taking up the study of angels. I've studied it, but I would reach out to Philippines. But it is interesting, this person. That's the age of breathing your me. Many colored wisdom of God. All the love is something here that we should take heed to it with our structure. What do they say? And when our sisters take their passion on their parents, but with the Word, what do the angels say? Now don't get affected. Below we talk straight, you know. We believe. What? What do the angels say? Just think of them. I thought I would mention that before we left in questions of principalities or power. I think that's very helpful, brother. As long as we're satisfied with what is the bottom of the word about angels, it's a very happy and helpful country. But if we try to go beyond what the word tells us, you are in the 18th first of our chapter. Let no man be tired you. Of your reward and voluntary humility and worshiping of angels. Including into those things which he hath not seen. That's going beyond. Will reveal word of God trying to find out more about angels that God has been pleased tell us or we could use that for many other subjects. And we try to go beyond the word of God. It puffs man up in the flame because he's wiser than God. So the Lion of Man is ****** ** and becomes. The target of Satan. Satan takes advantage to put in his ideas into his mind and lead him farther and farther astray. So let's remember to be satisfied with what God has revealed in His Word, What He hasn't revealed and His Word, He has a reason for it. Well, there's certainly abundance for our problems and help us we go on. It's a good word and it comes into our reading the love and that it's a timely word. President Deuteronomy 2929 and did not. Is that? Is that not substance of Deuteronomy 2929? Good brother Myers. The secret thing to Jehovah or the Lord our God. But those which are revealed belong unto us and to our children forever, that we may do all the work, all the work of his law. God knows how to work annually. See if any of these Saints at anytime. And go a little bit of faith or faithful instead of speech is odd. And Brother Barry is brought before us. If faith in Abraham rose above. Not in the art dispensation. And Richie Pilot thought recognizing presence and willing is that is that all right? That's very fine, very good. It might be helpful to some a statement that is often been made concerning angels and that is this. The angels do have to do with us, but it is not our business to have to do with them.

We none of us would be here, but hadn't been for the guardianship of angels. They're watching over us as we travel on the highways. The Angel of the Lord at campus around about them that ferries don't go over the 65 miles an hour and others when you go home. Don't think you'll get the trust of the angels to take care if they do. Verse 16 is rather a conclusion we're coming to. I don't say. The only conclusion in the chapter, but it is a conclusion verse 16. Let no man, therefore. Got you In meat or in drink, or in respect of an holiday, or of the new moon, or of the Sabbath days. Which are a shadow, a mere shadow. Maybe they may have been typical in their place and in their time. But which are a shadow of things to come. But the body is of Christ. We now have the substance we need, not anything of the other. The all sufficiency of Christ is what our hearts need to learn more and more. And drink and the holy day. Those are all ceremonial things. In other words, this particular verse is talking about what they're going to have on the table for dinner today. Well, it's going to be popular. Clear lemonade. Are electronically deeper lamp. That's not something that the 1St is. It's those things that have to do with Sarah polio. There is a difference, is there not, between what we had as the traditions and what you speak on now is ceremonial? This here has to do more with what was instituted at one time. Yes, it was good, but traditionally that which has been brought in for a new man's mind, Yes, that's right. But. It's depression cleaning and public cleaning, eating and drinking under the ordinances and ceremonies and tradition. This was better question as we whether the Adventist would only read it and believe it. Those who were keeping the Sabbath day and Christianity they're condemned for it. Showing the Spirit of God reigns Jesus of Christianity and justice. The type of Saint Paul and the Spirit to observe. You have the Lord's name. That's the day the Lord rose from the dead. That's the day that fell apart for him. That's a very different thing. One day I said to an Adventist. I said, you know, Sir, you're just like my dog that stole that leg of. Gold that I had. He was crossing the river and it was ice cave water. He saw the shadow of his meat in the water. He grabbed the shadow and lost the meat. You know, there we have it, beloved. That's what you're doing. That's because the shadow and you lose the substance. Of the state. So we're saying #317. 1. Three. 5. You didn't have anything.

Des Moines Conference: 1961, Colossians 2:18

Reading

Hey. We're creating a problem secondary travel. Creation. Law. And we're going to have to do it, and we're glad, very. This law and creating God, the grammar grammar royal grilled baby and breathe and breathe and breathe and breathe make you feel free. My Spanish is that I'm feeling it right on the whole feeling. The reason I'm not feeling irritated from all of the world's entire things that I can't get into. Where are you? Sun and water change. Know. The thighs and. I'm so crazy crying. Oh God. About the end, I left first. Flosses 2, verse 18. That no man that guide you of your reward and the voluntary humility and worshipping of angels including the lowest synchrony of not seen vaguely popped up by his pleasure environment. I'm not walking ahead with all the body and fans having nervous ministers and live together increases with the inpatient job. Everyone can get dead with Christ and a nunnament to the world. Why is all living in the world? Are you subject to ordinances? Let's not. They do not handle not with all of the Paris that you're using. That's the commandments and talking with them, which things happen here to show the wisdom and will work and humility and the collecting of the body of the many owner to the satisfying of the flesh. If you then be really look bright, seek those researcher above the price and your right hand would go. Set your elections on things to fall, not on things on the earth where you are dead and your life is right through the door. But practicals are alive. Then shall be also a mere rest of his daughter. Now you also put off all these angry filter communication out of your mouth. Why not one to another see that you put off the old man with his feet, and I put all the new manure, the knowledge of everything in here, where there is neither Greek or due to certification nor uncertainty, they are buried. At all and in all. I'm saying it might be helpful before we go on. Think he's first to speak of a new moon? And for 16 first, to get better and respect of an holy day, or of the new moon, or of the Sabbath day, you turn to the 81St crown. Read, sing aloud unto God. Our strength make a joyful noise under the God of Jacob.

Take us down and bring hit her the timbrel with pleasant heart, with the fulfilling blow up the trumpet in the new moon and the appointed in the time appointed on our solemn faith day. This was a statue for it doesn't say the church doesn't. Order carefully. This was a statute for Israel. And the law of the God of Jacob. The Christians, the early Christians waking up with these. Jewish peace days. These holy days and one of the Jewish peace days was the Feast of the New Moon. Well, it doesn't refer to the blessings of the Church at all. But it refers to the blessing of Israel. In the coming millennial day. You can see by the reading of those verses. Of the day of glory and blessing. The blowing of trumpet, Well, the blowing of compass is calling together. Find in Matthew 24. All the tribes of Israel, when the Lord comes in his glory and sets up His Kingdom here on earth, and we can see if we consider the new moon. App type is of Israel. To see the moon wanes and until it disappeared so fast, and then after a while you see a little Crescent on the western side. You see there is the new moon. The moon's returning. Well, Israel has disappeared in the ways of God. Israel is not a science. She is. Who am I? Not my people at the present time. So, Israel, where is the dark side? But when this present dispensation of the Church is over? God is going to take up Israel again, and then you'll have the new moon, Israel's return. So how out of faith it was to be celebrating Israel's peace? In another dispensation, and I suppose we could say that if we want to use the moon at all of the type of the church, we should use the full moon, because the tongue representing Price and the moon representing the church in that figure, all the light that the moon give of what it reflects from the light of the sun. So all the light that the church has, this Dark World. Is its reflection of Christ. And the only time you know that the the moon has eclipsed is when the world gets between the sun and the moon. Then she goes into an eclipse. And how true that is the connection with the. With what we're going on with. As long as we are in the enjoyment of Christ, He is shining upon us. We radiate the light of His glory. If we're walking in communion and enjoying Christ, there's something of Christ that's been in our lives. When we allow the world to come in by, then there is that. That eclipse and we become a dark body giving no light at all. Getting there. 18 verse the including the little things you have not seen. I think it's both about the Amos this morning. Isn't that offensive? Sound part is Christian to observe. Keep away from anything on the alcohol metaphysics.

Anything along that line give it a wide burst. Those are the Sabbath and have lost their parents. And come to be known personally have apostatize. As a result of that, we get this kind of thing, Spirit. Related Isms Causeway. Just just have nothing to do with the weather, including those things that you have not seen. That. We use a military term. You see around military camps all over the country, you see a sign off limits. Well, this this kind of thing is off limits. The word of God. Warn us not to listen to anything that is. Erroneous that we need to be contrary to God's word and not even to listen to him. A little verse comes before me sees my son to hear the instruction that causes to air when the words of knowledge. Cease my son to hear. Don't listen to. I will find this contrary to God's word. Turn away from. Sometimes he could have curiosity, want to hear what it's all about. I remember a young man. That I was. Grandpa sending in Minneapolis many years ago he had been given a very wired on Gordon young fella. He came from England and he. Became a cook. He was a cook on one of the big hotels in New York City, and they got to drinking and finally came down so low that he couldn't hold a job. And he became a tramp and he tramped over the whole country for for years was in prison in different places. Picked up on, footlined the bars. A word of poor done. He came into a gospel meeting in Minneapolis many years ago. And rags and then room and he heard the Gospel. In fact, it was a Roma even, but a Roman Catholic. He heard the gospel and wonderfully saved. We got to preach the gospel. He went to the same Bible school. It was the same classes that I was in there. At that time and then he began to double in what was called the higher criticism, the books written by these, these false teachers, the best preachers of the gospel, the books denying the fundamental truths of God's Word. He began to read those books and in conversation with him one time after we got through the school, he told me what books he was reading. And by the way, this young man, his name was William Kelly. And you sound never reading these books. I warned them. I said, William, you better leave them alone. You better not topple those things. Well, he said, I'm reading them source to find out just what they teach in order that I may be able to contest it and to overthrow them and refuse. I said, well, you better be careful. The next thing I heard after I left town, some long a little while after that, was accepted those teachings. And began to began to teach them themselves. And it was with great sorrow we had that, but in about a year's time. To my joy, I heard that it had been delivered. I thought the, the, the. Critical books throwing them overboard and was restored to the Lord and restored to the truth. And I believe that the Lord did it because he was a genuinely converted soul saved her the death of sin. The Lord delivered him, but for a long time he was affected by those errors and they're so disturbed by them. Well, if they had needed that verse of God's Word, He had been delivered for all that. There there's the word says save my son. Here the instruction of cautious air, the words of knowledge.

Who have been saved and gathered. Very true. We're not winning stuff. Definitely. Some of them are even needed. Back. I have saved from every. That was a wonderful property and the very God of peace sanctified you both and I pray God your whole spirit and soul and body be preserved places after coming. Our Lord needs to pray. That was a good word that Thomas Metoo Walsh and do it. Place reminds in replacing our level is not. And over here in Philippians 2, we have much concerning the minus price. It tells us there in the second chapter of Philippians. And first of all, the second verse. The one part of one line. Third version but it loaded in spy and the fifth verse let this mind see you, which was also in Christ Jesus and we get the protection and the 4th chapter Philippians. And the first 7. At the beach, of course, passing all over the sand and shall keep your hearts and minds. Through faith, Jesus forget it for heart and mind since the dangerous thing. Be going on in subjective manner. Not sufficient to the truth, not obedience, right? Not having his mind going on as we're having an easy bird popped up, popped up. My a flesh in mind as a dangerous thing, tracing of the enemy on this light, to see a conference go by without calling the attention, especially of the young people. Corinthians 10. And I believe the reason why we feel so strongly about this person is because he's he's felt the necessity of it in his own life. Secondary and stem. And in order to get the connection we will leave this 4th 1St following first one has in mind 2nd Corinthians 10 reading the fourth verse of weapons of our warfare are not carnal. That might be true thought of pulling down the strongholds. Now this is our first casting on imaginations. Read the March casting down release me and every high thing that exhausted itself against the knowledge of God. And bringing into captivity every thought. Do the obedience of Christ. Robert we can't overcome assignment. Young people are being faced with unbelief all the way through their schooling, and it's increasing. I'll simply give no place to leave thoughts of Uncle Lee, catch them violently down, casting down reason, every thought bringing in the captivity, every thought to the obedience of Christ. You may not understand all these things.

May not be able to give a reason, you may not be able to satisfy the minds of those that challenge you about it, but simply take your stand on the word of God and say, I believe it and by the grace of God I'm going to live by it until the Lord takes me home. I have no ear, no ear whatsoever from what you're trying to tell me. It's important to know the Shepherd's voice. In the past of John. Read about the Shepherd's voice. Works 27. My sheep hear my voice, and I know them, and they follow me. So important to know the shepherd's voice. It's not important to know all these other voices of imaginations or reasons and whatnot, but it is important to know the shepherd's voice. It's like the the banker. He doesn't have to know what all the counterfeit money looks like or feels like or sounds like, but he does have to know what good money feels like and sounds like. And when he knows the good money, he'll recognize the counterpart as soon as it comes along. And so if we

know the shepherd's voice, we don't know the commonplace when it comes along. It means words. That we have here. Which you have not seen. With that name, with the vision of faith. No, it's it's trying to penetrate the unseen world. It needs to be. It needs to be denied the privilege of getting through that curtain catalysed or don't try to get through. God has told us all of life on the other side that we need to know. So we've been involved and don't go further than the faith leads us or the Word of God and it will be on safe ground. And the 119 Psalm and verse 128 is another good verse to add to the one our brother McMillan gave us. That was a wonderful verse in Proverbs 1927 that he gave us ceased my son to hear the instruction that caused it to her from the words of knowledge, but Psalm 119 verse 128 is. I esteem all thy precepts concerning all things to be right, and I hate every false way. And then the Lord Jesus said in Mark 4 verse 24. Take heed what you hear. Take heed what you hear. I believe that we know what it is to be saddened in our spirits. When we discover some of the beloved Saints, the ought to know better when they are dabbling into questionable religious reading. And what they're hearing. Perhaps over the radio you discover that they're getting in confusion. They're coming to you and they say, is that true? Well, they're losing their berries, but dabbling in these days. Will only spoil your spirit and your faith. It will not. Minister Christ and keep you in communion. Happy communion with him and his thoughts. Don't we have enough good ministry without dabbling in these things? All we have enough to occupy them. First of all, the word itself. And that's so much good ministry. There's a lot of it back in the lounge. And if you don't have all you need, why you can get more there. Another verse that is, I believe, very important. I know it's very helpful to me. Remember that an unsafe college professor, no matter how many degrees you have. Or her clever years, he cannot possibly give you the fruit of God because his mind is darkness. The God of the world as blamed the mind and then to believe not and he can't give it to you, so don't expect it. And when it ties to instruct you in spiritual things.

Remember that he'll always be wrong. It can't be right. A verse in the 50th Psalm let us know that Psalm 50. Verse 16. But on to the wicked, God said, What hast thou to do to declare my subjects, or that thou should take my covenant in thy mouth? Seeing thou hast description, and cast us my words behind thee. These men have refused. Gods were the hated gods instructions. They've reduced God's words. That cast God's words behind their backs. And God said, what do you do to do to take my things into your mouth or to instruct people and my things you know nothing about them. And God calls on the food. The fool had said in his heart, There's no God. He's a fool. God says. Bill denies God and his word. And why should we take our learning from fools? Psalm 15, verse 16. I'm 70. Add a word as to the dabbling in the modern translations. There are many translations in the English language, but we're living in days when they're turning them out. Several every year. And the sum total. Of the modern things itself so well. Advertised so highly is this. Everyone of them, no matter how many good renderings they do have. They also have confusion. They positively have confusion in that the translators are never able to rise any higher than their spiritual understanding of God's mind. Translation doesn't take. Scholarship only. Very much of it requires God's mind and help and guidance and knowledge of His mind elsewhere in His Word to know how to translate correctly and. I do believe I should say this too, that besides the Authorized Version, God has peculiarly given. The most faithful translation. To those that were gathered to his name. In about 1881. When Mr. Darby's translation was given and will not find. A better translation for faithfulness or rendering. None other comes up. Our equals are hard to compare with it, so why do we have to play around with a dabble in these other things? I'd advise you not to. I think we'll find that those who have been. Called fundamentalists in the past, and if there's still any left. They have used the New translation and garbage translation. They may not have mentioned it, they may not have said where they got it, but that's where they got it. That's where they got the sound rendering of the Word of God. You take parentheses in the Schofield Bible. Why? The marginal readings there invariably follow the J&D translation. Well, I'm sure that's where he got, that's where he got those notes was from the new translation. Other than that 18th verse, that's no one. I'm reading it now. And this excellent translation that Brother Brown here as soon as encouraging us to respect, I'm gonna read this verse in that translation. Let no one fraudulently deprive you.

Of your pride during his whole will and humility and worshiping of angels. So what I wanted to call attention to? Fraudulently deprived you of your pride doing his own will. To be taking our own will and divine things. Is a serious thing, it's a loss for our soul's mouth and it will be the. Occasions you are losing our reward hereafter, you're going to lose your pride. Yeah, I asked. Is there any other contribution to that question as to the pride, as to what our brother suggested? What do you have in mind? Well, I. Have always looked at it like our brother Barry has given it, but the question rises into my mind. If in this epistle. The main object all the way through is to preserve. The keeping Christ, and Christ only before us, and He is everything to us. Now I don't want to mislead you. I asked the question, what do you think about cries other than the remark of other days? Well, isn't the cutting the truth is the price before the sword, and that's very far and narrow of the question of rewards. Christ is the answer. So here the next verse. The opposite of that is not holding the head, not holding the head, that's the the opposite. Probably all the bottom like joints of them that encourage ministers and sit together Christians. With the increase of God, God has normal growth for that body. That's normal version. It's provided for us and he wants it to increase with the increase of thought. I don't want to be sure and our spiritual life and relationships. That we hold ahead in such a way that we can get the benefit encourages. The ascendant head is going to take care of the body, make full provision for it. It's for us to place ourselves in a position where we do not have conflicting influences constantly playing upon. When the Samaritan mountain man to the side of the road. And. No place for your soul and life is going to be cared for as in that place where the head is acknowledged and where there's jealousy for him at every turn, or there's no compromise permitted. There is where our souls are going to be nourished up in truth because we can take the heaven with it. That's why we should be out to the reading meetings. So that's the behind the sound of the word. The Lord is in the mix and the Spirit of God is there to direct these people and the understanding of the precious things of Christ. And the truth is brought out there, error is exposed. And as the years go by, it's wonderful how much we can learn of God's things. And the meeting, the reading meetings especially. I went to a funeral of a friend.

The father, The parents have been in the meeting. And I heard a brother in Christ reach that funeral. Question about being a brother and brother. You ought to know a lot better than you did. We didn't know a lot better than him. But said publicly that everybody in this room will have to pass through the same experience as this one lying here in the public. Pass through everybody here. Remember that. Everybody here. Oh how sad to get up preaching the funeral of a proposed Christian and make a statement like that. Trevor, we are never liberty to play with God's truth. Never. And be ashamed. For Martin gathered his large name to get up and publicly make such a statement as that. There are two versions of Ephesians 4. Four Seasons 4, beginning in verse 12. Season 412. The purpose of the gift finds operative in the assembly. Are for the perfecting of the state, for the work of the sinistry, for the identified of the body of Christ. There was all of the unity of faith and of the knowledge of the Santa Claus under a perfect path onto the measure of the statue of opportunity that the next one, the no more children taught to have grown cared about with every witness. Doctrine requires a slight offense, and cutting traffic provided reliability, you see. But seeking the truth in love they show up is to give in all things. According to the effects of working the made of everybody can make an increase of the body constant antibiotic sound in love. That's the word that gives us the practical. Side of the holding of the head out of alike you get to see where the body is constantly in reference to. The the headed glory, letting the the ministry, the nurse come down from a glorified Christ by the faith that God has given in the church. For that the whole church is ministered to. Very filled up. That Bible school we

can get. This is the assembly coming together for the ministry of the Word, reading of the Word. That's where the Holy Spirit is present. The Lord is present, still isn't for that's right. Far from the Holy Spirit, but you couldn't claim back in the Bible school as we know them today. The spirit might be with an individual, but we certainly wouldn't be there corporately. Regard would the Lord be there corporately? So what man calls order is disorder and in the things of God and organizes everything as a man at the head of of what goes on. Not there old believers, but God's order is recognizing Christ as they get and waiting on Him to guide by His Spirit.

That's true. Yeah, the Spirit of God is in the family cooperatively to his thing. You have the two things. When the Holy Spirit came down on the day of Pentecost and filled all the place where they were assembled, and He sat upon each of them, they were all filled with the Holy Ghost. So you get those two things. Indwelling the believer personally and then willing in the assembly there to to. To be guided by the head and glory of to all the ministers. Through the praise of the assembly, the functioning, in other words, of the assembly down here, that's what constitutes. Life, life, life itself is is not unity. Unity is by the indwelling Spirit of God sent down from the ascended head. Those 120 in the upper room have life because the Spirit of Comprende, but it's not unity there to find the Holy Spirit came down to them. Pentecost. They were all baptized in one box. It was instantaneous. It was never repeated, though it did have a compliment. When Peter carried out his Commission. Was there Gentiles, perhaps in the Spirit came there, as he did on the Day of Pentecost. But it's only a component of Pentecost. There was only one Pentecost. Five left baptism of the Spirit church explorer that farm to unit and it has never been repeated and there's no such thing in the word of God as individual being baptized through the Spirit of God. It's perfectly that they're baptized, they've been rolled out. The problem is that multi pack zoo we have to use the keys. Yes, nothing was good. I mean that's eight. We have the. And the next we have the Gentile, do we not? But how musically? It's all in one hole, is it? How is this correct really, that when we are together they remember the Lord in his death? Or am I beating my kids? Last, we wait on the Lord. For he died by the Spirit. We're not waiting on the Spirit to move us. We're waiting on the Lord to direct the spider. Is that a correct statement? I believe it is not fair. Isn't it important? I do? Because there are groups of people and all they say, well, the fair movement, they have all kinds of. Of. Things going on go on. The table energized by the Spirit, the Spirit caused them to do this Wellness is waiting on the Lord to get his mind. The first him and him that the Lord would have fun this morning and most of the time when he would have to praise offer to the Lord. Well then, he died by the Spirit. And he always died in consistency with the words, have he not? Is the reason why we should think of it that way. The Lord guided by the Spirit to become. In order to be guided by the Spirit, there must be submission to the law, and it was not submitted to the Lord and can't hope to be guided by the Spirit. I had one of those groups of which. One of them invited me to his meeting years ago. That he wanted to tell the Army because we're having a wonderful time, because we don't even need to buy it, because we're getting our revelations direct from the Spirit.

That's how far off center these things can be. Those that are not guided by the worst. Well then I felt that of all the assembly meeting, they were breaking the press. Is not something to be disturbed by a quiet waiting on the Lord and precious, sometimes in silence, then the assembly meeting are the most precious. Seasons of communion and worship that we have at right for the Smith. There can be two properly school but I do find in a Muslim assessment. That we ought to be guided to love and violence that's. And then comes back to the question that we. What there is to be designed to allegiance to the word rather than to be guided by the word. There is that absolute obedience without reason. Don't you think that? It's increase. And this 91St increases. The increase of God, is that not corporately? Is that not the assembly that can do? I was thinking of the figure that's used to. 13th of Matthew out of the other places. Revelation. You have Pearl. You know that little Pearl is perfect, but it's also perfect when it's large. But it's still perfect no matter how much it increases still. The assembly is seen in the trial here. We sometimes think of our blessings as being individual, and they are. Said And we do have that which we enjoy, and we must, must always think of being. Such foreign fears apart of the body. Is it not? So keep that in mind. The increase is as well. The simply does not teach, is taught, and it is a. Well, brother. Again. He gave some apostle, some prophets, some evangelists, come pastors and teachers. So we have the writing of the apostles of the prophet. It doesn't the Old Testament problem here. See the apostles proceed the the prophet. In Ephesians there were New Testament problems.

And. Then we have 3 gifts mentioned. The evangelist, the pastor and the teacher and these three gifts will continue till we come to the major, the statue of furnace of Christ. That's when we're in glory with Christ. So no matter how how much confusion comes in or how busy the enemy is to rob the people of God, these three gifts will be. Provided. Or the church to the end of the distant faith, the evangelist in the past and the deepest. The evangelist goes out and brings in the material, and the pastor and the teacher takes use of it in the assembly. Things are in divine order. So that's the way that the the church is taught through those gifts. That are provided by an offended Christ and glory and no human ordination or no theological schools that provide these gifts. They might go through that system and be a real gift, but that isn't the way to give. It is bestowed and you notice that it's after Christ defends up on high that he bestows these gifts. He sent out his well apostles during his ministry, but that wasn't for the church. It was only after he offended that he sold these gift. And we need to remember that the gift are the persons themselves, those who are teachers, pastors and so on. Also need to remember that gifts are always universal, not local. Office is logo. There are elders and deacons, soldiers. Elders definitely chose ordained calls in every church, but they were only local. A gift is always universal. The Lord gives the gift of the vandals. Well, he's from the bathrooms for every vote. If he gets the gift as a pastor, given to the church as a pastor. He's a pastor wherever he is. And the same was through the teacher. In other words, there's no such thing in scripture as the pastor of a church, but there is such a thing director as a pastor of the church. All the transmensus difference most people. And remember, wiser than Scripture. So. We can say well. He's the *******. Our assembly. No, he may be at the present moment. We'll see it Des Moines we're talking about. He may be here in the moment. We're thankful to have him, but we have no claim on him. The boy has no flame on that man as as their *******. He's a pastor wherever God may seem sent to sending. They have numerous kids in the same center. You see that in the 13th of Acts if I turn to that for the moment. Acts 13, verse one. Now there were in the assembly that wasn't handy off certain profits. The prophet, prophets and teachers, not the teacher, but teacher. They were all at one meeting of this particular time. They didn't all stay together very long because we find some of them. Going forth on a mission for the next murder, as the minister to the Lord and fastest, the Holy Ghost said, separate me, Barnabas and Saul from the work.

When the apaste. They laid their hands on them and let them go. Well, now we know from the scriptures that wrote Paul and Barnabas were apostles. But here they are. We find them here in this Church of Antioch and don't stay there. And when we went to the next place they were just as much as possible there as the word Antioch. We're driving the prophet for the problem. Let's give this word off. Well, I believe rather experience very simple. You have a brother? Give forth a word of prophecy, which is. He can't say, well, I just I just had to speak. I just could not since till I had to get up. Oh no, he didn't. He didn't have to do the spirits of the prophets are subject to the prophets. I could never say, well, I I just had to have my turn. I had to get up and see what I did. No, he didn't. The spirit that the prophets are subject to the prophets. How do you have to mean the problem? Carried away with a with a frenzy. What's my brother? In the 13th of X, they lit their hands on them and they departed, being sent forth to the Holy Ghost. That's taken as a war for ordinations. That packages of that kind, they did their harms

on them. But in these cases that you've referred to, these are men that were preaching the gospel for years. And I've been sent forth by the Lord years before this, so that they didn't need man's authority to enable them to go forth at all, and therefore letting on their hands was not the ordination of God. Often times we. We said goodbye to her brother. And he is going to go forth on an heir to the Lord. What is gone for a few weeks visiting the Saints are going forward to get the gospel out. Well, we may take our hand and put him on the shoulder. As we sometimes do, give the pat in the back and say, well the Lord bless you, we will remember you before the Lord as you go forth, and we we show by that action. That we are in fellowship with Him and not work for the Lord? Well, we're not. The meaning of these verses along that line. I agree thoroughly with what you say about the fun. I would see nothing wrong in it if you brothers, this is our brother Smith starting out on this trip and he's told us about. I haven't seen nothing wrong. His brothers getting together with him privately and putting their hands on him. Not that he was he conferring anything, but just as a gesture of identification with him and his little mission for Christ. So I'm not advocating anything. I'm just telling you that I can see nothing inconsistent. I had to turn my knees before an audience. I condone my knees on a large Bible, a big harmony Bible affair, you know, and three or four eminent ministers, titles had their degrees and so on. Men of many years of Christian ministry and really a man of God too. They stood around me and they flipped their hands on top of my head. I sometimes speak as I was putting the empty hands in my empty head. And they, they confared upon me. I kind of an authorization or give me their fellowship and and what did it praying over me in the presence of that audience. I gave the impression before the audience that they were comparing upon me the privilege of going forth to be a minister of the gospel life preached for years before that.

But that that wasn't the kind of. When you want to find that, I believe the word depends to hear. It might be helpful to some to observe that in the 14th chapter and verse 26 we see the end of this particular ministry. For which the Holy Spirit had sent them forth. 14th of Act, 14th of Acts, verse 26. And. That sailed to Antioch. From whence they had been recommended, to the grace of God for the work which they fulfilled for the period. Special ministry and it had accomplished it. Now they returned from where they started. That next question is nice to move around. Go ahead, brother. And when they were come and had gathered the assembly together, they rehearsed all that God had done with them in our verse. In Colossians, it ends up with the increase of God. It was of God. I wanted to hear very nice to his next 15 brother. Before. And being walked on their way by the church, they passed business. To come back on the bottle and we would love if he forgot, right? Do we get a principle here of coming back to home base because it's a good thing come back to home Bay? Yes, that's it. And chapter 14. Every servant of the Lord, regardless of what his gift is and not only serve the Lord, but every time God according to the doctor scripture has a local identity. There's no such thing as within passengers law anyone miss just loose on his own and scripted. Everyone is locally identified somewhere. That's important Scripture principle.

Trying to evade that. Position where any assembly would have the right to say if you kill them. But the scriptures all is wiser than we are, so let us ever remember that every brother and sister do. Is scripturally identified somewhere? The word of God, the word of God safeguard that very carefully. That sends out the server, but it's good to see. Scholarship, which is local assembly. We had a brother many years ago who took that stand in Montreal and he was told that the trouble is with you. You want to be superior to all and subject to none. Because if there's a matter that comes up in the pathways of one who seeks to serve the Lord, it's his local assembly are the ones that should be taken up with. And so if the Lord directs the servant into the path of faith. Service. Sees his direction from the Lord, but he shouldn't go out with the full fellowship of his brethren. He hasn't got that fellowship. He should wait until he does get it. That's what I want to say, that and the Lord stands a servant. The Lord is the mixed of his assembly. The Spirit of God dwells in the hearts of each one of the redeemed and the assembly to guide and drag them. And as the Lord sends forth a servant, he will live upon the hearts of the veterans to accept the Lord's decision in regard to that service. And. A person that a servant, the Lord can never say rightfully. Well, the Lord has sent me what my brethren don't want me to go. Because as the Lord sends, the Lord will arrange it. The Lord will work in the hearts of the of His dear people. Showing them that this is my servant and I'm sending a form. Now you command them and you encourage him to go. And I believe that's how the Lord would work, isn't it? I believe that. Do I have to have a fellowship with my president to go out? What answer? No, you don't have to have the fellowship to be ready to go for it. But we would warn you faithfully that it can go out without it. You're talking sorrow. I believe once I feel free to give that sort of cash, it is commendable for. You should do it, and he shouldn't go out without no liquor in which they have set. Never their decision may be.

100% willingness. As they suggest. What are you waiting for? Around the infantilated in all friends coming to. Of course it's somehow. I don't like this being held back. And spirit, he never had the same kind of happy fellowship, but he enjoyed today. Two simple brothers. We think it'd be a good thing to prove yourself at home before you seek to go and finish it to those elsewhere. What are the rudiments of the world, Brother Brown? Why are they called rudiments of the world? Kindergarten. That's what really needs to be very marginal. Marginal rigging and elements. Yeah, no. Well, ceremony. We got the sack. Love it. And then it gets a little more holy and you say don't taste it. And then you say don't handle it. Where does all that? Of buildings and anything in the building. It's all the rudiments of the world. All the elements, doctrines of men, there isn't any such thing on the face of the earth is the secret Britain or a sacrifice. No or a holy bill isn't really good everything more than one really longer, but not that's how that's how attributable to the world pronounced and garbage metal make. So let's keep.

Completely away from Mr. Potter told the story. Will remember to know. A lot of brother up in Michigan. I think it was Michigan. Or Wisconsin? Wisconsin. Thank you. Baby, you're the brother to help. Story How about a brother? What's your. Little louder please. It was in connection with the spread of the Mars table with brother Potter went up there. A place where they broke bread in this brothers home. He had been in the Roman church and I suppose there was. Some kind of holiness to that bread that was on the table of which they thought so in remembrance of the Lord. And he had a, a closet there right where he had put that bread after the breaking the bread. And Mr. Potter was amazed. See a whole lot of that bread in there stored away and he asked him about. Where is your brother, Father? I don't know what to do with this. He's not that holy bread. What we learned from the 4th of. The nations that. The mall is. Sometimes are the rudiments of the world and also that even idols come under the rudiment of the world. What if we have the law in the? Bird, birds and idols in the ninth verse. That's definitely the law ended in the third version. So we when we were in where we were in the bottom of the agenda, the elements of the world. Involve a huge and then in the eighth verse I'll be at the wind then when you do not talk and get service under them, which were by nature and no law that's behind those but now after you can have local water rather known of God. I'll turn it again in the weekend beggarly elements. As if it were just as bad, as if they turned backside. When we were using the neighborhood house. Get some of the furniture. And the big there we have to go to the church. But the best challenge is there's no to take off your high hat. Don't you take off your hat when you're in the House of God? He thought there was something to see about that building. We shouldn't walk through there. Nothing at all. But in Christianity, all that is done away. Absolutely. Nothing of that sanctity to the external left in your family or taking them off the Ridge of the Street car in Montreal. A Canadian barrel. Have a similar experience with food but writing the speed car in Montreal years ago. I'm going along. Suddenly I saw every man, practically every man in the car took off his hat on again. Passing a Roman Catholic building, church building so-called at each time they

passed that and a sick car off off when the hat reverence and respect for that building of stone and mortar. That's the principle. It's reward against that kind of a thing. Our deliverance from all that thing is the back system says ye are dead from Christ. So we're dead. We're dead to the world. We're dead to ordinances. So it doesn't going on with some human system and it's set up, but where belong to a new creation with Christ now with my head and glory and go back and take up those things.

That we have died from under. The very fast horrible that's why they're impossible to breathe there and say Galatians each other. Patrick Patrick from was bidding about. We're really going back to their healing them again. They didn't realize it was by going under the back of the law. Taking up the the law that were really that was the elements of the world because the law was suited to man in the place and in taking up the law while they were just taking another rule right back to their old Steven customs and waves because it even done the elements the elements of the world while so are religious systems, but it's Judaism is another. As another system of that which belongs to the world. But we are dead. We have died out from under the whole thing. Now it's to live in Newnham spirit. Going on with the rules in the fall. What word about the last verse? Which things that we need to show wisdom and will, worship and humility. The flexing of the body started in the honor, what more to the satisfying of the flag that is all of this fully called scientific of things and flavors persons. What's the issue of it all? Why it does that side of the place, man's religious place? It has a very biased appearance, a show of wisdom and will worship and humility. But basically, basically it's to satisfy religious place in me. I took off my hat when I passed the building. Well, that satisfies the display. And yet the whole thing is condensed in the word of God. Oh, how merciful and blessed to be free by the words of all this kind of thing and to realize that Christ is all Christ is all. What's the meaning of the observe things like the body of them as that is it. Mr. Brown, don't you think that we should guard against that thing coming in to the Lord's table connections with. The receptacle. With the red and the wider place I have noticed in some places. Silver and expensive, that kind it seems to contract. It can keep it as simple as it has been given to us. How blessed it would be. We see #174 one.

Conference: 2022, Colossians 2:8-12

Reading

Reading in Colossians chapter 2. And verse 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, where in him dwelleth all the fullness of the Godhead bodily, and ye are complete in him which is the head of all principality and power. In whom also ye were circumcised with the circumcision made without hands, and putting off the body of the sins of the flesh by the circumcision of Christ, buried with him in baptism, Wherein also you are risen with him through the faith of the operation of the of God. And who hath raised him from the dead, and you being dead in your sins, and the uncircumcision of your faith. Hath He quickened together with Him, having forgiven you all trespasses, 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 the His Cross, And having spoiled principalities and powers, He made a show of them, openly triumphing over them in it. That no man therefore judge you in meat, or in drink, or in respect of an holy day. Or of the new moon, or of the Sabbath days, which are a shadow of things to come. But the body is of Christ, that no man beguile you of your reward in the voluntary humility and worshipping of angels, intruding unto those things, 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 increases with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, Why, as though living in the world are you 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 show of wisdom and will, worship and humility. And neglecting of the body, not in any honor to the satisfying of the flesh. The. 1St we started with reminds me of a passage in Luke 10. Boy, I had it. Let's see. Oh yes, it's verse 21, Luke 1021. In that hour Jesus rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered to me of my father, and no man knoweth who the Son is but the Father, and who the father is but the Son. And he to whom the Son will reveal him. The. The word I I've noticed in those two verses is revealed. He that God has graciously revealed Himself, the wise and the prudent would seek to grasp the knowledge of God with their intellect. Their quick mind, yet God has been pleased to reveal. Himself to the babes, those who would simply by faith. Receive what God has said and here in. Verse eight of our chapter Beware lest any man spoil you through philosophy and vain deceit. That's the IT seems to me to be the the same idea of of through our own thinking to try to come up with the true knowledge of God. And it's not to be. It never will. Come up with the true knowledge of God. That that word beware is like a red flag.

And how often we see that when God has given us something good, when he's revealed something to us, and then and we are full, like you go to the book of Deuteronomy, for instance, and so often I'm not going to turn to it, but just so often through the book of Deuteronomy, that's our pathway or wilderness journey. That word beware comes up whenever the Lord has promised him something good. Then he said, But beware when you are full, beware that you don't whatever. And so for ourselves, just think of what we have here given to us in the book of Colossians and Ephesians as well. The heavenly truth and the enemy is right there. To either take away something or add a little. And what has happened so much in the religious, in the Christian community is that there has been much added to the word of God. Might not seem like much, maybe little things like let's just pick one thing, music. We all, most of us, love music, but when it comes to worship, we don't find that recorded in the New Testament. But man nevertheless goes the Old Testament and he reads that there's music there. David had his musicians, he had his choirs and so forth, everything for the flesh to, to appeal to the flesh. And so man takes a, takes a look at that and he says, see, it's in the scripture. Doesn't matter whether you take it out of context or not, but it's in the scripture. So we'll use it because after all, we all like it. That's not the point, is it? The fact is, is it adding to Christ, or is it taking away? In Christ we have all things. We don't have to add to it. I'm talking about the most things that relate to our worship of Him. For the Father seeketh such to worship Him. They that worship Him must worship Him in spirit and in truth. For the Father seeketh such to worship him, and so we have been given. As a verse it says in verse seven we are rooted and built up in Him, established in the faith as you have been taught a bonding there with Thanksgiving. Then it says beware lest any man spoil you through and this spoil here is not a case of. Turning something rotten, but rather taking us, touching us as a prey, capturing us. I spoil you through what philosophy? Which is worldly wisdom? And vain deceit, which is really a worldly too, but it's on the religious side. So there's that danger, you know, as long as there's the idea that like the philosophers. They're mainly the Greek, the Grecian philosophers, and they were great for this, but there came a time when they would take Christian things and they would use the terminology, and it's done today. They use the terminology of Scripture, but they give it a different meaning. And so we need to be careful

that we don't take on those because what that what happens then is it takes away, it nullifies the true meaning of the word of God. It gives us a different twist and adds something to it or takes something away. And so we we can do this even in the songs that we sing. So many of the of the Christian sentiments out there are about me, or about the world, or about anything but Christ himself. It might speak of Jesus. As a man here on earth. But how often does it does it? Is it does it I should say, does it involve using the terminology our Lord Jesus Christ? And so some of these things are subtle, but it's part of the philosophy and being deceived that is prevalent today.

It wasn't quite the same philosophy back then as it as it is now, but it nevertheless it was. It was worldly. And so we need to. God is giving us a warning here. Beware. If we look at that verse eight in the Darby translation, it says, see that there be no one who shall lead you away as a prey through philosophy and vain deceit and so on. And that. That is even being done. Or Satan is attempting to do that, and he's been very successful with it. With true believers, I don't doubt that they are believers, but it seems that though, if somebody doesn't like what they read in, especially in Paul's epistles, then they try to twist it. Around. To suit so that explaining, explaining it in a way that suits what they want to believe. And Satan has been so successful in that. It reminds me of the warning that Paul gave to Ephesus in Acts 20. I think we're all quite familiar with that. Acts 20. And verse 30 also of your own self shall men arise. Speaking perverse or twisted things to draw away disciples. After them, there's the drawing away again. Therefore watch and remember. So it's a very as Ken was saying, it's a very subtle way that Satan uses and it's often done in order to satisfy what what a believer would like the word of God to say. Rather than simply acknowledging what it does say and accepting it as the word of God. Do it to support a system. Yeah, or to support A to support something that they would like to do, like eliminating head coverings for an example. Some people. When you mentioned that, Robert, there's a lot of people would think that that's nitpicking. No, it's not nitpicking when we think of what the what it what it suggests and. It it takes away the the very thought of the headship of Christ, for one thing, and the headship of the man or the woman. So it knocks away, it knocks, it undermines various. Doctrinal truths and things as they are. Laid out by God, for instance, the headship of the of the man over the woman. Well, today, what do we have? Well, the woman has just as much rights as the man. And I'm not saying she doesn't as a as a human being, but in God's order of things, he has placed them where they where he wants them, suggesting a picture of Christ and the church. So you take away the head covering, you're undermining this whole thing. But that is usually one of the first things that goes when it comes to separation. But it's just one of those things, as you mentioned, Robert, that it's. Prominent in the religious world. Satan will do anything in his power to not only take away our joy. Take away our separation from this world. Take away our ability. To be all for him. Collectively, as an assembly and Satan has been mentioned, they've done a good job. In getting in the way of God designed to bless his assembly, to bless his testimony, to keep it pure. Unspotted from this world, and there's a verse in Second Corinthians chapter 10.

Which we all know. Also verse 5, Second Corinthians 10 and five. Casting down imaginations and every I think that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, the Holy Spirit working in US, and especially in our meetings, desires that we be wholly committed to our Lord and Savior Jesus Christ. We meet in His name, we honor His headship in all things, and He wants everything. You know, we may be obedient to Him in many things, and then in one thing we're not willing to give up, which, as has been mentioned, does not conform to the Scripture, to God's will for us, for his assembly. For instance, the observance of certain celebrations, Christmas and Easter. Well, Easter is a Pagan celebration, is it not? It's. Ashtaroth or and. Astarte. And even if you change its name and call it Resurrection Sunday, the date changes every year and the Lord has called us to remember him. What a blessing it is to remember Him every Lord's day. But these are. This is another example of. Casting down imaginations and every high thing, any stronghold in our minds, something that stands against God's Word and against his will for the assembly is going to remove blessing from the assembly, remove something from its testimony. And remove the joy of fellowship with Him and the and the purity and intensity of our worship of Him. The tendency is to think that whatever pleases us is going to please God. But it's the other way around. And so man adds to something that pleases him, adds something to his worship that pleases him and and assumes that this is going to be pleasing to God. But it doesn't. It doesn't pass the smell test, so to speak, because. It's as soon as you you, you analyze it and say. Where? Where does Christ come into this? How does this compare to what we find in the person of Christ himself and in God's Word? And normally we find that it's an it's an addition or a take away of that which is not according to the Word of God. But it pleases the flesh, and so it's a flesh that is the operating system in in doing so. But we have everything in Christ here. That's what it says here. I. Further down. Ye are complete in him. I might be going ahead a bit here. Verse 10 Ye are complete in him, which is the head of all principality and power, that circumcision positionally. After the traditions of men, after the rudiments of the world, and not after Christ. I think. I read once in one of Mr. Darby's letters it was to do with the musical instruments and singing. Now God has given us an organ that we can all enjoy, and that's our voice. And that is what we find singing and making melody in your hearts to the Lord. But Mr. Darby, we know that he was he had a musical year. We we saw all the poems that and song that hymns that we wrote. But he said that when he. What what he feared was when we're in the presence of the Lord and we're singing that I get more occupied with this, with the tune. And the singing than I do with the Lord himself. And I think that's something that we all have to guard against, especially if we have a musical year at all. I just mentioned that as one of the little subtle things that that we can that has entered into the Christian community to put so much emphasis on on those things rather than on the sentiments of the hymn.

How much we enjoy singing the little flock there. For myself anyway, after we finished singing, I have to make sure that I go over and read those words again because I probably was enjoying the music. A little too much. Anyway, that's not to say that we can't enjoy music. We have a really positive note in the previous chapter, a verse in the previous chapter which we probably looked at a few weeks ago in verse 18 of chapter one. He is the Head of the Body, the Church, who is the beginning, the first born from the dead, that in all things He might have the preeminence, or it pleases the Father that in Him should all fullness dwell. When we have our thoughts on the person of the Lord Jesus Christ Himself, and give him the place of preeminence and headship in the assembly that is rightfully his, everything else will fall into place. And if we simply accept what the Word of God says and not try to. Align it. To what our thoughts are. Then we will be on safe ground. There are three distractions this distinct. Things that we need to guard against here, and one of them is philosophy. Or that's modernism, you might say. The other one is over in verse 16 where it says let no man therefore judge you and meet and so forth. This brings in brings before us. Judaism. Another danger and then in verse 18. It's superstition. All these three things can derail us. From the simplicity that is in Christ. And we see all of this has been incorporated into mainstream, shall we say, mainline Christianity so that it's hard for many Christians to know how to operate, shall we say, in, in serving the Lord or worshipping Lord? Without incorporating these things. It's impossible for a lot of them that are so used to a man made ministry or one man ministry to operate when the man isn't there. So they've got hung up on this leadership of someone other than the Spirit of God. So that's one of the things that one of the dangers there that comes from philosophy and vain deceit. And then the other one, as they say, is in Judaism. And then superstition. You mentioned, Ken, that Satan's been very successful at distracting us and he uses small things also. And the second thing you mentioned, Judaism legality. We've had questions about how we should dress. And there's this verse that reminds us again in Second Corinthians, Chapter 11, verse three. So you're the last part of verse three of Chapter 11 of

Second Corinthians. So your mind should be corrupted from the simplicity that is in Christ. So Satan corrupts our minds by distracting us on small little legal questions. That's if we were to stick with. What Christ is? Appealing to us keep it simple. I always deal with you in a very straightforward manner. I don't complicate things and we need not to either. And when we consider questions like how we should dress in God's presence and how long should the women's dress be? Well, if we were just to gauge it against the fact that we don't want to detract anything from the object of our affection, adoration and worship. So I don't want to attract any attention to myself. Should that be not enough of a guide as to.

Help me to know how I should dress when I come to worship, not to have someone eyes wandering away from the object of our worship. And the same goes for head coverings. We read in First Corinthians 11 That the woman has given to her as a covering. So then that begs the question, well, if we don't wear a heavy covering, what length is acceptable? And again, we're getting caught up in in in complications and details that the Lord had no intention of reading before us. Keep it, put a head covering on, keep the order of the Lord. That's where the blessing is. And there's peace in the assembly. There's no distraction. We must not let the Satan to distract us. And he does it with all kinds of things. And here's just two small examples. And we need to ask ourselves the question whenever we come to a crossroad, what do we do? Then how is this going to honor and glorify the Lord? I always think of what we get with the Queen of Sheba coming into Davids and and Solomon's presence. You know, she was what blew her away. It was the dress of his people, of his servants and the way they stood before him and everything. She was just absolutely. Using modern terms. Blown away because of the beauty and everything and the order that she saw. And so. What governed that while it was Solomon, it was the beauty and the order and the person and the personage and the position of Solomon, who he was, and she it just she, she said The half has not been told me. So rather than get occupied with the length of the dress and the length of the hair, let's be occupied with Solomon because of greater than Solomon this year. And that can govern our thoughts, can it not? That's really what we have, is it not in verse 9 and 10? It speaks of Christ at the end of verse eight and then verse 9. For in him well as all the fullness of the Godhead bodily, and ye are complete in him. Exactly so if we if we are occupied with the person of the Word, Jesus Christ himself. And realize our completeness in him because of what he has done, as we probably all of us on this platform remembered this morning. We are complete in him because of what he did on the cross. Then we're, if our minds are occupied with him with, with that. Then these other things that can distract us we've been talking about are just going to fall away. There is so much in the person of Christ that we can be enjoying and occupying. In Him dwelleth all the fullness, the Godhead bodily. That verse is a little different than in chapter in the previous chapter, isn't it? There in the previous chapter it was the fullness. All fullness dwells in Him, the Godhead. But that was while he was here on earth. He was all of fullness dwelt in him here in verse nine. It's where he is now and it's bodily. So he is still, he still has a body. He's still the same person as he was here on earth. And so even though he's in heaven now, all the fullness dwells in him as it did want to share on earth, as even a babe in the Manger. It's It's hard for us to get our minds around all this, isn't it? Sometimes, but. It certainly helps to get occupied, meditate on it once in a while and. Especially if we find our minds wandering, we have to get back to the person of the Lord Himself. There's nothing that can be added to or taken away from, to to a Christian standing or taken away from a Christian standing. It's all complete. We are complete in Him.

Yeah, this this refers to. Can you hear me again? Yes, yes, you're coming through fine, John. This refers to our. Position before God. We are part of that new creation race. And we are. A Dead with Christ. And also. Accepted in him as a risen man at God's right hand. So God looks upon. Us with the same favor as he looks upon his son. We are accepted in him and we have everything in him. We don't need philosophy and man's wisdom and legality and superstition and all these things that. Detract from the person of Christ, but we are accepted in the beloved. It says in verse 11 in whom it's not in which or what? Or it's it's not a system we're accepted in the person of the Lord Jesus himself, in whom are also ye are circumcised with the circumcision made without hands. The head of all Prince power. The circumcision was a a cutting off and. We're looked upon as having. Put off that body and that whole system of. Of sin. By being associated. With the death of Christ that has separated us. From this world and from. The whole system of sin. We're in a new creation race, we're in Christ and we have everything in Him. We don't need man's wisdom or. Superstitions and. It all refers to what man is in the flesh trying to make himself acceptable to God. By his own efforts or whatever it might be. He's. He's seeking to gain favor with God by his by something that he does, but that's entirely wrong. We are only. Delivered from the the the old nature by the death of Christ. He died not only for our sins, but also to put away that old nature that we have. Is that right? Yeah, they're in verse 11, it says that in putting off the body of the sins of the flesh. Of the sins of should not be in there, I believe it's the better understanding putting off of the body of sin by faith. By the circumcision of Christ. So that's what we are positioning circumcised in the. The with the circumcision made without hands. As opposed to what the Jewish system was. Might be good to read that 11Th verse in the Darby translation. I think it makes it a bit clearer as Ken was saying about the words that shouldn't be there. In whom also ye have been circumcised with circumcision not done by hand, in the putting off of the body of the flesh, in the circumcision of the Christ. It's all because of Christ's work. Not something that we can do ourselves by trying harder. It's been done by him.

Those those brethren that came up from Jerusalem to Antioch. Trying to say that it's it's fine for to have the gentiles come. To come into the body of, shall we say, to believe the gospel, but they have to be circumcised there. There needs to be that circumcision because that was all they were used to, wasn't it? The Jewish believers. But they couldn't understand that there would be any kind of standing before God without circumcision. Not understanding what the death of Christ meant. That we are, as it goes on to say in our chapter, buried with him by baptism. Wherein also ye are risen again. So now we get the burial and the resurrection and then the figure, the the ordinance of baptism. We go to our own funeral as someone was mentioned and. And yet, what does that mean? Buried with him in baptism. By baptism, that's the figure. Taking up taking us out of where we were positionally before and putting us into a new position. That's merely what what it means, isn't it? This association of that which we belong to before. We have a new. Can you hear me again? Yeah, yeah, I can also see you chewing. We are in a new position in heaven. As mentioned here, but baptism. Certainly is not a means of obtaining divine life. But it does put us in a. A A new position on Earth. As you mentioned, we are no longer connected. With the 1St man in the. The old nature and the old manner of life that we lived in. Baptism is like regeneration. We're in a new position and on Earth. We're now associated with Christ. Baptism. Brings us into association with the Lord in resurrection. But it is in connection with our our testimony down here on this earth, so. That's why baptism, of course, is not. Does not impart a divine life. It has no saving value, but it is. It is important because it associates us now with Christ. I think we lost you, John. Dead and. Prison. Is that right? I lost. I think we lost some of what you're saying. I don't know why. Yeah, we lost that whole sentence. I was going to ask a question. Verse 11. He's talking about circumcision, the putting off the body of the flesh in the circumcision of the Christ. It seems to me that is not his personal circumcision, which would be. In Luke two, it seems to me that would invite bad doctrine, but this is really the word is circumcision is cutting off and it makes me think of the the verse and Daniel. That that Messiah shall be cut off. And so really, it's his. It's his cutting off his his, his, his. Losing his place in Israel through death. And so his circumcision, is that not right? That is, is is the cutting off of himself personally in death? Yeah, no, that's not the circumcision of his own flesh.

That's what you're referring to, right? That is correct. But it also, you know, brings it home, doesn't it? The severity of our case. It's not just circumcision that would clean us up, but it is it is. He must be cut off. Yeah, yeah. That's why it says that the but I wonder if that's the thought here. What's your thoughts on? What's happening there, Tom, is that. We've lost his audio. Well, his bandwidth was think that the thought happened in Christ. We had died with him. OK. If we turn. We're having a problem with our audio here. Your band, your bandwidth is low. Can you hear me? Yeah, we can hear you, but it comes in and out. John, this is Doctor Jacobson. You're you're breaking up too much to be of help. You mean we're all you say, John? Yeah, better, better leave it, I guess. Yeah, yes, we're having problems with, we're having problems with the Internet here. It's not your fault. We've been having problems down here with it. OK. You're far too far South. I was going to mention about this the case of baptism, the disassociation and the association. When we if we go back to Acts chapter 2 where Peter is speaking, he says. Well, after he's finished speaking to them, they said that they were when? Brother Ken, you just muted yourself. OK, sorry, I'll start all over. And it's to do what I was thinking up to do what we're talking about association and disassociation when it comes to baptism. And in Acts 2, where Peter was talking to the to the ones that are on the day of Pentecost and they were committed, they were convicted and they said they were pricked in their heart and said unto Peter to the rest of the apostles, men and brethren, what shall we do? And Peter said unto them, Repent, and be baptized, everyone of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost for the promises unto you and to your children, and to all that are far off, even as many as the Lord our God shall call. And and with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that received his word were baptized. And the same day they were added unto them about 3000 souls. So this baptism did not save them from their sins individually, but it was from the sinful nation. It's a national thing here and they were to disassociate themselves with that and then to be baptized, which associated them with the new thing. That's we have before we committed associated with it, we have to be disassociated. So it's all done in the figure of baptism. It's all right, Alex. You're speaking to an ex Baptist. Well, well, OK, you know that verse in Galatians 614 kind of summarizes what you shared, you know. But God for big forbidden, I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. So it's actually a two way.

Public testimony, is it not right? Yeah, yeah. But someone just had mentioned that baptism does not has not any saving value as far as our sins are concerned. But it's a positional thing. Now with with the the Gentiles they were had to disassociate themselves from that paganism that they were identified with. With the Jews, it was disassociating themselves from that religious system that God no longer recognized. Buried with him and risen with him. It's kind of in the in the sense of separation. We are separated from the world, but we're also separated unto our Lord and Savior Jesus Christ. That's right. That's a good point to mention there, Alex, because so often. Separation is a dirty word to a lot of people, you know, because they think it's gonna spoil their fun or something. But. It's being separated from and separated to. I think those two have to be mentioned together. Separated unto Christ. And that's why we can understand what the Spirit of God is saying to us, and the man who is trying to lead by philosophy in vain to see if he doesn't understand that. The man of the world. Has no understanding of the things of God. They'll talk about God. They'll use scriptural language sometimes. But it means nothing to them. They don't understand. The God's thoughts or anything or God's program. Nothing about the mystery, nothing about Paul's doctrine. But we have it all here. And we have the Spirit of God separated unto Christ. Now we need ears to hear what the Spirit says. So in verse 11, not only does has God dealt with the the believers sins, but at the cross, but he's also dealt with the old man that produced those things. A person is buried. You can't send any more Kenny. So that's why I should say buried with him by baptism rather than in baptism. Wherein also ye are risen, so we get the death and resurrection as well as our life in Him. And actually you can probably re re read verse 11 in Romans 6 that we know very well. There's a couple of verses. In Romans 6, verses 6 and seven, and even 8, knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin, for he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him. Should we start with verse 13 next week? Like a good spot? If you don't mind, I'd like to see if John is still on and if he wants to try it again. I think he had something to add to the subject of circumcision if he's still on. Are you still there, John? John, put the picture. Go ahead coming through as you said. I'm not coming through. I can hear you right now if you try again. You seem to have something to add to what was said about the circumcision of the Christ.

You're breaking up a little bit too, Doug. Yeah, well, can you hear me now? Yes, we hear you. Yeah, well. The The circumcision with made without hands and putting off the body of the flesh by the circumcision of Christ. If you turn to Philippians chapters. Three, you have the reference there, Philippians chapter 3. We are verse three. We are the circumcision which worship God in the spirit and rejoice in Christ Jesus and have no confidence in the flesh. So the death of Christ. The old man is put away by the the work of Christ, and we are. We are separated from that whole system of sin which is called the body. Here has no reference to the human body, but it's the whole. You say the whole sphere of sin that we were connected with, but through the death of Christ we've been. Separated from that, we've been cut off from that whole system of evil and sin which. Predominates it and. You were hard, but the only thought that I had was that. Now in the in the death of Christ, we have we have been separated from that whole system of sin and brought into a new position before God. That's that's about all I had to say. Thank you very much. Yeah, that, that's nice. Appreciate that. That's fine. Do you have any final comments? I just wanted to add to what Ken had said earlier about association and disassociation. There's a footnote in the synopsis that speaks of baptism. It's signifies death. Of course we know that. Yeah, we hear you. OK. And this footnote says baptism signifies death. And then it goes on to say leaving the life. Leaving the life of Adam by death, an entrance to that gate into a wholly new place and position. I think that was kind of going along with what Ken was saying, if I'm not mistaken. That's good. The word faith in the 12Th verse I think helps us through the in connection with resurrection. I don't think baptism really. Gives us that resurrection, but rather faith comes in that's I, I, I go to these funerals locally here and I hear the assist in the systems of men Speaking of baptism doing doing all of these things. And it's, it's, it's just it's confusion really. We have to be careful that we don't that we don't get confused by what we have around us. However, in order to receive the new life, the old life must die. I desire to live. That old life must disappear. That we might by faith receive a new life in Christ. Alex, I guess we could say that we have received that new life, are we not? The question is whether we are walking in it or not. Exactly.

The Evangelist: Volume 2 (1868), Complete in Christ.

Colossians 2:16, 17.

HE that has the Lord Jesus Christ has all things; he wants nothing in addition. “Ye are complete,” writes Paul to the Colossian believers, “filled up in Him.” And this apart from all ordinances, ceremonies, religions acts whatever. Christ has died. The One in whom dwelt, and dwelleth, all

the fullness of the Godhead bodily; who is the spring, the source of all good and blessing; the Eternal, the ever living God; Son of the Father; brightness of glory; outshining of God; the only One in whom God could be seen manifested. He, the Word, has been made flesh. He was the origin, the Maker, Creator of all things. Man was upright, reflecting God in his first estate, as far as creature could reflect His Maker, representing God, too, here below, as having dominion over the lower sphere, but all that was lost because he kept not his subject state: he did not obey; the only condition becoming a creature towards God. Transgression was ruin—the fall. Then the Lord God spake, traced the evil to its root, and judged it. (Gen. 3) The woman's seed was the hope, the promise He spoke of. Christ was to come in the fullness of time. The Redeemer— all God's counsels centered in Him, all man's hopes. Infinite wisdom this—infinite love. To know Christ, therefore, is everything that man requires; and in this knowledge increasing ever, as it should be in the believer, is the truest happiness and peace. Christ is the Object set before the soul by God Himself— Christ in His person and in His work. Man thinks of his religion; God tells man of his sin—of his ruin. Man needs a Saviour from sin and ruin, and in Christ there is one—the seed of the woman. The cross is the expression of His love, His love unto death, devoting Himself as the sinner's substitute, to die the sinner's death, that man might live, and live in glory. Not indeed in his old life, for that was forfeited by sin, but in a new life, communicated by God the Holy Ghost, breathed from a risen, sent by an ascended Jesus, now at God's right hand in heaven. For this blessed One, the Son of God, Jesus Christ our Lord, is the substance which God has to offer, and does offer, for the food of His people, and that in contradistinction to, and beyond and above all ordinances, rites, and ceremonies whatever. In Judaism these things had their places as shadows; they were ordained of God Himself, and right and proper for their day. They were imposed on a particular nation, who were strictly kept under them. They pointed to One that was to come, the hope of Israel, the Lord Jesus Christ, the Saviour. At the time appointed God sent Him into the world—His own beloved Son; sent Him to Israel. They knew Him not, they crucified Him, they would not have Him to reign over them. But His death was eternal life to millions, it was the great sacrifice for sin, it was the atonement. Here the Holy Ghost would fix the sinner's gaze—on Calvary. "Behold the man," the man Christ Jesus! I do not think that Pilate said it (John 19) Read the 5th verse without his name. The Lord presented Himself, and, blessed for us poor Gentiles, He does so still. "Behold me, behold mine," is His word to a people that was not called by His name.

"He that sitteth upon the circles of the earth, the inhabitants whereof are as grasshoppers, the high and lofty One that inhabiteth eternity," became a man, and died for men—for sinners. Do I repeat this too often? I want men to think. What must be the value of such an offering? Who would dare put anything beside it, couple anything with it as the ground of confidence before God? None who know themselves; and such are not tired of hearing of Jesus and His blood. But what becomes of shadows? In the light of eternity they vanish, and must vanish. God causes them that love Him to inherit substance, and He invites souls now to a substantial feast. In giving Christ He has given everything; and Christ is everything to the believer. Talk you of meat? He is the living bread that came down from heaven, that a man may eat thereof and not die. "My flesh is meat indeed," He says. Of drink? "My blood is drink indeed." "Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day." (John 6) The shedding of that blood was the full, the complete atonement for sin. Whosoever looks at it, drinks of it by faith, is saved, and saved forever. God so values the atonement made by His Son, He is so satisfied about sin thereby, that He forgives all trespasses, has forgiven all trespasses, to the one who believes in the Lord Jesus. I do not mean the cold historical belief that hundreds profess, but that which Romans a speaks of: "With the heart man believeth unto righteousness." Righteousness is upon the believer. Christ is his righteousness; he needs no other, he has no other. Talk you of an holy day? Christ is the substance of them all. New moons, sabbaths, all had their answer, and have it still, in Him. He is the beginning of months—new life from the dead; He is the resurrection; He is the eternal life; He is the rest. God rests in Him, and man may rest. "Come unto me," we hear Him saying, "all ye that labor and are heavy laden, and I will give you rest." O that the still small voice may penetrate many hearts weary with the din, and the clamor, and the confusion all around. There is rest in Jesus. There is perfection in the Christ of God. Life and salvation, peace and blessedness, rest now and for eternity, all are in Him for "whosoever will." The river of the water of life flows freely down. The blessed One still speaks from heaven. That same Jesus who went up in triumph from His work of love calls to the nations, "Look unto me, and be ye saved, all the ends of the earth."

FRIENDSHIP is one thing, the fellowship of God's habitation another.

The truth of the Lord's second coming tests the heart, and shows where the affections are.

Present Testimony: Volume 10, 1859, Colossians 2:15

OL 2:15{" HE was crucified in weakness, but He arose by the power of God." There never was such an exhibition of weakness as the cross. All was set against the Lord. God was withdrawn; man had proved his full enmity; disciples were faithless; and hell had its hour of power. But it was succeeded by a time of the most glorious, magnificent strength that was ever displayed. As soon as the life was surrendered, heaven, earth, and hell, God even, and Satan, all bore their several witness that the strength of that moment was felt and understood by them. 1 he Neil of the temple was rent, the rocks of the earth were split asunder, and the graves were burst wide open. Glorious, victorious strength thus touched the most entire, and absolute, and unrelieved weakness, joining together, I may say, the point on which the divine and counseled history of eternity was to turn.

The death was the victory of the living Son of God; resurrection and ascension were His triumph, or the public celebration of the victory. But the victory could not altogether wait for the third day—it must publish itself at once. And so it did, as we see, by the rending of the wail, the rocks, and the graves; and whether it were by those earlier results of the victorious death, or by the more orderly and material fruit of that victory, in the resurrection and ascension, still, in each way, " a show " has been made of all the powers of darkness, and that " openly," or in the way of " triumph." The Church takes companionship with the Lord in His rejection, in the eye of the world; but finds companionship with Him in His victorious death and triumphant resurrection, as far as conscience and personal, hidden peace with God goes -a calling of wondrous moral beauty!

Bible Witness and Review: Volume 2, In Whom or Wherein?

At first sight it might seem to refer to the same as in vet 11, and those who punctuate by a comma after in ver.. 11, and a colon after in v. 12, would make it that. But I have felt that A. V., J. N. D., W. K., Green, Ellicott, Alford; were justified by the sense of the passage in rendering it "in

which." We are , buried with Him, not in Him. We are raised up in baptism with Him. The ‘en of ver. 12 seems to me necessarily to refer to baptism. Buried with Him in it, we are raised up with Him in it. Baptism can never be obliterated; but, though buried, we are not always, as it were, under the water; we have to walk, act, and serve here. Hence resurrection comes in as a necessary consequence "buried with Him," " raised with Him."

Verse 11 gives the condition we have been brought into by the death of Christ, the putting off the body of the flesh; ver.12 is the position on earth, buried and raised with Him; ver. 13 the standing, once dead, but quickened with Him. All they wanted they had, then, in and with Christ. If you punctuate with a colon after , as Scrivener does in his G. T., as well as Griesbach and Scholz, you make the first clause of ver. 12 simply explanatory of ver. 11, and thereby, it seems to me, lose an important point-viz. that position, as well as condition, and standing, they had with Christ. I have taken the circumcision of Christ to be His death; for that alone deals with a nature, "the body of the flesh."

Food for the Flock: Volume 6, New Creation

OL 2:1-15{

All Christians are conscious of the way in which He has met their need as sinners. But the Christian himself may be looked at in two ways: both as a saved sinner, and also as one who stands in the system and purpose of God's counsels. There are many, very devoted Christians too, who never get to any understanding of the latter. Christ does not merely give us forgiveness-of sins; He also gives us a place with Himself, and we have to grow up into the knowledge of this, which was always in the mind of God for us; our portion, as looked at in the Second man. God has dealt with us in grace, according to the salvation that is in Christ, but beyond all that is the place that He has given us in Him.

In this chapter we are seen as " circumcised with the circumcision made without hands; in putting off the body of the flesh by the circumcision of Christ." I leave " of the sins " out, for it is not there. " 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." Here I get myself connected with Christ, coming so-far into the new place. He has been in our stead down into death, and the judgment due to sin, and by. His work on the cross has cleansed us and justified us... And then I get the second part in the next verse: " And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."

Wherever he speaks of quickened in this Epistle it is not merely the fact that we have been born again, but it begins with us as dead. It begins with Christ dead, and we are " buried with him," and quickened together with him. It takes us up at -the starting point; we begin dead-dead to spiritual life, I mean; and then the whole thing is over. It is not God dealing with a responsible being, but picking up and quickening a dead one. It is another. aspect of the results of the work of Christ. When I look at myself as a sinner I say, I have died` with Christ. Death had to come in in-that condition in which I was as a sinner if I was to be delivered out of it. He looks at the sinner there, and says, Now the whole thing is a new creation.

There are two things connected with this truth, and the apostle does not get much further than the first in Colossians. The first is, that it is a new creation; the other, the sphere in which this new creation has its life, heaven. It is one thing that I am saved, and an immense thing; it is another that I have the place with the Father that Christ His Son has: " My Father and your Father; " " As is the heavenly such are they also that are heavenly." Of course we come into this as the first, that is, as guilty sinners; for there is no real appropriation of truth unless my conscience is reached, unless the truth has got hold of me, both as to what I have done and what I am; but it is not only that there is " no condemnation," but there is a scene where Christ is to which I now belong, though I have the treasure in a poor earthen vessel.

This, then, is the point I desire your hearts to be drawn to: saved sinners, whom Christ is not ashamed to call brethren, but who are also new creatures in Christ. In Colossians it does not go any further than this new creature; but it has a sphere in which all its affections are unfolded and developed. Colossians does not get up into. it; still it says: " Their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding to the full knowledge of the mystery of God; in which are hid all the treasures of wisdom and of knowledge." You do not want the wisdom of the -world, for you have the wisdom of God. God leaves us in this world, passing through the trials of it, so that we may learn what is in our hearts; all that is quite true; but still there is this sphere into which we are brought by God, and which we are able to enjoy. "As ye have received. Christ Jesus the Lord, so walk ye in him." The apostle wants them to -Walk as they have received Christ; as they have received Christ so their minds are to live there. He would have their hearts get out of things here and rise to this sphere which belongs to the new man, this sphere of which Christ is the center; " rooted and built up in him."

But if you know anything of yourself, you know that your great snare is double mindedness; there is a constant tendency to it, for we are surrounded with that which solicits the old man. You find a man who is not insincere, and yet his heart is like a highway, everything in the world passing through it, and, of course, there is no spiritual power there. This is an extreme case, but take another, Here is one in whom that which determines the conduct of a Christian is not there, so he is unstable. He desires to walk after Christ, and to follow Him, but his feet are not in the straight and narrow way; there is that which distracts his mind and heart, and saps the spiritual strength of his soul; the manna becomes light food to him, it is no longer sweet to his taste; there is instability in all his ways. Here is the danger of this " philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." This is where the turning point comes. The world has its rudiments, its principles; it has its philosophy and vain deceit; all these distractions of the soul belong to the world. This is the snare. People get occupied with these things, get thrown into what is around them, into the ordinary Conversation of the world, I do not' mean anything wicked, but they come out from it with the consciousness that their souls are enfeebled. And, when a heart is in that state, it looks back to the leeks and onions of Egypt, as Israel did; but when they were wishing for these they forgot all about the bricks and the hard bondage. So it is " Beware lest any man spoil you," through " the rudiments of the world." The world will not have Christ. We do not remember this sufficiently.

We are told in Ephesians that Christ dwells in our hearts by faith, that we; being rooted. and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that we might be filled with all the fullness of God." This wonderful central blessedness has been embodied in a Man-all the fullness of the Godhead. How

little our hearts reach it! The apostle prays that we may be able to comprehend it; that is what he looks for. There it is for us and in us, for Christ is dwelling in our hearts: Here I have got in a Man the Father's delight, and I have Him to feed on. It is this that is so wonderful in the blessed Lord: I see the fullness of the Godhead in Him in this world, " The Father dwelleth in me," and I also see Him one who is a great deal weaker than myself close to me as a servant. And now it is to this One that -we are united by the Spirit in glory, Full of grace and truth; and of his fullness have all we received, and grace for grace."

When people have got settled in the truth of the Epistles they go back to feed on the Gospels; Christ becomes the food of their souls and the object of them. He who is sufficient to be the object of the Father's delight is the object of mine. In him dwelleth all the fullness of the Godhead bodily," yet He was a real, true man, sinless, perfect man. See His tender, gracious ways with the woman of Samaria. It is the blessedness of what the Lord is that is so precious. And He never gives up that place; He never ceases to be a man; only, instead of coming down in patient humble grace where we are, He takes us up where He is, He takes us. up into His own blessedness.

All this must be by faith. If we saw these things we could not go on with the world at all, and that is not God's intention; yet it is equally true that we are to live in them by faith.

But if the completeness of the Godhead is revealed to us in Christ, so also we are complete before God in Him. I use the word completeness instead of fullness, not that I like it better, but because it makes the connection with the following verse plainer: " Ye are complete in him.", All the completeness- of the Godhead comes down to us in Christ, and in Him we are complete before God. It shows out what a wonderful place we are set in. What is the measure of the completeness of it? God looked down upon earth, and found in Christ all that His heart could desire in every sense, righteousness, obedience, and everything else and we are complete in this Christ. All that satisfies God’s delight and spiritual judgment, if we may use such a word, He brings us into. We are " complete in him, which is the head of all principality and power." Above all these things that He has created, whether heavenly or down upon the earth, He is far above them all. He was always God's delight, " rejoicing always before him, rejoicing in the habitable part of his earth, and his delights were with the sons of men." Therefore He became a man, and then, by grace, becoming our life He takes us into His own place before God. He satisfies all God's thoughts: He is the satisfying object of them, and all that we are brought into. We are in Him, " complete in him." What a place that is! That we should get thus the fullness of the Godhead brought down to us in perfect grace, and that we should be made complete in Him There is growth, of course: " To him that hath shall be given; " but we have the fullness of the Godhead in Him, and we are complete in Him before God. And complete according to what? God has no measure but His own, and that is Christ. When we talk of our responsibility to God the law is the measure of it; that is what man ought to have been; but this is where all God's thoughts are satisfied, and that not in the first man but in the second.

The apostle now applies this to details. He shows how God takes us up as poor sinners and brings in redemption. How this was accomplished is first spoken of: " In whom also ye are circumcised." It takes us up where we were, in the lowest possible condition, " dead in your sins and the uncircumcision of your flesh." And then he shows out what God has brought us into, " The circumcision made without hands, in putting off the body of the flesh by the circumcision of Christ." Now here I get putting off." This is not purpose. Of course it must be done or we cannot be in glory, but " sins " are the acts of the flesh, and the word is not literally here at all;, it is not the putting off of the sins of the flesh, but the putting off of the whole- thing, the flesh itself, before God. And because this is so comes the practical discovery of what the flesh-is. There is this old tree, the old stock, which is enmity, against God, and that has to be put off by dying with Christ, dying to what we are in the old Adam. God is dealing with us in grace now; the law could have killed us, but now we are crucified with Christ, and we have met its penalty in His death.

But now I find the flesh lusts again6t the desires- of the new Man, and the only remedy for this is death. I must reckon myself dead: and " alive unto God," not in the old man, but "in Jesus Christ our Lord." I get the figure of this in circumcision. If I try to keep the flesh down without knowing its death in Christ, it will be a wretched endeavor, in which I shall never succeed. That I am guilty is the first thing that I discover, only I cannot go back to this now; but I then find that the flesh in me " was not subject to the law of God," and then God, " sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." He did not forgive it; it was an evil thing, and God condemned it in the cross. The first thing is to get my sins blotted out as guilty, but then when I wish to walk holily I find there is this thing hindering. And then I find that God has "condemned sin in the flesh," in the cross of Christ, and that I am "not in the flesh but in the Spirit;" and I say, This is not I, it is only sin: " It is no more I that do it, but sin that dwelleth in me."

All this deals with the old man; it is the necessity of my condition, but it is not the. purpose of God. Many souls have not learned it. They may have learned that their old sins are forgiven, but they do not see that they have died out of their old condition entirely, that Christ has borne the condemnation due to the flesh, and that they are clear. They see that the fruit that the tree has borne is got rid of but there is the tree that produced them, and that is still there. So I get " the law of the Spirit of life in Christ Jesus, which makes me free from the law of sin and death." I am " 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.", Here I get this death to sin; life, too, resurrection, new life, but it is rather the old thing that I am dealing. with, or that God is dealing with. I have died to it: " Ye are not in the flesh, but hi the Spirit, if. so be that the Spirit of God dwell in you." I am cleared altogether of the old thing.

Then when I come to the new thing I can look at it in a new way. In Ephesians it is looked at more in its nature; in Colossians it is more what it is thinking of, what are its tastes and feelings. In Ephesians it is God's nature reproduced; God's own blessed nature, righteousness and truth, and we are created in that. It is " the new man, which, after God, is created in righteousness and holiness of truth." In Colossians it says, it is " renewed in knowledge after the image of him that created him." I know what love is, I know what holiness is, and what divine 'righteousness, for Christ has died. And this new man is created after God. I am brought into all this in Ephesians; but in Colossians, I press it, we are " renewed in knowledge." He has brought into our souls the knowledge of what pleases God. This new man is associated with God in its very principles and nature, and death to the old-man belongs to us in Christ, and is to be realized by faith.

But now another thing. I was dead in sins; I was in a condition of total alienation from God. Man had nothing to do with God, and when there was One who perfectly answered to the heart of God, the Lord Jesus Christ, that was just the One man would not have at all. But we have got into another ground now. When Christ was dead for our sins God raised Him up, and set Him at His own right hand up there, and finding me dead in my sins, raised me up with Christ, and made me sit in heavenly places in Him. When I was gone totally away from God, when I was lying dead in my sins, I get this. Christ came down to the cross, went into death for me there, and then I get Him, not as the quickening One but as the quickened One, and this is where the new creation takes its start. I learn by grace that I have died with Christ, and that I am

quickened together with Him. I am on another ground altogether. I was totally dead; not a movement of my heart towards God, nothing could get a movement out of it for Him; as He said, " They have both seen and hated both me and my Father." Then I get that Christ has died for me, or I could not get out of this condition, of course, and that I am quickened with Him. Christ is now the only life that I have. The old man was dead already in these things; Christ came down to where I was lying dead, and has taken me spiritually out of them, not in my body yet, of course, but He took me out of them) and set me up there where He is Himself. God has put me into Christ. We are " created in Christ Jesus." So it says in 2 Con, " If any man be in Christ he is a new creation." There he looks at it as a whole; it is new creation. Are the lusts that are in my heart, if I do not keep them down, are they of God? Of course not! As to our bodies we are not yet in this new creation, but in Christ we are in it. By this new creation of God He makes me partaker of His own nature. I was dead in sins, but now I have this new creation, and the Second man is my life and not the old man at all. What does the old man belong to? To this poor, sinful, fallen world, though it may be very respectable; to a scene where all that goes on is on the principles, on the rudiments, of the world. I cannot expect the world to go on on my principles, but there is a path that the vulture's eye has not seen; for those who are His, Christ has traced a path through it, for it is not the world the new man belongs to.

As to the old man I have got entirely away from God. Do we not know it? Take the roost respectable, decent man in the world, and the things of Christ have no possible attraction for him. They may be amiable people, clever people, modest people, but there is nothing of Christ in their hearts. The whole thing, the entire condition of man, is that he is dead in sins. He may not be reprobate, nor wicked, not criminal, that is not the question; it is that he is dead: Supposing you take a dead man, has he any movement, any thought as to any possible thing? Of course not! You may galvanize him, and produce movement for a moment, just as a soul may have a momentary interest in Christianity, but it will. not last. Man is dead.

Now Christ, of course, could not be holden of death, because there was life in Him, but He actually came down into death, and when God speaks of quickening Christ; and raising Him up to His own right hand, Christ is looked at as a dead man. I was thoroughly dead before God, but now I am made a new creation in Christ Jesus, created " unto good works," and so on. It is a totally new thing; the last Adam, and not the first. I have got now a than who belongs to God's new creation, because he is a new creation. When he was dead in his sins God created him in -Christ Jesus: " The Father raiseth up the dead and quickeneth them;" I am looked at as dead, am always looked at as dead before God, and I never thoroughly know my position until I know this, and that God has made me a new creation. This is true Christianity. Alas, many are not there! They just know that their sins are forgiven, but they do not know that they are dead and risen with Christ, that they are absolutely and totally raised up into another world. God has a world of His own; it is not developed, of course, yet. Christ is sitting as much alone on His Father's throne yet as He was alone in this world, but this new creation has its sphere there where He is sitting, and there is a path for it through this world traced by Himself. Nothing but spiritual mindedness can see its way through the world.

This new man is created "after God," and oh, what a thought it is of blessing! The life that I have now, God has created it to satisfy Himself, and all that He is. The first man was turned into sin and wretchedness through listening to Satan, but the new man was the purpose of God's heart ere ever the world existed. Its sphere is " where Christ sitteth at the right hand of God." I do not enlarge upon that scene; I suppose I might not do it properly even if I tried, but there is what eye hath not seen, nor ear heard, neither has entered into the heart of man. It is in heaven, another sphere that we belong to altogether.

We are left down here to go through this world, as the Lord says, " I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil," but this is not the place He has prepared for us; He has gone to prepare a place for us there, and we are new creatures in Him, that is the new man is, of course. We are " created in Christ Jesus," not in Adam; it is just the contrast to Adam. The blessed Son of God became a man on purpose to die; He came down into our death and sins, on the cross He bore the judgment due to us, and now He is gone up to the right hand of- God, to be the beginning and head of this new' creation. In the Epistle to the church of Laodicea He is called " the beginning of the creation of God." This world, the old creation, is all ruined and spoiled; He passed through it and has gone up to be the head of the new creation; and as the beginning of that new creation He is our life; we are new creatures. The believer's body belongs to the old creation, his spirit to the new; he is created in Christ Jesus, and belongs to another world altogether, and our everyday trial is how far we are living in this new creation and how far in the old. It is ".after God created in righteousness and truthful holiness."

And where will that new creation find what will satisfy it? Only in that scene where it can be " filled to all the fullness of God." All that can satisfy it is revealed to us in Christ, and the Holy Ghost who is down here brings these things before us.. But, while every Christian has this nature, or he could not be a Christian, -vie each of us have to see how far we not only overcome the evil and lusts of our hearts, the old man, which -we have to do, of course, but also how far we are living in the elevation that is the sphere of this new creation; how far we keep clear of the things that distract and drag us down hi our daily path; how far our hearts are now seeking those things which are above, where He is sitting. By His dreadful death, dreadful to Him, He has delivered us from the death we were in; how far are we living up to the things that He has died to put us into? There are other things that I do not go into, the things that are against us, Satan's power -and so on but, having been dead in sin, God has created us in Christ Jesus, and we have now a place, a portion, there where Christ is gone as man. He unfolds to us in Scripture what that place is. We have -got the life, we are thus a new creation as to life, and now how far are we living in the sphere and condition that that life belongs to? It is wonderful to think that God has created us in Christ for His own glory. Christ is the attractive power to our souls there. What then is this poor world to us? A person just -converted thinks nothing of this world at all; and that is the right thing for all of us.

The Lord give us, as quickened together with Christ, as raised up together with Him, all trespasses forgiven, to know what our portion is in Christ, and as new creations to walk in that sphere to which we belong: " He that saith he abideth in him, ought himself also so to walk, even as he walked." We may not walk anything short of Christ down here. Supposing we were to copy Abraham think you God would accept that from us? Not at all. I have to walk as Christ walked, with ye Holy Ghost in me. People try to get their experiences to fit in with good men's experiences; but in the eleventh of Hebrews, God tells us not to look at the good men, but to "look off unto Jesus." There are Abraham, and Abel, and Moses-very precious and blessed witnesses; look at them all. But why? That you may turn away from them to Jesus.

(J.B.)

Food for the Flock: Volume 8, Mystery, The

WE see in the opening verse of this chapter how earnestly the apostle desired the truth he was bringing before them to be apprehended in power by the saints to whom he was writing. He was most anxious that they should know it. He says, " What great conflict I have for you;" it is a strong word. There was something standing in the way; there was something hindering their apprehension of it. And, on his side, it was not a thing that it was easy to present to them; so that he could speak of his own feelings with regard to the matter, not only as even a conflict, but as a "great conflict." And this truth that caused him so much anxiety was the mystery.

I have been surprised to find how little people know what the mystery is, and yet it is of the utmost importance that they should know it. The reason why the apostle so desired the saints at Colosse to know it, was because he saw that they were exposed to a snare. Now people often think that they know enough truth, but nothing protects from a snare but truth in power. The Colossians were in danger of religiousness of a twofold character: one, which appealed to the mind, we should call rationalism at the present time; the other, which affected the body, we should call ritualism. The danger of the saints, then, was a compound composed of these two things, which affected both mind and body.

The flesh comes before us in Colossians, but the flesh in a special way. There are three great intrusions of the flesh. In Corinthians it is levity: there it is, I am saved, but now I will do as I like. In Galatians it is, as in the reformed churches: making the law the rule of life. But in Colossians it is quite different. Here it is: a religious man. I cannot dwell upon the subject now; it is not my object to do so; I do not wish to dwell upon the bad side, for it is our great and precious privilege to maintain and know the good, and the more I do that, the more I ward off the bad.

What I wish then to bring before you this evening is the mystery which the apostle was so anxious that the Colossians should enter into.

Possibly very many of you could give a very clear definition of the mystery, who yet may not have reached to "the full assurance of understanding " it. " Full assurance " here does not mean that I am sure of it, but that I understand the weight of it. And the word " knowledge " does not mean simply knowing a thing, but possessing complete knowledge of it. If we have this, we shall never be drawn aside from it to the false thing, to religiousness in man.

It is astonishing the way in which religiousness will come out; it even may in the singing of a hymn. I often used to wonder at that word to Timothy: " Put the brethren in remembrance of these things;" it seemed to me astonishing that, the apostle should need to warn against Roman-ism a church that held the very highest truth. But the very worst thing comes from spurious sanctity. Nothing does so much damage to the real thing as a counterfeit of it; it deludes souls into the belief that they have got the real thing.

Now if a Colossian listened to the reading of this Epistle, he would say: Is the apostle really so interested about us? The least thing then that we can do, is to be interested about ourselves, and seek to understand what he has written to us. And any here to-night who do not know it, I desire that you may lift up your heart to God and say, Teach it me. As to any who do know, I am sure they desire to know more. For myself I feel every day how little I really enter into it. It is a truth that will affect me in everything as I understand it.

If we turn to the beginning if the Epistle, we read: " We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of your love which ye have to all the saints." Now from this we should have thought the Colossians in such a good state that they would not require to be watched over with this great anxiety. But it is like a good physician, who might say, You are in very good health at the present moment, but still I am exceedingly anxious about you, for there is a terrible epidemic going, and I fear it for you. God always deals with His people in this way; He gives us truth as preventive of evil. He gives us a summer before a winter, that we may be prepared for the dark days. That is, He gives us special truth, to preserve us from a danger thus impending; just as God gave Elijah a double portion of food before his forty days' journey. Thus the Colossians were exposed to the snare; and as the apostle feared their falling into, and wished to guard them from it, he opened out to them the trail of the mystery.

Before passing on to this, I would first say a word on verse 23 of the first chapter. Here we find, as every student of Scripture knows, that there are two ministries: one, the ministry of the gospel; the other, the ministry of the church, which is the mystery.

First, as to the ministry of the gospel. It is purely and entirely individual. On the other hand, that of the church is entirely corporate. Now if souls only go as far as the ministry of the gospel, they never reach the corporate thing at all. Christ is preached; the good tidings of salvation through His blood is proclaimed, all which Christ did for me. If I take David and Jonathan as an illustration of it, I find that Jonathan has received a most wonderful benefit from the hand of David. He was in a state of fear until he saw the head of Goliath in the hand of David; but then he enjoys his savior David, who has removed the cause of his fear. He is now set in the state of David. David's victory is his victory. To all intents and purposes he is as David. In type, " As he is so are we in this world;" surely a state which cannot be surpassed.

Now I believe, and I speak it anxiously, that there is a lack in the way in which the gospel is preached. I delight at the way in which God blesses souls, but I feel that it is more the Goliath side that is known, than the David side, if I might so say.

Now God's thought is to set up a soul in a divine contrast to the misery in the spot of his misery. Nothing can satisfy the heart of God, but that the soul shall be set up to His own satisfaction in the spot where it was in utmost misery. No language can convey it, no human tongue can tell it; but nothing can satisfy the heart of my Father in heaven but that I should be here, in this scene where everything tells the tale of my departure and distance from Him, in the very joy and blessing in which He is Himself.

Souls often understand grace without understanding love. I must say one word about love. Love delights in its object, and it must remove everything that bars it from its object. Now love as to natural beings goes out to what we call its " ideal." God too has His standard. He cannot find it in us, but we read that we shall be "conformed to the image of His Son." So that now we can say with the apostle: " As he is, so. are we in this world."

But souls are not ready to go on to the immensity that is involved in the doctrine of the body of Christ, of the mystery, because they are not clear about the first ministry, that of the gospel. There is not a particle of relationship between Jonathan and David; there never was, though David was his savior; there is no mystery there. Therefore all we can learn in them is only the ministry of the gospel; there is not a shadow of anything more.

But in the gospel He has not only saved us from our fear, but He has placed us in power and blessedness in the very spot of our misery. See how He addresses the woman of Samaria. Does He say, When you get to heaven it will be all right with you? No! but here in Samaria! Here you shall have a new character; here you shall go on in another way; here you shall be a new kind of person altogether; here you shall." never thirst;" here is the place in which "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." The Lord Himself was so delighted with the Father's work that He had done for this poor woman, that, when His disciples brought Him meat, He could not eat.

Again in Mark, where we find Him as the perfect servant. Is it an unclean spirit? is it a fever? is it the leper? is it the palsy? He can relieve the human family of everything that afflicts it. But in chapter v. it is something more. He says: I will not only relieve this poor man of his sufferings, but I will bring him out in a new way in the very spot of his sufferings. " Go home to thy friends, and tell them how great things the Lord hath done for thee." And he departed and did so, and all marveled. I just mention these two cases that we may have a more magnificent idea of the ministry of the gospel.

Now as to the other ministry, that of the church, of the mystery, Paul says he speaks of that "according to the dispensation of God" which was given to him. The first thing about it is, that it was a secret, a " mystery," " from the beginning of the world." Yet all the way through the Old Testament there were glimpses of it. Just as the father of a family, who has a secret that he is bound not to disclose, yet now and then cannot help giving a hint of it. So at different times, all through the Old Testament, we get glimpses of the mystery. No sooner was creation completed than Adam and Eve foreshadowed it. Then Abraham sent for a bride for his son across the desert. Next we find Joseph and Asenath united to him in his rejection and separation from his brethren. Then Moses with a bride in Midian. And then David and Abigail. And when the Lord Himself was upon earth, He gave many hints of the same. He could tell of the man seeking goodly pearls, and finding " a pearl of great price." Is that your idea of the church? Have you the thought that there is something so lovely on earth that a pearl of great price is a picture of it? Do you go about the world with the feeling that, in the midst of all this evil, and tumult, and up heaving, there is something so precious to the heart of God in it? You answer, Yes. Then you believe in the mystery.

But I have not told you what it is. I turn to Matt. 22:44, where it is written: " The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool." But there is nothing about the mystery there, you say. No, nothing; but still there is a great point in it, which if you do not understand you will never understand the mystery. It is that Christ has been rejected from the earth.

There was one thing that Satan was always set against, and that was Christ being upon the earth. No sooner was He born into this world, than the king of the Jews commanded all the infants under two years of age to be slain, in order that God's Son might be swept off the face of the earth. And eventually, Jew and Gentile united to put Him to death. Thus they turned Him out of the earth; and God says to Him: " Sit thou on my right hand, until I make thine enemies thy footstool." Mark the opposition to Him. They will not have Him here. Now turn to Acts 7:55, and read the words for yourselves to get the power of them into your souls. " But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." That is all I want now. The believer on earth sees his Savior in heaven! God grant that every one of us may see Him there too!

Now what did the Jews do to Stephen for saying this? They killed him for it. Peter had proposed to them that Christ should come back to them, but they will not have Him. And now, the rejection being a completed thing, Christ having been rejected both on earth and from heaven, comes the time for divulging the secret.

And what is it? That though Christ Himself has been rejected, His body is on earth. That is the secret! Would you not feel differently about everything if you believed it?

We never get it described until now. We find it first in Acts 9:4: " Saul, Saul, why persecutest thou me?" It is not belonging to me, or part of me, but me. In that little word is conveyed the fact that Christ is here. If a than struck me on the foot I should not say, he has struck my foot, but, he has struck me.

But this is a subject that is sure to be opposed. People cannot bear the fact that the body of Christ is here. They will stand anything else, but they will not hear of this.

In the epistle to the Ephesians Paul speaks of it as a great, mystery, and turns to Eve to illustrate it, for " she was taken out of man;" in like manner, " we are members of his body." Thus the secret is divulged, and I pray you to get hold of it; this fact that the pearl is here; that the treasure is hidden in the field; and that this is Christ's one delight on earth, His one interest.,

Now let us turn to 1 Cor. 12 to see how this body is constructed. We read: " For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." This is how it is formed.

But I must here dwell for a moment on the fact, that no one can understand the formation of the church unless he believes that the Holy Ghost is here residing on the earth, in the house of God. I do not think that people generally believe this, though they believe that the Holy Ghost is dwelling in believers individually. Now in Acts 2 we read that on the day of Pentecost He first filled the house where they were sitting, then Hel filled all those who were there also. When He had thus filled those who were sitting there, the house was not any the less filled, was it? Certainly not, It is the Holy Ghost who has come down from heaven who baptizes all the members into one body. And it is just as easy for Him to connect a saint in Australia with me, as the one sitting next to me. You will never comprehend the formation of a body unless you believe in the ubiquity of the Spirit.

In reading Psa. 139 we find these two subjects in connection: " Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." And the formation of a body; these two subjects together, though not referring to the church.

There is therefore evidently no geographical limit to the Spirit of God. It is no difficulty to the Holy Ghost to bind souls together, however remote from one another. Hence "If one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." For instance, a man hurts his finger, and at once he stops walking and looks at it. He might as well have gone on walking, for his feet

were not hurt. No, he says, but my finger is, and I cannot go on. But, you argue, I cannot act to a brother in Australia as I can to one near to me. True; and therefore in Romans and Ephesians, where the brother near you is spoken of, he is called your "neighbor." The man in Australia cannot be your neighbor, but he is none the less your brother.

Now Satan sought to extirpate Christ from the earth; but in the very place from whence He has been rejected are now found multitudes of saints to represent Him, baptized into one body by the Holy Ghost. Romanism has sought to give an exhibition of this unity by insisting on a liturgy which shall be the same and in one form and the same language all over the world. This was the work of the natural mind certainly; but there is no greater enemy to the church of God than the natural mind. So we find in Revelation that the direst enemy of Christ is that which is professedly the church of God.

The Holy Ghost has two actions upon earth. One is, He comforts the saints; the other is, He stands for Christ. And many know Him as the Comforter who know nothing of Him as the One who " shall testify of me."

If we turn now to Eph. 2 we find a point of immense interest. Many a one who accepts the truth that we are bound together is not clear as to what is bound together. It certainly is not the bad thing in us. It is the good thing that is bound together; it is the new nature which we have received from God. " Through him we both have access by one Spirit unto the Father." The Jew in nature is done with, and the Gentile is done with; but He makes of both one new man, and all are united together, and to Christ the Head. The special position of the church through all eternity will be that it is united to Christ. In chapter v. we read: " No man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church; for we are members of his body, of his flesh, and of his bones." And this, he adds, " is a great mystery."

This is the whole point, not only has Christ done the greatest work for me, but He has put me also in the closest relationship to Him. He is my Head. I cannot, then, use my own head; the blunders we make are all from using our own heads instead of following His guidance. As to the nature of the union the marriage tie falls short; it is a relationship that all types fall short of. I can only say that Scripture states it, and so I believe it. All the treasures of wisdom and knowledge are " hid " in it. My hand writes something; you ask, How did you get that? I answer, From my head. What a wonderful thing it would be if we could say of everything we did, I got that from Christ; He alone is my Head.

I do not believe we have the least conception of what a wonderful place we are set in; " rivers of water " flowing from us; not getting anything from this poor world, but, on the contrary, contributing to it (this individually), while corporately I participate in the wisdom, grace and glory of that blessed One who has brought me into this place on earth; for the glory of our corporate position is, that what belongs to the Head belongs to each one of the members. As an individual I never enjoy anything until I have practical possession of it. But as a member of Christ's body, I can say I have a place in heaven. I may not be enjoying it, but still I have it.

If we turn to 1 Kings 10, we find a scripture which explains this. You remember that the queen of Sheba came all the way from her country to see king Solomon; and when she beheld all his riches, and glory, and magnificence, " there was no more spirit in her." Now I turn to this passage merely by way of contrast; and I ask what is the difference between the church's relation to Christ, and the queen of Sheba's relation to Solomon? The queen of Sheba was there only as a spectator; she was so entranced with all she saw that there was no more spirit left in her. But does that convey to us the church's position? No; the church is a participator, not a spectator. If the queen of Sheba could have understood that she was allied to Solomon as closely as his own body to his head, do you think she would ever have gone away from Jerusalem? Certainly not.

Thus I get a test by which to discover whether a person really knows the mystery. If they know what it is to be members of the body of Christ, they are satisfied with nothing short of Christ's place. The church can have no other place but where Christ is. A person sees the mystery if he sees that he can have his joys, his pleasures, in no other place but where the Head is. God has made us complete in Him who is the head of all principality and power.

So that in dealing with a soul I first seek to portray to him the greatness of God's grace in putting a sinner in a place of freedom from all fear, of salvation from his enemy; and, when he is clear as to that, I tell him that he is a member of the body of Christ. He thus not only rejoices in His work, but he participates in all that He is.

One word more. Practice corroborates even a divine theory; therefore, if what I have stated is the truth, the practice will confirm it. Now we find the practice in chapter 3. First, we are to " Set our minds on things above, not on things on the earth." It does not say in the world; many a man is earthly who is not worldly. The earth is in contrast to heaven; the world, to the Father. And then we read farther on: " Christ is all and in all." Christ is all; He is everything; it does not leave room for anything else. Then, I say, this truth as to the mystery would affect my life in everything. For instance I might write a letter rather sharply, and then ask myself, would the Lord write that letter? If not, then do not send it. We have a Head in heaven, who would use us just as we use our hand.

Lastly: " Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." I believe that is the testimony; to do everything in His name. Nothing ought to be more delightful to us. Just as any affectionate husband or wife would say, You need not tell me to do such or such a thing: I delight to. Do everything in His name: our furniture, our dress, no matter what it is. I am delighted that He has not imposed anything less upon me. I know that nothing can carry such virtue and blessedness with it as doing everything in His name.

I can only add, that I do not know anything that has had a more vivifying effect on my own heart, than the fact that the Lord has an object of delight and interest and love upon this earth, and that He has called us to share His interest and delight and joy in it.

(J. B. S.)

The men who had the God of heaven for them and with them in the furnace, became marked men: men whose bands were burnt off. Every time you have been faithful to God, you will find it standing by you as a constant mark; and you will have found the blessing of God with you in the furnace too.

(G. V. W.)

The Remembrancer: 1897, Christian Not of the World, The

There is practically one subject in the above Scripture, but divided into two parts: one, Christ as contrasted, with all the thoughts of the world; and the other, the true place of the Christian as in Him. It is a new place, even in Christ. He begins by pressing on them a warning against, all the philosophy and Judaism abroad. They really ran into the same channel,; and this is connected with the second point referred to, because they belong to this world. Christ is put, first, in of position to all that; and, secondly, he unfolds that what is in Christ is in a risen Christ, outside of this world. There are the same things current now, for people are turning back to "the rudiments of the world." All this infidelity and ritualism have just the same root, though not the same shape; both belong to this world, and are. what man's mind and imagination, as a child of Adam, can take up. The contrast is Christ risen -Christ out of this world.

This chapter brings out both. They are the workings of man's mind and imagination-what man can do; whereas the moment you get what God has revealed in Christ, and the place Christ is in, man has nothing to do with it. They are the rudiments of this world the one is reasoning or mental flesh; and the other is imaginative flesh. This ritualism-Christ offered every Sunday, &c. is as if there was not one offering for sin. But I find " By one offering He hath perfected forever them that are sanctified " (Heb. 10:14; see also ver. 10). Then it is not perfected! This makes all the difference. My imagination and fancy can take hold of these things, or the mind rejects them; but they are the denial that Christ has finished the work of redemption.

We are very little aware (though they are quite different parts of human nature) how it all has to do with man, i. e., with man not delivered from himself, and having Christ instead. The apostle first warns them, and then shews what the real thing is, that is, Christ in heavenly places. God had taken up human nature among the Jews to see if it could be brought into connection with Him; and it could not. It was tried, in a certain sense; but God had to hide Himself behind a veil if there were no veil, you must be able to stand in the light, as God is light. God never came out, but He set up a gorgeous worship, and He gave the law as a perfect rule for human nature, for man as he is. The question is, has man kept it? No one has. Where a person is going on as under Judaism, he will take all the gorgeous part of it, and talk of the law, without the consciousness that he has not kept it. Of course numbers fear the law when their conscience is awakened; and,, where there is truth of conscience under such a system, they are always unhappy. Man's mince takes its own course, and ends necessarily without finding God. " Canst thou by searching find out God? " (Job 11:7). Instead of that, you get God fully revealed in Christ, and man (i. e., the believer) brought to God on the ground of His death (1 Peter 3:18). Christianity supplants the darkness of the natural mind (I do not say soul), which could have nothing to do with God (1 Cor. 2:14), and which, take it in its fullest, broadest sense, is necessarily atheism, as it never reaches to God, confining itself to what the mind can find out; and that is what they are all doing here.

The apostle was anxious about them, because they were constantly mixed up with these things —living in the midst of these Greek philosophers. Although he had never been there, yet his heart knew experimentally by the power of the Holy Ghost what the snares were, and he says; “I would that ye knew what great conflict I have for you." He felt the dangers that were there, and he looked on these saints as belonging to Christ, whom he so loved and labored for, and he showed interest in them.

Verse 2. Here I get the understanding of the mystery of God, and that is another thing altogether. It is not the way we. are accustomed to understand the word "mystery," as a thing not-to be found out; but it is a thing only known by revelation-it is not known save 'to the initiated. It is that which by divine revelation and teaching we know, and it brings us into a totally new world.

You get, then; another important thing needed. "Supposing I was the greatest scientist in the world, there is not a bit of love about it; it is connected with nobody, and there is not an atom of soul-work in it. Therefore God cannot be \known, for God is love. Faith gives us an inlet into all the things that His love has done. Science is as cold as ice-dead cold you cannot let a bit of feeling in. There is no relationship with anything in the world or any One above it. (Ver. z.) But revelation lets in " To the acknowledgment (or 'full knowledge'—epignosis) of the mystery of God "—God the source of their life, God the One who dwells there by the Holy Ghost among them, and gives the feeling that flows from the relationship into which they are brought. The mind may get developed, but there is no moral motive in it-it is not in its nature. The Christian acts by a L motive. Science does not touch the ground that the soul is on. What has feeling to do with the discovery of how the physical nature works? In Christ I learn the blessed truth, that God dwells in me (i. e., the believer) by the power of the Spirit in the divine nature, and I have communion with the Father and the Son. I get into a new world altogether.

Then I rise ''unto all riches of the full assurance of understanding." Understanding of what? Of how animals were born? No; of the hidden mystery. I get my heart opened to see all the scope of God's plans and counsels in Christ. You get the "full assurance of faith" (Heb, 10:22), (that is not science!) that " he that bath received his testimony, bath set to his seal that God is true." Science says, "I think this, and I think that "-such is all it has. I find adequate certainty about all common things, but if I have the testimony of God, I get the positive certainty of faith-the only certainty we have. I have set to my seal that God is true-He cannot but be true.

I get another " full assurance," and that is hope " (Heb. 6:11), for there you have the affections engaged, and the things realized. It gives much greater reality-the very acquaintance imparts great reality. I am going to be in the same glory with Christ, and that is the full assurance of hope. Am I going to be there? Yes, of course, if you area believer, and you. have the earnest of it in your hearts. " Earnestly desiring to be clothed upon with our house which is from heaven" (2 Cor. 5:2)-that is the full assurance of hope.

The third thing goes much higher-" Full assurance of understanding "-for it is part of God's plan and counsel in Christ; and if we are not there, Christ's glory is not complete, and it cannot be otherwise. We have the mind of Christ" (1 Cor. 2;16). If I have the full assurance of hope, then I see these things as a part of God's plan and Christ's glory, and that is the full assurance of understanding.

"To the acknowledgment of the mystery of God, wherein are hid all the treasures of wisdom and knowledge." There is nothing so certain in the world as the revelation of God, known only by redemption. Now you belong to another world, to which these things (philosophy, Judaism, etc.) do not belong. Of course there is God's creation, but it is His first creation; it passes away, or we perish from it. It is a wonderful creation, but that is not being reconciled to God, and being in the new creation. In this mystery are all God's wisdom and knowledge-all summed up-all His counsels there, to which the natural mind has not even an entrance, and never can, for " they are spiritually discerned." It rests on the revelation of God. The soul finds its affections in the new creation; it has a world it belongs to, and "they that say such things declare plainly that they seek a country." You get the Figure of it in Abraham. God gave him none inheritance in the land, no, not so much as to set his foot on; yet He promised that He would give it to him for a possession, and that is just where we are, "As having nothing, and yet possessing all

things." The world attracts Lot's heart in the character of its efforts at grandeur; but Abram was a stranger and pilgrim, and he says, " If thou depart to the right hand, then I will go to the left." (Gen. 13) Lot goes down to the plain just ripening for judgment, and pitches his tent. near Sodom; then he gets nearer and nearer, till he is snatched out of it. As soon as Lot had gone down and chosen this prosperous place, then God says to Abram, "Lift up now thine eyes," etc. As soon as he had completely given up the world in heart, then the promised land rose up before him. He realized the thing that was promised to him. It was separation to God in faith. He got the full assurance of hope.

Now we go on to learn where the Christian is, not yet what he is. " 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." It is Christ up in heaven in another world. "For in Him dwelleth all the fullness of the Godhead bodily." Here I find the actual starting-place, and this is, that in Christ all the fullness of the Godhead bodily is revealed. I have the perfect revelation of the fullness of the Godhead in Christ. I have nothing new to look after '(save of course to know it better), for I cannot go beyond the fullness of the Godhead,, and it is revealed to me. In Christ,—in that Man—more than man, for He was God too—has been the revelation of the fullness of the Godhead. It requires eyes to see it; but to faith, which saw through the veil of His humiliation when here, there was not a trait in His character, an act in His conduct, or an expression of the feeling of His heart going out to the misery around Him, that was not the revelation of the Godhead; the Father was revealed, as in John 14, all was revealed, and, nothing else to seek after, except to know it better.

Then I get the other blessed side (ver. 10), "In Him dwelleth all the completeness of the Godhead bodily, and ye are complete in Him "(just the same word in the original). Yes, and I say I am complete in Him before God-God is completely revealed to me' in Christ; but what about you? Can you stand before Him? I am before Him complete in Christ, with not a single thing wanting. This makes it such a full statement of what the mystery is-the positive relation of all the fullness of the Godhead in One who has come close to me in love, that I may know He is love. When Christ was in this world, He did not seek anything great or grand for Himself. What did He seek? Sorrow, poverty, misery. That is what God has been doing in this world-perfect love (and power too) relieving distress-love that brought down perfect goodness to where I was; that is what God is to me. Perfect goodness in the midst of all the sorrow and misery of this world, and the fullness of the Godhead dwelling in Him bodily! Ah, poor science, it is a long way off from that! It can talk about protoplasms, microbes, etc., but about divine love, never!

The mystery of Christ shows me this completeness without going to outside things-not up in the clouds to reach it if we can, but brought down to me here. I am complete in Christ, but as I find God perfectly revealed (none of us can measure it, of course, or even go through it-we have to search it out, and grow in it) then I find this on the other side: How can I stand before Hi m, and grasp all that? Are you fit to be in His presence? Yes; I say, " Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" (Col. 1:12). That is the place you are brought into, just as the completeness of the Godhead was brought to us in Christ. Then I find that I am complete according to all God's thoughts. Just as God stood in Christ before man, man stands in Christ before God. It is not merely philosophy spelling out what has been all around us since the creation, it is the One who created it all; and besides this, I find my personal blessedness in it. I am complete in Him, I have everything I want, and that I want for eternity. " Both He that sanctifieth, and they who are sanctified, are all of one " (Heb. zi)-all one set. What life have I got? Christ.

What righteousness? Christ. What glory?

Christ. Just in one position and state. How can I tell how much God loves me? This I can tell you, that you are loved as Christ is loved, as He tells us Himself.: " I have declared unto them Thy name, and will declare it, and the love wherewith Thou has loved Me may be in them, and I in them" (John 17:26). And we know it now, for. He dwells in us, and the Holy Ghost brings down this love into our hearts, "the love of God as shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). By and bye the world will know it, as He says that the world may know that Thou.... hast loved them as Thou hast loved Me" (John 17:23).

Now the apostle turns to a special thing which was their difficulty then, that, while he gives the whole scope of God's mind in the mystery, he goes down and deals with this fleshy religion. The Colossians were accustomed to be in the midst of these things. The Jewish system was bringing out for us whether man in the flesh could have to do with God. How many souls there are now under the law in their hearts (they are lawless if they are not)! You must get the knowledge of sin by the law, if rightly applied (Rom. 3:20). It is man, as responsible man, getting a perfect rule of what he ought to be, and circumcision is merely the expression of that-death of the flesh. All that was shadowed forth in those things you have in Christ.

The apostle turns more to details to shew where we are as Christians. (ver. 11). A totally new thing it is-the putting off the body of the flesh. They never had circumcision in the wilderness, not till they crossed the Jordan-a figure of our dying with Christ. Gilgal was the place where they rolled away the reproach of the world (Josh. 5) I get the same here. Before, it was a circumcision Giving thanks unto the Father,: I have the true circumcision. Instead of the mere outward ritual of the thing, I have the thing itself; I am complete in Christ. How so? Why Jam dead and gone! I have put off the old man altogether; I am not speaking of carrying it out: this you get in 2 Cor. 4:10. A risen Christ is my life, all connection with this world is gone. I am dead to sin, and alive to God. I have put off the body of the flesh, I have died with Christ I reckon myself dead; I have got a risen Christ as my life; to faith then I have done with this flesh-done with it altogether..I have got this new thing; I am in it (of course I am in this poor, earthly tabernacle still, but) I do not belong to this world; 1 have died through the death of Christ. It is not merely saying you must die-saying "you must" does not give a thing. If you have died with Christ,, you are risen with Him-you have left it all behind. It is the very character and meaning of baptism. With Christ I died, I am baptized to Christ's death. Here am I, a living man, and I go through death with Christ (an outward sign, of course)—a person who has gone with Christ into His grave, and come up out of it again. He passed out of the condition he was in here as a man on the earth into a totally new place-God raised Him from the dead. You then get, “Wherein also ye are risen with Him," etc. As a Christian you are risen. I have got into this new state; I say, That is myself, for I am a Christian.

And now we get much further light on our condition. " And you being dead in your sins" (ver. 13). I was living in sins in the other, but the truth of "dead in sins" goes a good deal farther alive as regards my sins, but dead as regards God. This goes farther, and takes up the nature that likes doing them. There is not one single thing in your heart naturally with which God could link Himself. "They that are in the flesh cannot please God." There is nothing in heaven your nature would like.

I get now, not merely " quickcned," but "quickened together with him (ver. 13); because, supposing I am alive, I may be spiritually alive, or I may be in Rom. 7 Any one there says, "I think Christ is precious to me, and I love His word and His people," but he is examining himself to find out if he is in the new creation. Like the prodigal before he met the father; but this is not quickened together with Christ-quickened, no doubt;

and when I speak of being quickened in that-way, it is. the divine operation of a new life in my soul, But quickened together with Christ is different. Where do I see Christ Himself? Not as quickener, but as quickened. Christ as man has been raised from the dead. He died under our sins-for them He went on unto death for us, and God has raised Him up, and, supposing, I am a believer, I am raised up with Him. If I look at myself, it is as raised with Christ, as it says here, "Quickened together with him." It looks at Christ as a dead man, but that in coming down to death, He, put away my sins, and therefore I am raised with Him.. It is. not merely, the fact that I have 'life; I have life in a new condition where Christ is. I have got into a new place before God—Christ's place—and all my sins ass left on the other side of Christ's; grave. I do not own the old man: it is, the horrid thing that has been deceiving me.

There are two more things. I would just mention. There are these ordinances-all,' blotted out." All the things the flesh can do in order to gain acceptance are dead in the flesh that did them. Where do I find Christ now that we are risen?. Where do I find Christ in the Lord's supper? It is His death. " Bringing Christ into the elements," as people say; there is no such thing, for it is a dead. Christ. The shed blood shows forth His death, and there is no such Christ now. After His resurrection He is alive, death can have no more dominion over Him. And so baptism, as to its signification; it is unto His death: I have gone down with Christ to death, and I am riser) With Him, Only one thing more. In order to bring us thus complete in Him, there were other things against us-these " principalities and powers" (ver. 15). Christ has destroyed Satan's power in the cross; I was a living man in sin-that is gone. Then all those ordinances I was bound to-they are gone. Well, then, Satan's power (not that he has not power)-Christ has triumphed over him, ' Through death destroyed him that had the power of death, that is the devil " (Heb. 2:14); so death has lost its power too. The cross of Christ has closed the history of the old man, and of all its associations. I was a slave of sin, " I am quickened together with him"-a slave to ordinances, they are " nailed to his cross"-a slave to Satan, his power is destroyed. I am risen with Christ beyond these things, and that is where the Christian is. I am going to have an everlasting holiday: I have it even now in spirit. I am going to God's rest in heaven. I do not keep days, for' this is going back to, heathenism. Do you think the sun going round will make them keep days in heaven? It is an everlasting holiday; it is only in our hearts now, for if we follow Christ, we learn its sorrows and griefs too, for He was " a man of sorrows and acquainted with grief." We are taken out of all the speculation of philosophy, for we are in a world into which it cannot get.

Now, beloved friends are your hearts ready to accept such a Christianity? The flesh—clings to what the flesh likes—clings to the world, and that which Satan has power over us by, and therefore' there is still the combating. But are you content with this? I; do not talk about realization but are you content to take the path which Christ walked as your path?—to take up your cross daily and follow Him? It looks bitter to the flesh, for it is another world that the flesh can have nothing to say to, even in thought. We shall fail in many things;, but are you content to have done with the world into which you were born—to be dead nut of it? It is the character and essence of what Christianity really is. My place is, as a Christian,: come up out of Christ's grave. Are you content to take such 'a Christianity as that? You will never escape the wiles of the devil—either philosophy, or Ritualism-you have not got what takes you out of their sphere and dominion. ht is the wiles of the devil we have to stand against, not his power—resist him (see James 4:7 1 Peter 5:9). We have still, that allowed in us, in our li.ves, which Satan can use and get hold of. You say L must have done with this world that does not want Christ;. but if I am risen with Christ, h say I have done with it. The more we go on, the more we shall see it is what is needed. If we are not using the power of Christ in that way, we shall not succeed. If we are risen with Christ, there is a world that the life belongs to, and a world that the flesh cannot, touch. Is my heart living for the world where Christ is gone, or for this world The 'Lord give us to see Him so precious, that those, things that were gain to me, those I counted loss for Christ" (Phil. 3:7). It is all very easy with a single eye, but " a double-minded man is unstable in all his ways." It must be a thorough thing.

Young Christian: Volume 17, Motive for Christian Walk, The

Before we are in the glory, we are never on a level with the position we hold, while we have only this position to sustain us. We must look above our path to be able to walk in it.

A Christian who has heaven before him, and a Savior in glory as the object of his affections, will walk well upon the earth. He who has only the earthly path for his rule, will fail in the intelligence and motives needed to walk in it; he will become a prey to worldliness, and his Christian walk in the world will be more or less on a level with the world in which he walks.

The eyes upwards on Jesus, will keep the heart and steps in a path conformable to Jesus, and which, consequently, will glorify Him, and make Him known in the world.

Seeing what we are, we must have a motive above our path to be able to walk in it. This does not prevent our needing also for our path the fear of the Lord to pass the time of our sojourning here in fear, knowing that we are redeemed with the precious blood of Christ.

Young Christian: Volume 31, 1941, Christ Is All: Colossians 3:11

One great thing here practically put before us is this: Christ is all. He is all; but this is the great thing we have to look to, Is He practically all? Can you honestly say, Though a poor weak creature, notwithstanding I am not conscious of having a single other object in the world but Christ? You find many difficulties – you are not watchful enough your faith is feeble you know your shortcomings; But can you, notwithstanding all this, honestly say, I have no object in the world but Christ?

First, the root of all is Christ as the life. Then, we pass over to the outward conduct in the man’s walk. And let me remark that, while a person may be walking outwardly uprightly and blamelessly, it may be very feebly as a Christian, and without spirituality. You will find many a true Christian, who has Christ as his life, yet has no spirituality whatever. If you talk to him about Christ, there is nothing that answers. There is, between the life that is at the bottom, and the blamelessness that is at the top, between him and Christ, a whole host of affections and objects that are not Christ at all. How much of the day, or of the practice of your soul, is filled up with Christ? How far is He the one object of your heart? When you come to pray to God, do you never get to a point where you shut the door against Him? where there is some reserve, some single thing in your heart, that you keep back from Him? If we pray for blessing up to a certain point only, there is reserve; Christ is not

all practically to us.

Christian Treasury: Volume 3, Do All

“Would you not recommend young Christians to do something for the Lord?" was the question asked of an old preacher.

“No. I would not," was the unexpected reply.

"Then what would you do?”

“I would recommend them to do all things for the Lord.”

It is good for all Christians, young and old, to keep their Lord and Master ever in view, and to do everything for Him.

"Whatsoever ye do in word or decd, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Col. 3:17.

Christian Treasury: Volume 9, Way of Salvation from Evil, The

The true way of non-association with evil is to be occupied with the Lord. In such occupation, sin which is still in you lies silent, and other things are in abeyance. There is nothing that deadens more than the habit of not minding. A person, for example, is seeking association with you. He calls, but you are occupied; he calls again, and you are occupied. He repeats his call, still you are occupied. He knows you prefer being occupied, to him and he is mortified. The energy which first marked him is broken. Thus it is with the flesh. To be spiritually minded is life and peace; minding the things of the Spirit, being occupied with them, becomes a practical mortification. This I believe is the power of a true, personal holiness-separation unto God being the greatest power in separation from evil. J. D. S.

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

Col. 3:2

Correspondence, Correspondence: Singing with Grace; League of Nations

Ques. What does "singing with grace" mean in Col. 3:16?

Ans. Not merely with melody of voice which man can hear and appreciate, but with the grace of Christ in the heart which God alone can see and love. No singing is beautiful to God that lacks this; while the feeblest song, though with a broken voice, that is the fruit of His love and grace in the heart, is sweet to His ear.

Ques. We hear much of the proposed League of Nations. Do you think we (Christians) shall be here to see it formed? Or, shall we be caught up to meet the Lord in the air before its formation?

Ans. We do not know when we may be caught up to meet the Lord in the air; it might be today. It is the first scriptural event we are to expect. His promise is, "I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:3. He will not fail to keep His word. When the proper moment of the Father's will arrives, He will not tarry any longer.

The League of Nations now about to be formed, and current events that have taken place or are taking place now, may in a way foreshadow or look like a fulfillment of prophecy, but what is prophesied is yet to come. We must keep distinctly before us that the League of Nations headed by the Beast of Rev. 13:1 and 17th chapter cannot be formed till the Church is with Christ in glory. When the Lamb (Rev. 5) takes the book out of the hand of the One in the midst of the throne, the glorified saints are there on the twenty-four thrones. It is after that the Lamb breaks the seals, and prophecy begins to be fulfilled. We do not see the Beast yet, nor the woman that sits on it, but we see how rapidly developments take place.

Let us earnestly keep before our souls the coming of our Lord for us. Very soon we may see Him, and then when we are with Him, we shall be like Him.

Heavenly-Mindedness, Heavenly-Mindedness: Part 1

T .—COLOSSIANS. 3: 2.

(wills,

the mind;

There are two ways in which the mind of heaven becomes ascertained to us. The one is, in that which is revealed to us respecting Jesus, as in heaven; and the other as respecting Jesus on the earth. In the first He is represented to us as the one grand subject of thought and theme of praise; in the second, He Himself applies the thoughts of heaven to the things of earth. Into both these it is our blessed privilege to enter. " Faith is the substance of things hoped for, and the evidence of things not seen." " Whom having not seen, ye love, in whom, though now ye

see him not, yet believing, ye rejoice with joy unspeakable and full of glory." "We are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the First-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect; and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than that of Abel." It is thus that to faith the door is opened in heaven.

On the other hand, as spiritual, we are called on to judge all things-and ourselves can be judged of by no man. " For who hath known the mind of the Lord that he may instruct him? but we have the mind of Christ" (1 Cor. 2;15;16). " Being now light in the Lord," it is our privilege to walk as children of light; and what is this but the application of the mind of Christ to the circumstances around us-in other words, to be heavenly-minded? And here is the great importance of the subject; it is not abstraction of mind from the reality of the misery around us into an ideal world; neither is it to become an ascetic, but the ability to associate heaven with the present state of things, through the knowledge of Him who gave Himself for our sins, that He might deliver us out of this present evil world.

When God had finished the work of creation, He saw everything that He had made, and behold it was very good; and He rested on the seventh day from all His work which He had made. Then, for man, created in the image and after the likeness of God, it was fitting to mind earthly things, to see the wisdom and goodness of God in the beautiful creation which He had put in subjection unto him. Then the mind of heaven and earth was one, " when the morning stars sang together, and all the sons of God shouted for joy." God, angels, and men could take complacency in the earth-it was the expression of God's power, and wisdom, and goodness. Wheresoever man turned to the things around him, they would necessarily be associated in his mind with God. But when man fell under the power of Satan, and subjected the creation to vanity, groaning, and misery, God could no longer be associated in man's mind with the works of creation, except to his own terror and confusion. Everything around him must have been a speaking testimony to his own sin and dissociation from God. He could not look to the earth, and then look with confidence towards God. He saw the withering power of his own evil. He could no longer rejoice in the earth as the work of God's hand, because the constant object presented to his view was the ruin and desolation he had introduced. But God did not immediately interfere in judgment; He left man to the trial of his powers to undo the mischief he had done. But evil increasingly developed itself in man, and through him its baneful influence passed on all around him. " The earth also was corrupt before God, and the earth was filled with violence." " And God said unto Noah, The end of all flesh is come before me, for the earth is filled with violence through them, and behold I will destroy them with the earth." When, therefore, the state of the earth grew worse and worse, instead of improving under the management of man, the condition of blessing could be no longer in minding earthly things, but in walking with God as Enoch, prophesying in word of the Lord coming in judgment, or in testifying by act, as Noah, of its speedy approach.

After the flood, the Lord introduces a dispensation of forbearance and longsuffering, pledging Himself not to curse the ground any more for man's sake; " for the imagination of man's heart is evil from his youth." Again, it is said to Noah, " Be fruitful and multiply, and replenish the earth:" but instead of investiture of dominion, as unto Adam, and willing acknowledgment on the part of creation to man as its lord, it now is only, " The fear of you, and the dread of you shall be upon every beast of the earth-into your hand are they delivered; every moving thing that liveth shall be meat for you, even as the green herb have I given you all things." But there was a reservation, and that reservation a constant testimony to man that his life was forfeited: " But flesh with the life thereof, which is the blood thereof, shall ye not eat." This one injunction placed man as a sinner before God, as one who had lost all title to blessing, and needed to approach God through blood. At the same time God Himself interferes in the government of the earth, proving that it was taken out of man's hand into His own, and that He was the God to whom vengeance belonged. " And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." God had not interfered in vengeance against the first murderer, Cain; on the contrary, He had set a mark on him, lest any should slay him, that man might learn, being left to himself, whether he could undo the evil he had introduced. But now God interfered in the ordering of the earth, and earthly things could only be so minded, as to blessing, by man's seeing his own condition, as before God, and God's rule in the earth.

But the presumption of man only increased by God's forbearance; and instead of acknowledging God in the earth, he purposed the vain attempt of subjecting heaven to his rule. When the Lord had scattered them abroad in all the earth, then did He give them up, as it were, as to palpable interference, though " he left not himself without witness among them, in that he did them good, and gave them rain from heaven, and fruitful seasons." But they speedily turned aside to lying vanities; and since God had left them to themselves, they made gods for themselves, according to their own minds, and rejoiced in the works of their hands. Now it pleases the Lord to interfere in another way; He calls out an individual from an idolatrous world, and makes special revelation of Himself to him. And this communication of Himself to Abram by Jehovah, is the introduction of a new principle, even the knowledge of another portion than things present and seen, in having Jehovah for his shield and exceeding great reward. In Abram, therefore, was the introduction of a new principle; he was the one to whom the promises were made; and that which was now to be minded, was not the state of things before the eye, but those things which were presented to faith afar off, leading to the confession that they were pilgrims and strangers in the earth. Abram knew that a long period of darkness and distress would intervene, ere the land, in which he was a stranger, should become the possession of his seed. But when the set time was come, the Lord, faithful to His word, brought them out of Egypt; and, as though He would not hinder the earth's blessing, proposes to the children of Israel to vest that blessing in them, by Himself becoming their Lawgiver and their King: " Now, therefore, if ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people; for all the earth is mine, and ye shall be unto me a kingdom of priests and an holy nation." This was the distinguishing blessing-a holy nation, a wise and great nation; because the Lord God was in the midst of it. Here, then, was one nation in the earth, wherein to have minded earthly things would have been to have recognized God. " For what nation is there so great, who hath God so nigh unto them as the Lord our God is in all things that we call upon him for?" (Deut. 4: 7). An Israelite would have seen God, not only in the tabernacle service, but in his civil relations, in judicial arrangements, in his household economy-every little circumstance became of importance when sanctioned by " Ye shall"-" for I am the Lord" (Lev. 19).

mind of heaven, occupies man's mind, he only walketh in a vain show-he disquieteth himself in vain. That which is before him is vanity-the world passeth away and the lust thereof. His only reality is the sin, sorrow, and death he inherits, and which he seeks to forget in the pursuit of happiness from the creature; but the reality with which heaven is conversant, is the triumph of Him who overcame it all, and who says to His disciples, " Be of good cheer, because I have overcome the world." This is the victory they celebrate; not greatness in the world, but triumph over it through suffering from it. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." How marvelous is this! everything that the heart of man craves, in order to its happiness, all ascribed to Him whom men by their wicked hands crucified and slew. Who can enter into the thoughts, who into the*joys of heaven, but he that glories in the

cross of Christ, and sees the world, through that medium, as lying under the wicked one? Surely, to mind earthly things is to be entirely forgetful of this triumphant song. It is assuming a right to ourselves now to receive power and riches, &c., and thus to justify man in his crucifixion of the Lord of glory, and in our hearts to say that Jesus was accursed. He was and is worthy to receive all this because He was slain. He became obedient unto death, even the death of the cross; therefore God also hath highly exalted Him, and given Him a name which is above every name. Jesus sought not honor of men, and would not receive the glory of the world, but showed forth its real character and opposition to God, not only in renouncing it, but in suffering from it.-He died to it and by it.

How needful, therefore, is unison with the mind of heaven, in order to ascertain our own proper standing in the world! How do they view all those things which man craves?-power, riches, glory, honor,-they cannot recognize them as in the hands of man, for there they are only turned to evil; they only know them as in the hands of Him that was slain. There we should know them, and live by faith on them, as ours, invested in Him for us also, heirs of all His glory. He has received in order to give; and the glory He has so hardly earned, He wills should be given to those who believe on Him.

But while we thus learn the mind of heaven, and, as taught by the Spirit, are led into unity with it, there is yet another way in which that mind was exhibited, and of this our calling is to be practical followers. Whilst we have seen the strong contrast of the mind of heaven with the mind of earth, there is another contrast which we are called on to survey, and that is between the beloved Son of God and the world in which He was. It is thus we not only learn the entire alienation of the world from God, but we have the heavenly mind brought before us, in very minute detail, concerning the every-day occurrences of life. It was He who alone could say, “No man hath ascended up to heaven but he that came down from heaven, even the Son of Man which is in heaven;" who could show us the thoughts of God concerning the evil in which we are, and point out how those who were made partakers of the heavenly calling, were to walk worthily of it. It is thus that every circumstance becomes an occasion of showing forth heavenly-mindedness. It is easy for us now to see that one use the wisdom of God has made of man's evil, has been to manifest His own blessedness through it. It is in His dealing with evil that the character of God has been made known to us, and not only to us but to angels. And a further display of God's wisdom is now being manifested unto the principalities and powers in heavenly places, by the church, called to act in the world on the very same principles that He is acting in it. It is this which gives such distinctiveness to christian morals, which, whilst they do most fully recognize all that is honest and of good report, at the same time present to us that which is really lovely, because a transcript of God. The new man is created in righteousness and true holiness, but the sphere of its exercise being evil, it must only be in suffering, in endurance. He is "renewed in knowledge after the image of him that created him," but that knowledge is to be applied to the circumstances of man, to show that " the fear of the Lord is the beginning of wisdom, and to depart from evil is understanding;" and that the wisdom which cometh from above, is at direct variance with that of man, as applied to like circumstances. Here is the grand distinction, " that ye henceforth walk not as other gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart. But ye have not so learned Christ, if so be ye have heard Him and have been taught by Him as the truth is in Jesus." Now Jesus indeed is the truth, for all truth centers in Him; but here the apostle is speaking not of doctrine but of christian conduct, and the real walk of a believer is only to be been " as the truth is in Jesus."-This is the lesson before us, " Learn of me;" the Master does not order the disciple to do anything but to follow Him. And the standard proposed is, " every one that is perfect shall be as his Master." It is therefore in Jesus come into the world, that we find what real heavenly-mindedness is, and at once discover that one so minded, could not take complacency in the state of things around us. We, indeed, who are born under the law of sin and death, are made to feel, in ourselves, what misery is; we are "of the earth and earthy, and speak of the earthly," but He came from heaven, and spoke that which he had seen and heard; and, acquainted with the pure blessing of heaven, He could not take delight in the things of the world. He that came from above could make the contrast, and became a man of sorrow and acquainted with grief, from the keen perception of moral desolation and ruin into which man had hurried God's creation. Separate from sinners Himself, He could deeply sympathize with the misery of man. He was of quick understanding in the fear of the Lord, and saw man without the fear of God before his eyes. Knowing the blessedness of being in the Father's bosom, He saw man seeking his happiness in the creature-He knew the wrath of God, and that it was coming, and beheld man living as though he were in the sunshine of God's favor. He dwelt in the holiness of God, and saw man dead in trespasses and sins, walking according to the course of this world, according to the Prince of the power of the air. All the realities were brought before Him, and He mourned and marveled at man's unbelief, and was grieved at the hardness of their hearts. He saw the full sway of death, and wept at the grave of Lazarus, and yet man had become so familiar with death as to forget that it was the penalty of sin. This is heavenly-mindedness; no complacency in any effort of the flesh, but seeing all its glory fading before the power of death, no rejoicing in what man was rejoicing in -even in the works of his hands, but seeing God in His works, and discovering more real glory in the lily of the field than in all the splendor of Solomon.

This is heavenly-mindedness; it is the ability to rate evil at all its fearful extent, and to know God to the full extent of His blessedness. It is no ideal speculation, no refined mysticism, but the soul apprehending God in Christ, and applying its apprehension of Him to present circumstances. Here is one great value of the incarnation; it is to us the expression of the mind of God on our circumstances. " I," says Jesus, " am the light of the world; he that followed' me shall not walk in darkness, but shall have the light of life." He did the will of Him that sent Him, and therefore could judge righteous judgment: and it is only as doing that same will that we are in the capacity of exercising right judgment. Our judgment must ever be according to appearances, until we have come to recognize Jesus as God's standard, by which He tries everything. It is in this that we fail so much of the heavenly-mindedness.

(To be continued.)

Heavenly-Mindedness, Heavenly-Mindedness: Part 2

COL 3: 2) It is as quickened together with Christ, and made to sit together in the heavenlies in Him, that we are enabled to survey the world, and all that is in it, by the light of heaven. " If ye, then, be risen with Christ, seek those things which- are above, where Christ sitteth at the right hand of God." " Mind the things above, not the things on the earth; for ye are dead, and your life is hid with Christ in God." It is thus that we learn. that the system of things on the earth is the subject of the long-suffering and forbearance of God, who will put off the day Of wrath and revelation of the righteous judgment of God, until man's iniquity has again come to the full. We see the Lord Jesus Christ ready to judge the quick and the dead, yet patiently expecting, that the testimony may go forth unto His sacrifice, that none may perish unwarned. How needful for us thus to be heavenly-minded, and to learn our place of separation from the world-to bear with it as God does; not avenge

ourselves, but to leave vengeance to Him, and to show the same grace towards it that He shows, and to use unremittingly the present opportunity of testimony. Here, truly, is the wonderful glory of the mind of heaven —the power to endure. We know not what manner of spirit we are of, till we enter the full mind of Him, the greatness of whose power is the ability to restrain it. " God hath spoken once-twice have I heard this, that power belongeth unto God; also unto thee, Lord, belongeth mercy" (Psa. 62). Where, but in God, shall we find power to rid Himself of His adversaries, so restrained by mercy, and His servants beseeching sinners, the meanwhile, to be reconciled to Him. " Put on, therefore, as the elect ' of God, holy and beloved, bowels of mercy, humbleness of mind, forbearance and long-suffering, for this is the mind of heaven."

But whilst we learn that heavenly-mindedness is necessarily sorrow of heart as to things around, we learn also that to do God's will on earth is necessarily suffering. The Son of man, which was in heaven on. earth, was the just and holy one; He fulfilled all righteousness Himself, but He exercised it not for Himself. To others He was all grace: it was cast into His teeth as a reproach, " This man receiveth sinners, and eateth with them;" and does the Lord vindicate Himself from the charge? On the contrary, He takes, it as the occasion of showing what the mind of-heaven was. This is His great glory; here is set forth the infinite contrariety between God and man; man, who loves sin, puts away from him his fellow-sinner; God's counseled grace, in showing His hatred-of sin, brings does the Lord vindicate Himself from him near to Himself to-bless him. It is in this that He 'abounds toward us in all wisdom 'and prudence. Here it is that God's thoughts are so far above our thoughts, and His 'ways far higher than ours; and yet His thoughts and His ways are the rule He prescribes to us. Not only, therefore, in doing God's will are we called- on to put on the new man, created in righteousness and true, holiness, but to walk -in grace 'toward 'an 'evil world—hence necessarily to suffer—he that departeth from evil maketh himself a: prey. God is not judging, he must not judge. God is not taking vengeance, he cannot avenge himself. God is not resisting evil by righteousness exercised in power, he must not resist evil. But beyond this, the blessedness of that grace we do not know, is to be shown forth practically. It was not compulsion on our part that brought the blessing from heaven to man. Even had man urged God to bless him, he never could have thought of the possibility of such a blessing being conferred, as to be so brought into God's favor as to be made His sons. God's own grace far exceeded even the exigencies of -man's misery. This is the mind of heaven, and how is it applicable to us? " Whoever shall compel thee to go a mile, go with him twain."We are called upon to show the vast superiority of grace rover selfishness-the only natural principle of man-to do more from love than he would exact from-interest. And then follows the perfect love of God, seen in His loving those Who loved not Him, as the only standard proposed for our imitation. " Be ye therefore perfect, even as your Father which is in heaven is perfect." And the same standard is held up to us as walking in connection with brethren: " Be ye kind one to another, tender-hearted; forgiving, one another, even as God for Christ's sake hath forgiven you; be ye therefore followers (imitators) of God, as dear children, and walk in love, as Christ also hath loved us, and hath given himself for-us, an offering and a Sacrifice to God for a sweet smelling savor" (Eph. 4:32; 5:1, 2).

But the most 'remarkable characteristic of the mind of heaven, in reference to the world, is, that God should now forego for a time His right to judge the world. " God sent not his Son into the world to condemn the world, but that the world through Min might be saved." The testimony unto its coming judgment in righteousness is in order to point sinners to Him to whom all the prophets bare witness, that through His name whosoever believeth in Him should receive remission of sins." There is now joy in the presence of the angels of God over one sinner that repenteth."

It is the rule of heaven which is prescribed to. us, now we are called on to rejoice in the triumphs of God's grace; but the time is approaching when the period of God's longsuffering will be spent, and iniquity come to its full, and then the mind of heaven will be differently expressed:-" I heard, a great voice of much people in heaven, Saying, ”Alleluia! salvation, and glory, and honor, and power, unto the Lord our God, for true and 'righteous are judgments." Here is the infinite importance, that the tone of our minds should be in unison with that of God; that when He is dealing with a -ruined World in grace, we should be like-minded with Him in reference to it, but that when His judgments are Made manifest, we should be prepared to praise Him for His holiness. This it is into which we are now brought, instead of "being without God in the world," to acknowledge Him in it. The world; as evil is the sphere of God's display of His forbearance, and Jesus, in such a world, asserted not His fight, because the assertion of that must have been its judgment. He always took the place of one who receded from that Which He might justly have asserted. John had need to be baptized of Him, yet, with the full allowance of this, He tomes to Ye baptized of John, that thus in obedience He might fulfill all righteousness. So, again, as -the Son, He was not compelled to pay the half-shekel for the Temple service, yet He waived His right. It Was thus that He taught us our- place, "But I say unto you that ye resist not evil." Here is the grand contrast, the system of the world, is the resistance of evil; to this end are all the energies` and wisdom-of roan, whether individually or collectively, directed. The standard assumed is man's convenience hence Much that is evil in God's sight is tolerated and accredited by human legislation, and the very end for which man is brought up in the world, is the assertion of his supposed rights. The believer hag not so learned Christ; he knows God's right and title in all justice towards him is Condemnation, but, God has waived that, and given him the right of a son, of His own Tree grace, having made him accepted in the Beloved. His place and standing in the same evil world in which the Beloved Himself stood, is to '.follow Him, to bring to bear the same mind omit as He exhibited: " Let this mind be in you which was, also in Christ Jesus." " Pearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine, I will repay, saith the Lord." That which orders the world in any measure now is vengeance and wrath, —these are the principles of rule in the world as ordered of God. "The powers that be are ordained of God," and the power " beareth not the sword in vain, for he is the minister of God, a revenger unto wrath upon him that doeth evil." Here is the most distinct mark between God dwelling in. the Church, and God's owning authority in the world. The Church is partaker of the heavenly calling, and her place is to show forth in the world the heavenly mind. And where can this be shown more clearly than in the two simple regulating principles, " The world will love its own,"—" Love, seeketh not her own." Self-interest is the world's grand maxim, self-denial that of Christ. It is fellowship alone -with the heavenly mind which enables us to walk in a straight path. We know, alas! that the consummation of apostacy is the establishment of the world's own principle upon the seeming basis of christianity. " In the last days perilous times shall come, men shall be lovers of their own selves." The attempt of the Church to act on the world's principle of present power has ever been to tolerate iniquity and persecute truth; while the attempt of the world to act on anything like christian principles has been to give the rein to ungodliness, and strengthen the hands of the wicked. The new piece put to the old garment makes the rent only worse; the new wine put into old bottles causes them to burst, and the wine is spilled: Such has been the result of attempting to apply those blessed principles which can only be acted out in the Church to the rule of the world. It is only as closely following in the footsteps of Him, the Son of man in -heaven, even while on earth, that we shall walk in the light and not stumbleg Church, our place is to be followers of Him who could say to us, " Be of good cheer, I have overcome the world." The Lord puts in direct contrast the two 'things which. the world and the Church -have both sought to unite, that is, power and grace.:" Ye know that the' princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, but it shall not be so -among you; but whosoever will be great among -you, let him be your minister; and

whosoever will be chief among you, let him be your servant, even as the Son of man came not to be ministered unto but to minister, and give his life a ransom for many." As He is, so are we in this world; He is the beloved Son and Heir of all things too; we are dear children, and joint-heirs with Him. Now, as the Father loved the Son, and-gave all things unto Him, and He stood in the midst of the world as one who 'could say, " All things are delivered unto me of my Father," so it was 'in the recognition of the completeness of His title to all things that He said, "Learn of me, for I am meek and lowly, and ye shall find rest unto your souls." Here; then; is your place-in title, heirs of God, and joint-heirs with Christ; but, as children, now only called to manifest the mind of your Father in bearing with and ministering grace unto a ruined world, and in doing all things without murmurings and disputings.h and ministering grace unto a ruined world, and in doing all things without murmurings and disputingse Father, through' sanctification of the Spirit unto obedience." " To you it is given, in the behalf of Christ, not only to believe on him, but also to suffer for his sake." This is our heavenly calling-obedience; and as this is exercised here, it must be obedience in suffering. To obey when the world is ordered by a King reigning in righteousness would not be to suffer; the work of righteousness would be peace, and the effect of righteousness, quietness; but to obey God, when He is dealing with the world in grace, is necessarily to suffer for righteousness' sake; and therefore we are called upon to "do all things" without murmurings and disputings, that we may be the sons of God in the midst of a crooked and perverse nation, holding forth the word of life." Obedience is the one rule of heaven; and strange must be the disorder, to their apprehensions, of man, a creature, presuming to set up his will against that of God. The will of God is known in heaven as the only blessedness " Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word." Nov this was to be shown forth on earth as the only blessedness; and, therefore, He who came from heaven, and had no right to obey in heaven, came to learn obedience by the things which He suffered. This was the great lesson to teach man; this was heavenly-mindedness-obedience to God under any circumstances-" Lo! I come to do thy will, O God." Obedience carried Him unto death; and thus He speaks unto His disciples: " He that loveth his life shall lose it; he that hateth his life in this world shall keep it unto life eternal: if any man serve me, let him follow me, and where I am there shall also my servant be: if any man serve me, him will my Father honor." And thus it is that heavenly-mindedness is to be shown, always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. The obedience of the Son is the great, wonder of heaven, as well as the deeply-instructive lesson to those who dwell on earth, " I have glorified thee on earth." All were glorifying God in heaven; but this was His alone to say, because He willingly became the subject in which the Father's name might be glorified; He turned not away His back: He gave His back to the smiters, and His cheeks to those who plucked of the hair; He hid not His face from shame and spitting; but obedience and confidence went hand in hand—" For the Lord. God will, help me, therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed." And the result of the humiliation of the Son unto obedience shall be, that the mind of earth and heaven become one. " God's will shall be done on earth as it is in heaven." Then shall man say as Jesus said, " I know that his commandment is eternal life.", and I know that I shall not be ashamed." And the result of the humiliation of the Son unto obedience shall be, that the mind of earth and heaven become one. " God's will shall be done on earth as it is in heaven." Then shall man say as Jesus said, " I know that his commandment is eternal life."

It is of unspeakable value to us to have the steady light of heaven to guide us through the darkness of this world. The example of Jesus ever bears on His own precept. The precept is general, the example affords the limitation, and it is our wisdom to bring the two together, that we may know how to walk and to please God. " I," says Jesus, " am come a light into the world, that whosoever believeth on me should not abide in darkness." We have a most remarkable instance of Jesus, as the light, in His early days-an instance of immense value to those who, on the one hand, are called upon to forsake father and mother for Christ's sake, and, on the other, are warned as to disobedience to parents being one of the marks of the apostacy of the latter day, He could say, " Wist ye not that I must be about my Father's, business?" and then went down with them and came to Nazareth, and—was subject unto them..He recognized God as the (only, fountain of authority; and when that authority came to bear directly on Him; He would suffer no derived authority, to stand' in its way. This is the mind of heaven.—Power belongeth unto God, and is so to be recognized both in a—parent and in a ruler: but they cannot use the power with which God has entrusted them against His own authority. Where that is the point, we must obey God rather than man-obey God, and suffer from man. Obedience to man, in such a case, would be disobedience to God. How many questions would be avoided, how many difficulties solved, had we the mind of 'Him whose meat it was to do the will of Him that sent Him! There was in Him a single object; and those cases, which are, only perplexing because there is self-will in us, were plain unto Him.

It is thus, then, that heavenly-mindedness-is to be exercised in the most common things. The children of God are thus called into direct contrast with the world in which they are-in it, but not of it, and showing forth His praises "who hath called them out of darkness into his marvelous light." Almost all the casuistry we are exercising, arises from the supposition that we are still debtors to the flesh, that we must take a lower standard than that into which union with Christ brings us. The word to us is, "Ye are dead." No longer ought we to look on ourselves as united with the first man Adam, otherwise than unto the disowning of the flesh, but with the second Man, the Lord from heaven; and as is the heavenly, such are they also that are heavenly. It is now to live and walk in the Spirit, now to put on the new man, as being renewed in knowledge after the image of Him that created him, having thus the earnest of that perfect conformity which awaits them at the resurrection, unto which they are predestinated, even the image of His Son.

And how blessed amidst the shifting morality 61 man, to have an unerring judgment; at once to find deliverance from the thousand perplexities and inconsistencies which distract the mind of one seeking to serve God and Mammon. " The flesh profiteth nothing;" all its glory is grass. " I know th6,t in me, that is in my flesh, dwelleth no good thing." This is the righteous judgment of him who, taking his stand with Christ at the right hand of God, views all things from thence: How is the fond delusion vanished, the moment we get to our proper standing, of any expectation of good from man! The vain pursuit is given up, and the only desire is to mortify the members which are on the earth, and to find the blessing that follows: " If ye, through the Spirit, do mortify the deeds of the body, ye shall live? (Continued from page 64.)(Continued from page 75.)

Faithful Words for Old and Young: Volume 15, Christ Our Life

“YOUR life is hid with Christ in God.”

(Col. 3:3.) He has gone up on high, He has entered the glory, and with Him there in God the believer’s lire is hidden. “Christ is our life” (vs. 4), and “He that hath the Son hath life” (1 John 5:12), and we know that the simplest, the weakest child in the faith has the Son. Every one who has come to Jesus has Him for Saviour, for Peace, for Life. “Lord, to whom shall we go? Thou hast the words of eternal life” (John 6:68), says

every true disciple. Now to have Christ is to have every blessing, for we are blessed, by the will of God the Father, “with all spiritual blessings in heavenly places in Christ.” (Eph. 1:3.) What a rich blessing it is, while the believer is on this earth, to have his life hidden with Christ in God! No harm, no enemy, no death can reach up there. Were the life entrusted to the believer for his own care and keeping he could not keep it; Satan, the world, yes, self would be more than a match for him; but the believer is blessed, and his life secure.

His life is hidden, because this is the day of Christ’s rejection. To see what the life is in its glory we need translating from earth to heaven. But the life will not always be hidden, for Christ, who is concealed from the eyes of men, and who is crowned with glory in heaven, is coming again. He will appear! The shining, and the light, and the glory that is His will be seen, yea, and seen by met upon this earth. Now, this day, we have the story of the sweet, calm light of His life and ways on earth, and we behold them in the four gospels; but He is coming again, and the light of His glory shall shine upon the earth He came to earth to die; He lives to die no more: He is coming again in glory. And when He so comes His people will appear with Him: “When Christ, who is our life shall appear, then shall ye also appear with Him in glory.” (Col. 3:4.) In that day will be manifested how glorious the life is that the true Christian has. None then will dispute the nobility, the splendor, the glory of the life. In this day the energy, the zeal, devoted ness, self-sacrifice of the life are misunderstood, or misbelieved. To live for God, to serve for God, to despise the seen, and to lay hold of the unseen, are to the world but dreams, for the world knows not Christ, whom God has revealed to His people, and it sees not the hidden. But oh, how real, how blessed, is the life!

Yet while the secret things belong unto God’s people, their walk and ways are patent to all. He who has set his heart and mind an things above, where Christ sits on the right hand of God, is another man from the man of the world, and as unlike him in his course as is the bird that flies through the air, from the beast that treads upon the earth. Faith soars on high; sense occupies itself with that which is below.

The pleasures of self-pleasing bring but sorrow to the believer’s soul. He is bidden, on the basis of his life being hidden with Christ in God, to deny himself here. “Mortify therefore,” says the word. The carnal desire and the natural list, he is to put to death in himself. He belongs to heaven, and is called to live like what he is — a possessor of life in Christ. The very exaltation of the believer’s affections to the things above must entail in him denial of his natural evil ways.

It is impossible to fly like a bird and to go on all fours at the same moment. “Lie not one to another, seeing that ye have put off the old man with his deeds” (vs. 9) — not only the old man, but also his deeds. It is poor Christianity to speak of heaven and to live for earth. “Put on therefore” — again we note the divine therefore — “as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering.” These blessed things are of “above,” where Christ sitteth at the right hand of God: they savor of that place where He is; they speak of Him. And, living thus, the life gives forth its savor, in this day of His rejection from the earth, for He who fills all things is “despised and rejected of men”now, as He was eighteen hundred years ago. But He will come again, and when He comes in His glory, all who are His, shall come with Him — the life shall be seen in its glory.

Aberdeen Conference: 2012, Colossians 3:1-2

Reading

Colossians Chapter 3. If you then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth, for you are dead, and your life is hid with Christ and God. When Christ who is your life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members, which are upon the earth, fornication, uncleanness, inordinate affection, evil, concupiscence, and covetousness, which is idolatry, for which things sake, the wrath of God, cometh on the children of disobedience, and that which ye also walk sometime when ye lived in them. 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 Newman, which is renewed in knowledge after the image of him that created him. Where there is neither Greek nor Jew, circumcision, nor uncircumcision, barbarian, Scythian bond, nor free, but Christ is all and in all put on therefore as the elect of God, holy and beloved bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, If any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness, and let the peace of God rule in your hearts, to which also ye are called in one body. And be thankful, 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 heart to the Lord, and whatsoever ye do in Word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Wives, submit yourselves unto your own husbands as it is fit in the Lord. Husbands, love your wives and be not bitter against them. Children, obey your parents in all things, for this is well pleasing unto the Lord. Fathers provoked not your children to anger, lest they be discouraged. Servants obey in all things your masters, according to flesh, not with thy service as men pleasers, but in singleness of a heart fearing God. And whatsoever ye do, do it heartless to the Lord, and not to men, knowing that of the Lord, ye shall receive the reward of inheritance. For ye serve the Lord Christ, but he that doeth wrong shall receive for the wrong which he hath done. And there is no respect of persons. I know this chapter is. About a lot of practical exhortation that is very important. I would like to suggest that if perhaps. Maybe in this first meeting we can. Take up the doctrine. Of our position in Christ that is mentioned in the last chapter. And I expressed my reason for suggesting this chapter, brethren. Is that it seems to me that in the Christian world of which we form a part. There is the idea that we are saved by grace and. Then with so many, it seems like it is just living life like we have always lived it, not realizing that our position once we have accepted the Lord as Savior has completely changed. And if you go back to the last chapter. Look at verse 13. It says in you being dead in your sins and the uncircumcision of your flesh. Happy, quick and given life together with him, having forgiven you all trespasses. And then go back to verse 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. So as believers in the Lord Jesus, if we understand our position properly, we are dead with Christ, we are buried with him, and we are risen again. So verse one of chapter 3 begins with that. If or since she then be risen with Christ, seek those things which are above. So it's not living life just like anybody else down here. It is understanding the life that we have. I really fear, brethren, that many true believers do not understand what Christian life is about. It is completely on the other side of death and the grave. We live as believers in resurrection territory. And you can't talk about resurrection unless you know what death is 1St. And so these things have a practical significance. But we don't understand that this is the case. Then we will think that we live our lives just like most anybody else in this world does. I really suggest that

we don't really understand what Christian life is all about, and so I just suggest that perhaps we can. Uh, comment a bit on the doctrine of our position. As identified with the Lord, Jesus Christ died for us. And we have died. With Christ. To sin. And now we are looked at as buried and risen again in a completely new position before God. And on that groundwork, we have the exhortations of Chapter 3. It's the death, our death with Christ that is in view Here We have the death of Christ for us, particularly in the book of Romans, but in Colossians it's more the emphasis on our death with Christ and its consequences, and so the crossing of the Jordan River. Into the land of promise is seen in verses 12 and 13 of chapter 2. There's a consequence if in going through death with the Lord Jesus Christ. That is seen not very clearly in the King James, but verse 20. If ye be dead with Christ. There's consequence to death. People die and it puts them in a certain position, and so we have died with Christ. It puts us in a certain position with respect to the world, with respect to ourselves, with respect to God, and just to give the overview of it in verse 20 the consequences he talks about to the chapter 2 if you be dead with Christ. And then in chapter 3 it begins getting risen with them. And so the other side of it is if we are not only dead. But we are risen with Christ. That brings the consequences. Well, if you take a dead person and raise them from the dead, well, that changes things. Bob used the word position. If you take a dead person and you raise them from the dead, their position is rather significantly changed. Not that it happens among us in the world, but at least but it does spiritually, even though it doesn't physically. And then, if you will, the next paragraph of the subject begins in verse five of chapter 3.

It says mortify. That's an exhortation. New translation says put. To death there is a practical is another meeting, and we, I suppose, will take up, Lord willing. There's the practical exhortation given to us of things that we are to treat as put to death in our lives as a consequence of it. And then finally, if you go on to verse 12 of chapter three, you find the parallel. Exhortation put on. So first there's the things that are put off as having died, and then there are the things that were exhorted to put on as being alive. And so again, if we pass through death, and as a consequence of it, if you be dead, there are certain consequences. And then the apostle tells us, if now you be alive. There are consequences to that. And then he says to us, these are the things that because you are. Dad that you put off in your life and then he exhorts us in things that because we now live that we are to put on. In the culture and the world were passing through. It's often been called a humanistic. World or California culture? It's with man at the center of his world. And so often we as believers and brethren, were passing through this world. And to a certain extent or another, we're all affected by the current of things. I think it is helpful to be able to see that and understand it and to judge it in the measure that we can before the Lord. But it is with man as the center of his world. And they're things that are not morally wrong. You want a car? What kind of car you like? What color do you like your car and everything. It depends on what you like. And before long, we get into the current of thinking with ourselves at the center of our world. Brethren, I think this is robbing us of our true life and the enjoyment of living. With where God has set us in our position as believers in the Lord Jesus. Wonderful to realize a dead man. Does he have preferences? Not really. What do you do with a dead man? You take him out and you bury them. Do you pull them out once in a while to see if there's any change for the better? No, you leave them there. And that's where our culture tends to pull us right back out and continue to focus on us. And I see so many young people that get discouraged because they don't seem to be able to understand that what we are as men in the flesh before God is dead and gone. It's Barry. Don't pull it out again. Leave it there. Our life is now beyond the tomb. We live in resurrection life no longer with ourselves as the focus of our lives. There's a man in the glory in this verse. One of chapter 3. Actually, it's verse. Verse four says Christ. Is our life. So the focus has completely changed. It is not what I am any longer as a man in the flesh. No, there's a man at God's right hand. I can look up into the glory and I can say there's. There's my life. In resurrection grounds, that is the position of the believer in the Lord Jesus. But may the Lord help us to understand the wonderful place that God has brought us in, the Lord Jesus.

We're dead, we're buried, We're risen. Again, Don mentioned that the what we have here is. Typified in the Jordan River, our death with Christ and that in Romans you get more. Well, you have typified in the Red Sea. It is the death of Christ for us, that which completely delivers us from this world system. We do not form part of this world system any longer, brethren. We have been removed from it, the one who is recognized as Prince of this world. Is not the one we recognize in authority any longer. We recognize somebody else. But it is interesting in the figure of the Red Sea and the Jordan, I think you'll find in the Old Testament history. That the children of Israel are said to have gone into the Red Sea and they come out of Jordan. The wilderness. We go through those experiences, but the purpose of God is to bring us into the full enjoyment of our heavenly portion. And that's Canaan. So may the Lord help us to understand better. It's a wonderful thing to get a hold of in our souls, to let it sink into our souls. Brethren, all that I am as a man in the flesh is gone before God. Dead and buried, and now we are risen with Christ. And as such, then it should reflect in our lives that this is the life that is now been given to us. Let's live that life, brethren, dear young people. I know that it is a struggle in this day and age, but to keep your focus properly is so important. We are not part of this world system, Lord Jesus said. They are not of the world, even as I am not of the world. They put him out of it and that's our position as well. And the whole result of all of this. Is not in any way to bring the believer in ******* is it? So often we end, if we're not careful to look upon these things as a matter of *******? But it's rather that we might enjoy practically the position into which God has placed us. An old brother, long since with the Lord, used to remind us, and I guess I've repeated it many times, he said. Every exhortation of Scripture is based upon what we all ready possess. And so, as you say, Brother Bob, the Lord has already put us into that position, and now here it's the practical enjoyment of it. That second verse here. Read it as it is in the Darby. It's a little more accurate, not so much. Set your affection on things above. But rather set your mind on things above. My affection naturally goes. To that which is dearest to my heart. And so you get that expression in the 12Th chapter of Luke for where your treasure is. There should your heart be also. Is that right? No. There will your heart be also couldn't be otherwise. My heart goes to where my treasure is, but my mind is something that I can set actively on one thing or the other. I don't have to allow it to run rampant over any kind of subject that comes to mind. I can take that mind and I can set it in the right direction. It can be an act of my will, and it should be. Why do I do that Is it? An effort to do it? Yes, it is sometimes, but it's well worthwhile. Why? Because everything I have, as Bob has said, is connected with a risen Christ in glory. I want, and I trust we all want, to enjoy it and to enjoy it presently, even in the midst of a world that is totally contrary to us. And so God would have us to set our minds on those things which are above.

Do we have to set our minds occasionally on something down here we do. If you're going to school, you'll occasionally have to set your mind on an assignment, don't you? If you're in class, you have to pay attention to the class, and it wouldn't look very good. If I were to be reading my Bible when I was supposed to be listening to the teacher or the professor. That wouldn't be a good testimony, would it? If I'm at work, my boss will expect me to keep my mind on what I'm supposed to be doing in order to earn my wages. But. When it's a question of the things of this world. Paul says set your mind on something better. It'll pay off. Christianity, or the Christian faith, really begins with death. And after death comes life. And if we don't understand that, we won't properly embrace our faith. That God has given to us. When God created Adam and Eve and put them in a garden, he came down and to enjoy fellowship with them, because it was the desire and heart of God to have a creature that could know him and that he could fellowship with, and so he created man. But when Adam and Eve sinned, they morally died and then physically died. And the consequence was that for nearly 4000 years of history. God worked with man to see if there was a basis with man in which his fellowship with God could be restored. On the ground of being part of Adam's race. But when the Lord sees us. Died on

the cross. The Lord Jesus came into this world to participate. In flesh and blood, to partake of flesh and blood, to become a real man among men. And in him God found pleasure. But the world said, no, we will not have this man and put him to death. And at that point, God. Judged. That there will never be any relationship between man and God. On the ground of Adam's race. It was over with. It was done with. No man is going to have fellowship with God as a member of Adam's race. In his condition of being sinful. But God did not leave the Lord Jesus Christ in death. He raised him from the dead. And now, on the basis of his work on the cross, his death on the cross, God is forming a new creation in Christ. Having his life. And so the Lord Jesus had to say to Nicodemus, Nicodemus, you can't see the Kingdom of God. Essentially, you can't have a relationship with God, Nicodemus unless. You must be born again. And so you must be born of the Spirit. You must have the life that God gives. And we see in this chapter 3 of Colossians that that life is Christ is our life. Its eternal life elsewhere called, we have to have it. And so if we receive eternal life, we become part of a new creation, and we're not to live. Before God anymore, in our relationship with God according to the old. But we have been brought into something that's new, and as a consequence, in Colossians, we're being taught the truth of what it means for us to live with Christ, our life before God. We have a new object to life. God so made man that he cannot live without an object. People have to have something to live for. They have to have something before them that's outside of themselves. Even in Adams race, but so in Christ it's the same. But God has given to us as the object of our lives. What he finds his pleasure in his own Son, the Lord Jesus Christ.

And so God has given us a life that finds pleasure in what God finds pleasure in. So He can have fellowship with us, and so He has given us His Son to be the object of our hearts and our lives. And since He's in heaven and we're on earth, then we set our mind on that Himself where He is. And that morally changes us and forms the character of our life. And so it is if, as Bob said, we go back and try to say I'm saved, I'm going to heaven. But we don't recognize the new position we're in before God. Then we'll muddle along trying to live. Half Adam's way of life and half the Christian way of life, and they don't mix and they don't work together and we will be very disappointed in how life goes. But true satisfaction and joy is found in finding Christ our life, and having him as the object of it. I'd like to go back a few moments to. Romans 6 which speaks of death and burial as well. Even though it is a different context a bit, but I think it is helpful just to get these points clear that we're talking about. Let's read the first few verses of chapter 6 of Romans, it says. What shall we say then? Shall we continue in sin that grace may abound? God forbid, how shall we that are dead to sin live any longer therein? Doesn't say how shall we that should be dead to sin. It says How shall we that are dead to sin? You are a true believer in the Lord Jesus. This is your position. You might say, well, I don't feel very dead. When temptation comes around, I don't feel very dead. It's not a matter of feeling, it's understanding the position God has put us into. Ceiling. We don't base our lives on feelings. Feelings are very real and you can't ignore them. But we don't follow feelings. We follow the truth of God's word. And then feelings will find their proper place. We are dead to sin. Remember as a young person struggling with that. And coming upon verse 11 of this chapter which says. Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord, that word reckoned. Perhaps we don't use very much today, but I like to just put it in these simple words. Think that way. You are dead now. Think that way. You think as if you are dead indeed unto sin, but alive unto God. A Member struggling with the impulses of sin in my life and I've found that I was totally powerless. To correct them. And it came to me after a time that I was in vain. I was struggling. What I needed to do was simply take God at His word, he says. We are dead. Remember how easy the struggle ceased and I simply took God at His word? That is what we need to do to understand. But then going on here in the 6th chapter, verse 3. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death. That like as Christ was raised up from the dead by the glory of the Father, Even so we also should walk in newness of life. So we there we have what we mentioned in Colossians 2. We are not only dead, but we are buried with Christ and risen again.

And so how important it is to understand this our position if we're going to take up these exhortations of Chapter 3, because Bill that mentioned that it's not a matter of getting into legal codes like is mentioned in Colossians 2 and verse 20. If you be dead with Christ from the rudiments of the world, why as those living in the world are you subject to ordinances? Touch not. Taste not. Handle not. If we go back to legal codes to control the flesh, we are recognizing that the flesh is alive and well, and that is a practical denial of our Christian position, he says. Why do you do that? That is not our proper position as believers. We are dead. We are buried, we are risen again, we're beyond That doesn't mean that as believers. We have liberty to let the flesh do whatever it wants to know the flesh doesn't have liberty. We as believers in the Lord Jesus in resurrection. Ground have liberty. Oh, it's wonderful if we can understand what our position, what our life really is in Christ, brethren. I think it's helpful as well to understand that he is not. By our effort and we. That was, God has already. Viewed us. Requested Adam, the first man. In Adam that could bring forth fruit to him, and after fully testing him, he came to the conclusion. That there's only one thing that I can do with Adam. That's commit him to death. Take him out of the way completely and bring about. Life in a new man, and that new man is Christ. He was tested. He proved to be that which was was brought glory to God. And so God says, OK, I'm taking you out of your the position of being an atom, and I'm condemning you in that position to death. But you're gonna rise again and you're going to be in a new man. I'm going to place you in position. In Christ Jesus and if we would turn to active, If you are still in Romans, you can just go over. It says therefore now no condemnation to them that are in Christ Jesus. So I think it's helpful for us to see, as we speak about these things that in God's purposes there were two men. There was Adam, and there was Christ. And excuse me. We our position is we have no longer anymore identification with Adam in God's eyes. If that's not something that we accomplished by our own effort, it's something that God chose to do to condemn us, as it were. In Adam give us life in Christ, and now we're seen in Him and all of His perfection. Might help. Is a. Way of seeing it. This room? No. I'm sure that the Lord Jesus was hung on a cross and he was in the middle of three people. Two men were hung on either side of him, and the two men hung on either side of the Lord Jesus were there because of their own. Responsible behavior among men, and they were condemned to death and they died that day along with the Lord Jesus. Who we know is unique and totally different for reason being there. But it might help if you looked up on one of those crosses and you wrote your name.

Above one of those two men and you said that's me. That's me. And you see yourself that day before God. Being put to death for what you are. And what you've done. Of those two men, we know that one of them died in that condition and someday will face God in judgment. And end up with the second death, which is the lake of fire. The other man had put his faith in the Lord Jesus Christ. Now we know that as to his personal life, he died that day. But as to faith and life, the Lord Jesus could say to him today shalt thou be with me in paradise. But remember, 3 days later the Lord Jesus himself rose from the dead. Ephesians chapter 2 Says of us. Ye are quickened with him. That is, we can see ourselves if we want to look at the one who died and said that's the end of my life before God. It's been condemned and judged. And in God's sight there's death there. Then we can also, by the grace of God and the work of the Lord Jesus Christ, he rose from the dead. And in his life, from the dead, we can say, God says to us, you see that life, That's your life. We're quickened with Him, and as he has life forevermore, so do we in Him as it says, Christ here in this chapter is our life. And it's a perfect life. It's a life that will never sin. It's a life over which death has no power and never will. It's eternal in its character. It's his life, and that's our position. With Christ in life before God. But we don't enjoy it

properly, if you will, unless in our own mind's eye we can see ourselves, if you will. With our own name over one of those crosses and say that's the end of my life in Adam. The scripture here uses the word in verse 3. Your life is hid. And that means that. All of this about which we have been speaking, must be appropriated now by faith. What Don has been bringing out is blessedly true that God has seen the end of the first man at the cross. And when man crucified the Lord Jesus and rejected all of God's claims through his Son, his trial was over. As Bob was saying a few minutes ago. God saw the end of Adam, and there was nothing to do but bury him. And now we have a new life in Christ, but it's hid. Hid with Christ in God. Why does it say that? Because as it says. In one John Three it doth not yet appear, but we shall be. If someone looks at you and at me, as far as our bodies are concerned, we don't look much different from anybody else in this world. As we've been reminded recently, we get old, we get diseases, as everybody else does. We die, we're subject to accidents and other things in this world. All, of course. Controlled and ultimately allowed by the hand of God? Very definitely yes. But nevertheless, we don't see all of this manifested publicly down here, do we? But it's there just the same. And you and I can appropriate it by faith, but it does require faith, and that is the practical side of it. Here, if I go by what I see around me, if I am concerned as we get in 2nd Corinthians 4 with the things which are seen, the Word of God says they're temporal, they're temporal, but the things which are not seen are eternal.

And so there's an exercise required, and I know Bob wanted to get more into the doctrine of all of this, but that word hid brings that before us to show us, I believe, that everything that is ours, while it is blessedly true, given to us in the word of God, made good to our hearts by the indwelling of the Spirit of God. Yet it is appropriated by faith, lived in and enjoyed by faith. There will be a day, thank God, when it will all be manifested. When as it says again. In one John Three we know that when he shall appear we shall be like him, for we shall see him as he is. So there will be a day when all that will be manifested, perhaps sooner than we think. But for now it's a matter of that life being hid and yet nonetheless real, because it's hid and nonetheless, shall we say, important for us in its reality. You and I can appropriate it by faith, enjoy it by faith, walk in the good of it by faith, and recognize the reality of it by faith. That's verse 4, isn't it, Bill? When Christ, who is our life, shall appear, that's His appearing because. He's going to be manifested before this whole world. Every eye shall see him, and so we will be with him then when He comes back in power and glory, and then our life will be manifested. Today, the world around doesn't understand why we Christians live like we do. They can't do it. They can't understand it. But they will in that day when they see us coming back with the Lord, because our life is going to be manifested. I'd like to go back just briefly to verse one again. And as I mentioned before, that word, if it's not calling in question, but it's you could use the word sin, since then you be risen with Christ. That's our position. Seek those things which are above. Where Christ sitteth on the right hand of God. I just in my own soul, rather than have felt that. It's a exhortation that we need to heed. So much of life in this world. Is occupied with things down here, and it's not that it's wrong like Bill says we. Have to go to school. We have to be occupied with a occupation. But, brethren, shouldn't there be part of every day when we seek those things that are above? We're going to spend all eternity. There in that place of heavenly glory of which the Lord Jesus is the center. Shouldn't we be occupied, and I have to say, so often, at the end of a day? I reflect. What percent of this day have I been occupied with things that are above? Could I say 10% most of the time? Not even 10%? What percent? The Lord give us to understand, brethren, but it does seem that we need to be occupied with that place, that is, that we are brought into in my faith in Christ. Even now, brethren, we are to be occupied. We are to seek those things which are above where Christ sitteth on the right hand of God. Still, remember one time South America. We had a time with some young people and I said. It says seek those things which are above where Christ sitteth on the right hand of God. And I said to the young people, OK, I want you to tell me some of those things that are associated with the Lord Jesus in his heavenly glory that we are to be occupied with. You know what? The first reaction A blank. Brethren, I don't think I'm any better. I'm not saying that to condemn anybody.

But, brethren, are we occupied with anything above? There's the Lord Jesus heavenly glory. There's the Father's throne, where Jesus sits presently. There are so many things. Associated with that heavenly scene of glory that we. Are so distracted with things down here. I'm not saying they're wrong. The things down here, we have to be occupied with them to a certain extent. But shouldn't there be something given some time given to seeking those things which are above? I notice when people are going to travel to some place on a vacation, they often try to find out all they possibly can about that place before they go. Why did they do that? Because they're going there and they want to know about it. Rather than we're going to heavenly glory, and I really believe it's getting close. Shouldn't we be interested in knowing as much as we possibly can? Sometimes people say, well, you can't know very much about that. It's so beyond us that is true. It's beyond us. But there are things that are said in scripture. The Tabernacle was made after the pattern of heavenly things. Perhaps if we had studied the Tabernacle we would understand more about heaven. And there's other scriptures. Revelation tells us about the heavenly city, tells us about other things there. The tree of life, the throne of God, from which flows the river of the water of life. The light of that city, the gates, the foundations of that city. Those are things we can set our minds on and I really believe it will have the effect. Of our enjoying that life that is already ours here. Could we say, Bob, that times the reason that we don't enjoy that new life as much as we should is because we haven't recognized in our own souls how bad the old man really is? We didn't talk about the first chapter of Colossians, but there it brings out that we are delivered in verse 13 from the. Power of darkness. And very often I speak to my own heart. Whether we're unbelievers and haven't been brought to Christ. Or even as believers that know the same, we have to be reminded sometimes of how bad that old sinful self really is, don't we? How bad we really are as children of Adam. Later on in this chapter we are told to put off a number of things, including anger. Raw, it says in verse 8, malice, blasphemy, Filthy, communicates a note of your mouth telling lies and all the rest of it. And of course the list could go on and on. And I suppose before we were saved, we often don't recognize how wrong these things are. And in the world of today, if we could put it this way, especially in these favorite lands that have known the truth of the gospel, there is an increasing turning away from the word of God. And we see a lot of these things on the ascendancy in the world around us, and we tend to get a little bit. Shall we say harden to them? We don't realize how bad the old sinful man, the old man, really is in Adam, and so sometimes the Lord has continually to remind us of that, doesn't he? Even as believers, but certainly as unbelievers, what was the beginning of our Christian pathway? It was a matter of being brought to the point that we recognize that what God said about us was true. That when he said we were not only sinners but lost sinners, that it was true that there was an absolute need for repentance toward God and faith toward our Lord Jesus Christ. I know that isn't primarily the subject of Colossians, but. Will never really seek those things which are above until we realize the worthlessness of everything that God has saved us from.

Would you say, brother, that you learn that by being in the presence of the Lord, not by being out in the world and learning it by experience? Amen. Sad to say. Some do learn it by being out in the world, and they can say as the current catch phrase goes. Been there, done that. But anyone that I've ever talked to that has ever been able to say that about some? Sin that they were involved in. Is never proud of it. As a believer, they're never pleased with the fact that they have been exposed to the depths of sin that others have not. And we as believers, I believe, have two ways of learning how bad the sinful self really is. We can believe what God says about it, as Bob was bringing out. Or, as one of our good writers put it, we can have the Lord take us by the collar. And hold us over an awful Cliff and say, do you see where you're

headed? If you keep on this path, do you see where that sin will lead you? And if we don't listen, the Lord may in a measure have to let us go down that Cliff to see where it goes. And it's very sad, but we don't have to be exposed to all the sin in this world to know how bad the flesh is. That's a good remark, brother. Draw me, and we will run after the the King had brought me into his chamber. I am black but comely. O ye daughters of Jerusalem. Here the the the the bride is longing to have the assurance of the love of the bridegroom. The bridegroom brings him into his secret chambers and reveals things to the heart of the bride, and ** *** comes out with two two things. I am black. And but comely. And when we, when we get into the presence of the Lord, just the two, the two of us, as it were, and He reveals to us the things that he wants to to show us, he'll show us two things. He'll show us that we're black. Will also show us. He'll show us what we are in ourselves and then he'll show us what we are in him. So we're black and we're comely. I'd like to make a comment along the line of what Bill just was remarking. People in general recognize their sinners. Most anyone will if this, even if they don't believe in God. Will recognize what they might call sin, and man in general recognizes that there is sin and that he's a Sinner, but man in general does not recognizes that he's lost. And they're different. I'm a Sinner for what I've done. I am lost for the condition in which it's put me. I'm lost for what I am. And as a consequence, when man sinned, he became lost. And I'll he doesn't know how to find the path of life. And so man is constantly trying, even in his condition, even if he says he's a Sinner. And he's constantly trying something or the other that will satisfy his desire to be happy. The woman at the well had had five husbands. She wanted happiness. She wanted something out of life. And Adam's race, as we've been talking of it, doesn't recognize that it's lost. The way of life it knows not. There's a way that seemeth right unto a man, but the end thereof are the ways of death. And if I put my trust in the Lord Jesus Christ to take care of my sins, but I don't recognize. In a practical sense that I was lost, I may still try to find happiness in life on my own.

I may say I'm going to do this, I'm going to do that, I'm going to do the other in life. And underneath it all is the desire to find satisfaction and happiness. But the truth of the matter is, man cannot. Find it. And so God came to seek that which was lost. He came for man to seek him, that he might be found. And that as a consequence of being found, he might also show him the path of life and guide him in it. And I'd just like to make a couple of comments about that as it connects with our chapter Colossians 3 turn to John's Gospel, chapter 17. This is the prayer of the Lord Jesus at the end of his life, when he's talking to the Father as the Son and could speak of things as already accomplished. Even though, as to time, he still had to go to the cross. And so, in speaking to his father, he says to them. Verse 19. For their sakes. That's those who are trusting in him. For their sakes, I sanctify myself that they also might be sanctified through the truth. What he's saying to the father here is father, I'm leaving this world. I am going to put my I'm going to be with you on high in a separated place that is not tainted by sin, the Father's house. The father's place. And he said I do that for their sakes. Why? Because we have a life. That finds his satisfaction in himself and in nothing else. He knows it. We do have a life. In Christ that is satisfied by himself. The love of Christ constrains us. It does. It's not. Maybe it will. Or maybe it could. Or maybe it will satisfy. Absolutely it does. And the Lord Jesus sets himself on high as the object. Christ our life, set your mind on things which are above, he said. I put myself in a separated, pure place, and there my own hidden, yes. The world sees it not. The world knows it not. It's not on earth. It's separated from earth. But nonetheless the eye is placed upon himself and finds his satisfaction of heart and occupation with himself. One more verse in connection with it and 2nd Corinthians chapter 3. And verse chapter Corinthians chapter 3. Verse 18 But we all with unopened face, beholding us in a glass, or without a veil, the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord, that is. The one that Bill spoke about in one John Three that has this hope of being like him and the assurance that he's going to be like him. When he sets his mind. When he sets his thoughts upon the Lord Jesus. God says that's good. And while your mind is set upon him, while your thoughts and affections are on himself, I'm going to do a work. You're not gonna do it, but I'm gonna do a work. I am going to change you daily to be more like him. By my spirit, And so the Spirit of God working in the soul of us. Sepsis with himself in such a way that we are changed to be more like him. It's a process and we know that when we get home to glory and are with himself, the process is finished. And when he then appears, as we've already had in Colossians 3 and 1St John 3, when he appears we'll be like him. Completely, perfectly and forever like him because the last step of the process. Is to take these bodies that we have that he paid for, and as Romans 8 says, he's going to redeem them. And when he redeems them, he will change them to be like unto his own body of glory. He will remove from them that thing in us called sin that still resides in our flesh. And then we will be forever.

Just like our Lord Jesus Christ in glory. Imperfection. As Brother Clem Buchanan used to always say, wonderful thought, he said. God is so delighted with his son. That he wants heaven to be full of those who are just like him, and God is going to have that desire realized. And so just one more little practical comment, brethren in connection with him as your object and my object, it's a nice thing when you wake up in the morning. The the first thought of your mind is Good morning, Lord. And when you go to bed at night, the last thought is good night, Lord. As in his heart, so is he. That's why it's so important. That we don't let our minds go helter skelter and. We need to control him, Peter says. Gird up the loins of your mind. And we need to control our thinking. Don't sit in front of. A tube that will occupy you with things that are negative. You are responsible for what you allow your mind to think about. We Scripture speaks a lot in the different Epistles. In Second Corinthians chapter. 10 it says, bringing every thought to the obedience of Christ. Oh the Lord, help us, brethren, to gird up the loins of our minds, to set our minds on things above in the world we live in. Sometimes may not be anything morally wrong, but I notice. Sometimes young people get involved in reading novels. It's not true. And Scripture says whatsoever things are true, whatsoever things are, umm, honorable. What sort of things are just there be any virtue, And if there be any praise, think on these things. Occupy your mind with things that are true, so important because it will have a forming effect on your life and mind. Brother Lundin used to say, and I think this is a very practical he used to say, you become holy by spending time with him who is holy, not by trying to be holy. And I believe that the same thing is not to find out how bad we are. You will find that out by being in the presence of him who is holy. So we set our minds on things above. The more time that we spend in the presence of the Lord, the more these things will be real with us. 278.

Aberdeen Conference: 2012, Colossians 3:3-7

Reading

We're reading in Colossians chapter 3. I wonder if Bob if you'd have a suggestion where to start. About verse 3. Colossians Chapter 3 and verse 3. Christ in God, When Christ, who is your life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members, which are upon the earth, fornication, uncleanness, inordinate, affection, evil, concupiscence, and covetousness, which is idolatry, for which things sake, the wrath of God cometh on the children of disobedience. Into which he also walks sometimes when you lived in them. 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 you

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. Where there is neither Greek nor Jew circumcision, nor in circumcision, barbarian, Scythian bond, nor free, but Christ is all and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also do ye, and above all these things put on charity, which is the bond of perfectness, and let the peace of God rule in your hearts to the which also you are called in one body, and be thankful. 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 heart to the Lord and whatsoever you do in Word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him. Wives, submit yourselves and your own husbands, as it isn't fit in the Lord. Husbands, love your wives and be not bitter against them. Children, obey your parents in all things, for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to flesh, not with eyes service as men pleasers, but in singleness of heart, fearing God. And whatsoever you do do it hardly as to the Lord and not to men. Knowing that of the Lord he shall receive the reward of the inheritance. For you serve the Lord Christ, but he that doeth wrong shall receive for the wrong which he hath done. And there is no respect of persons. I know Brother Bill spoke extensively about verses three and four yesterday rather than perhaps. We should move on, but I do want to focus again on, especially verse 4, verse three, Our life is hidden, we're told. And verse four, our life will appear. And we will appear with him in glory. But I found it such a blessing, brethren, this expression in verse 4. Christ. Who is our life? In the beautiful, isn't that wonderful that we can look at an object that is completely perfect in every aspect of the word and say with scriptural authority? That is my life. We look sometimes at ourselves and when we do so, we see failure. And brethren, I can't say I'm without failure. We still have that old man in us, but we need to recognize by faith what God has said, that what you see. Failure that you see in you and me and maybe your other brethren. That is not my life. My life is there at God's right hand. He's one that is completely perfect. The more you and I are occupied with him, like Brother Don mentioned yesterday in Second Corinthians chapter 3, verse 18. We all with unveiled face.

Beholding the glory of the Lord are changed. We're not changed by looking at our failures, brethren. We have failures and we need to judge them. And confess them to the Lord when there is failure. But that's not what is going to transform me. It is looking to him. In all His perfection, and I must say, increasingly as I read through the Gospels and see the perfection in our Lord Jesus. Always completely balanced. We sometimes get on the side of grace and we forget truth. Or we get on the side of truth and we get we forget grace. We're not balanced in ourselves. That's why we need our brethren too, to help us. But there was one man who? Was always completely balanced, and I marvel as he meets the Samaritan woman there at the well of Samaria, how he met her in perfection. Did he compromise truth in meeting with that woman? You know, after he had offered her the water of life and she had asked for it, he said Go call thy husband and come here. And she says, I don't have a husband. I suppose she wanted to just kind of cover her life up by that simple statement. The Lord Jesus said to her, Thou hast well said, I have no husband, for thou hast had five husbands. And the one you now have is not your husband that sits thou truly. You know what my marvel at Brethren is? The way that he manifested himself to her. She did not feel repulsed. She felt drawn. That's grace and truth. He did not compromise truth, brethren, That's our life. That's our life. And the more we're occupied with that. In all his perfection, the more it will transform you and I morally while we're here in this world. Christ is our life. It doesn't say Christ should be our life. He is our life. That's what scripture says. But then just to go on a little bit further in verse 4. When Christ who is our life. Shall appear. Then shall ye also appear with him in glory. Whenever it speaks of the appearing, sometimes it uses the word, the manifestation. Or Scripture uses the word revelation as well. We're talking about the Lord's coming at the end of the tribulation with his Saints and brethren. We properly speaking, our hope is not only the rapture to see the Lord in the air, that's what we look for forward to at any moment, but it is also the glorious appearing of the Great God and our Savior Jesus Christ. And I suggest, brethren, if you look into scripture, the Old and the New Testament, both are full of scriptures dealing with the appearing. I really believe it will be the most glorious. Display of power and glory that this world has ever or will ever see. The heavens are going to open and Jesus is going to come. In all his glory. And we're going to accompany him. Think of the millions upon millions of all the Saints from all times. And it also says the angels of his power are going to accompany him at that time too. Those poor armies that are going to congregate to do war against him will not have one chance, and he's going to take the beast and the Antichrist and cast them into the lake of fire. He's going to slay those armies. He's going to establish his Kingdom. With power and glory, brethren, these things are before us and we need to live in view of that fact. He's coming and he's going to display his glory, and we are going to be displayed in glory with him. Christ is our life. That is hid. Today people look at the believer and say, what in the world do those Christians live for? It's hit, but in that coming day our life will be manifested.

With him in glory. And so could we suggest that there is a relatively simple antidote? When these questions of sin arise in our hearts, and when the old sinful self rears its head. Again, as Bob said, not to dwell too much on these verses because there is much more in this chapter. But there's a very simple way of dealing with it. And that is simply to turn away from it. To look up and say Lord. I thank thee that thou seest me. Not as a lost, guilty, helpless Sinner, but rather as being in Christ and having new life in him, and that thou seest me in all the perfection of Christ himself. And when that really gets a grip on my soul and I realize how God sees me in that way, I would suggest that the overwhelming sense of the grace of God is the strongest, shall we say, force, to keep me from falling into sin and worldliness by realizing that Christ is my life, He is up there in glory. I am going to appear with him someday. But even now. He is my life. And I am entitled, I say entitled to say, to that old sinful self. You have no rights anymore. My new life is in Christ. Like to look at Galatians chapter 2 and verse 20 in light? It's a well known verse in light of our chapter. Galatians 2 and 20. Fossil, Paul says I am crucified with Christ. We had that yesterday in the reading. That when the Lord Jesus died, that was the end before God. Thing to come from the creation of Adam as far as life is concerned. And so he died, and in God's sight we who have faith in Christ died with him, and that was the end of us before God as far as responsibility. Connected with the atom creation. But then, so Paul says I'm crucified with Christ. Nevertheless I live, that is, Paul could say it, but. Although I died, I'm I'm not dead. I do live. And how does he live the life which I now live in the flesh? That is, he had a body, and that body was alive, and in that body there was a life to be lived. If he had died with Christ, then what life was living there before God? He says I live. By the faith of the Son of God. Who loved me and gave himself for me. The life of Christ that he received by faith was in him. Christ in you the hope of glory were told. And. So that he now lived a new life. That life was Christ, and also in connection with our chapter here it says. I live by the faith of the Son of God. That means I live by that faith. Which has the Son of God as its object. That was the object of his faith, the Son of God, that was the one that he had his eye on. That he lived with him before his soul is the object of that life. I'd like to make a further comment on this matter of life, and it's really very important to understand in light of the verses that follow. Each one of us here came into this world receiving a life through our parents. And once we were born, we had a life that we could say was independent of our parents.

That is, we live, they live. We can die. They can die. It's not the same life. We got life from them, but we have our own life and they have theirs. That's not the way scripture presents new life to us. The Word of God would teach us that. In new creation with respect to God, there's

just one life. Just one. It's the life of Christ. And we have been made to participate in that life, but not independent. And that's the great difference. The life that we now have, the life of Christ, is not independent life. There's really just one. And that's a wonderful truth that makes us recognize the holiness, the purity, the character. Of the life we have. It's the life of Christ. It's Christ in US, and as such, it can never be lost. If I can lose it. I can't. Then Christ could lose his, and we know that's impossible. It's life beyond death. It's life that's eternal in its character. And so the exhortations that begin in verse five are based on that fact. That we're to put certain things to death with respect to the body, the members. Because it's saying to us. Don't anymore live according to the old. Those impulses, that nature, that character of the old so-called life, is not to be seen anymore. It's judged as dead with Christ, and if that. And this is important to recognize. According to Romans, where it's more developed, we still do have within us, in our members, in our body, that thing called sin. We're to treat it as dead, but in that's one part of the truth. But the other truth is it's something that is in US and it's something that is can still capable of acting. And it's in Romans 8, God says it's condemned. And when we're taken to heaven, it'll be removed from us, and then we shall be like him. In a perfect, complete sense. But until then, because that thing called sin still resides in our members, even while it's a condemned thing, it has to continually be recognized in us as something that's been judged and morally were to look upon it as dead to it. And consequently, these exhortations are based on these foundational truths, really, that there are in the practice of life. That's why verse five is an exhortation. It means something we have to it's not our position before God. In other words, it's not something that is simply so because Christ died for us and took care of our sins and gave us eternal life. But these things are practical exhortations based on those truths. And so it's put as put to death, something that we're exhorted to do in a practical sense and carry out in our daily life. And there are those things that are mentioned here that no longer are to be allowed as part of everyday life, but to be treated as condemned, judged and dead before God. Not to be too technical, but Don while you're on that subject. Could you give us something on the difference between what is mentioned in verse 9? Seeing that ye have put off the old man with his deeds. What is the difference between the old man and the flesh? We know there's a connection between them, but yet they're not the same and it's important to have the difference. Is there a simple way we could see a difference between them? Man. With that thing called sin in his members. When looked at by God as a creature of Adam is looked at by God as in flesh.

Romans 8 tells us they that are. Well, we better go back to it if we're going to look at it and actually read the verse. Romans chapter 8. Romans chapter 8 and verse eight. It says so then they that are in the flesh or in flesh cannot please God. If God has to look at me, and He did when I was born into this world. Lost and very soon a Sinner by action, when God looks at me. He looked at me then as a creature before him. Living in a condition that's here called in flesh. It's called in flesh because within me is that thing that we call in Roman sin. Sometimes we refer to it as the old nature. And that old nature resides in the members. It's connected with the body itself. In Chapter 7 of Romans and when God looked at me, he said. That person dawn is in flesh, and then he tells us here they that are in flesh cannot please God. A person in that condition before God never does anything. That God can be happy with because why? Because every action of that person in that condition. Springs with motives that come from that sinful nature. Everything that the person does results from the activity of that sinful nature of that person, and so when God looks at that person, he says. They're in flesh. And consequently, as in flesh, they cannot please God. When we put our trust in the Lord Jesus Christ, the Spirit of God comes to dwell within us. And when the Spirit of God comes to dwell within us and also God gives us a new life, the life we've been talking about. Then God looks at us differently, as we have in Romans 8. Were treated as is. It says verse 9 Ye are not in flesh but in spirit. If so, be the Spirit of God, dwell in you. And so he looks at us differently and says. All right. You're in spirit because the Spirit of God dwells in you, and that Spirit of God will work in you to cause you in the new life. Act in a different motive and for different reasons. And those I'm pleased with because I God the Spirit. I am the source of the motives and the activities of that life. And so God looks at that life and he finds pleasure in it and he's pleased with it. But if you look at man as he was, as a whole. In his nature, in his character, in his activity. The whole sum of it. Scripture describes it in Romans, in Ephesians, and in Colossians as the old Man. Because it's that which is seen as a whole. The more detailed side of it is the flesh and sin, but when looked at as a whole, it's called the Old Man. And consequently there was about us before God that which he calls the old man. But once we become a new creation in Christ Jesus. Then God has put us into a new position and a new condition before him. And a new character of life is seen in us and that is called the Newman. But it's the whole looked at as a as a complete thing. And Ephesians and Colossians bring before us the new man. Romans doesn't go that far. We don't see the new man so much in Romans, but we see him in Ephesians and in Colossians. And just to make one further comment about it.

In Ephesians and Colossians, man isn't looked at in the same way as he is in some of the other epistles there. He's starting point. That God is working with is a dead man. In Romans he is seen as a living, responsible man before God. But in Ephesians and Colossians, the very viewpoint of God is man is dead. And God has to work to give him life. So ye who were dead, as it says in Ephesians in trespasses and sins. And then God works, and the result in Ephesians is he gives life, and then he takes us positionally with Christ to be seen in Ephesians, in the heavenly places in Christ. And it's the highest Christian truth as to the position of the believer. In Ephesians, he's seen in in the work of God is in Christ in heavenly places. In Colossians, it doesn't go that far. We are seen as dead, we are seen as given life, but we're still seen as on earth with a heavenly object. And so in Colossians, where we're reading in this chapter, we're not looked at as in heavenly places as we are in Ephesians. But God is giving us exhortations as a people who have new life with a heavenly object. But we're still on earth. But we're still to live before God as new men. And all that we were as men in the flesh, we should have come to the conviction that that's something that is put off. I have found it help thinking about it, brethren, to go back to perhaps to Romans Chapter 7 to point out. Something there that is said we talk about sin in the flesh. Sometimes it's called just simply sin. That's the sin nature. But look at what it says here in verse 17. Now then. It is no more I that do it, but sin that dwelleth in me. For I know that in me that is in my flesh dwelleth no good thing verse 20. Now if I do that, I would not it is no more I that do it, but sin that dwelleth in me. That's that sin nature. If we go on to chapter 8 like Don was mentioning, our position there in verse one is in Christ Jesus. And in verse 9, like Don mentioned, says ye are not in the flesh but in the Spirit. Now put those verses together. We are not in the flesh, but in the Spirit. In verse in Chapter 7 it says sin dwelleth in US. And so while we are here in this world that sin nature is in us but we are not in that sin nature we are in Christ. And if you can simply understand it in the simplicity of scripture, I believe it really helps when it says here in our chapter like Bill was drawing attention to. You have put off the old man with his deeds. It's that whole. Thing that we were as men in the flesh, we have come to the conclusion that God has. That there is nothing profitable in that God has condemned that He's condemned sin in the flesh. So in that sense of the word, we come to the conclusion we put that off. But it doesn't mean that we deny that there's sin in US, but that sin in us is something we have to reckon as dead, as we were talking about yesterday. And that's where we're getting to in verse five of our chapter. Mortify or put to death, therefore your members which are upon the earth, and then it puts the pretty serious list fornication.

Uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. My late father-in-law was in the Second World War, an officer in the Canadian Navy, and he used to use an example that I found helpful, he says. In this chapter there is a change of command of the ship. And when this new commander comes onto the ship which is our Lord Jesus. Why there are some members of that crew that are so

bad? That they have to be put to death. And so that's what we have in verse five. We have another list in verse 8. And he says these members of the crew are also bad, but it doesn't say mortify them. It says put them off, put off these. So some of the sailors are put off the ship. They no longer have a place. Because there's been a change of command on that ship. Oh brethren. You're young people when there's been a command, a change of command in our lives, no longer I but Christ, I love that those 4 words that in that verse that Don mentioned in Galatians 220, not. I but Christ. What a tremendous model for the Christian life. Not I, but Christ. There's a change of command. I'm not the one that directs the ship any longer. There is somebody else that has come aboard. So there are things in life that must be put to death. Does a dead man sin? No. Why not? Because he's dead. Like I mentioned yesterday, sometimes I've had young people say I don't feel bad. Talking about feelings here, we're talking about what God says we are and we are to put that into practice. So even though I don't feel that in there and that old flesh in me wants to rise up and do it anyhow, I say you're dead and leave it there. It's not struggling with those sinful things. It is simply recognizing what God says. We're dead. And then we put to death. Those. Members upon the earth. And it gives that terrible list in verse 5. This is what is so characteristic in the world that we live in. And sometimes, like was mentioned yesterday, we start to accommodate some of these sinful practices that are so evident in the world around. Clearly, may the Lord help us simply to obey what he says here. There are two great figures in the Old Testament that I think. Help illustrate the New Testament epistles and help us understand the things we're talking about. One of those figures, of course, is Israel's journey from Egypt to Canaan. And I think it's helpful to see that in connection with what we have here. First of all, if we look at the book of Romans, we find that that corresponds with the Passover and the Red Sea. The verses we've been reading about in Romans really have to do with what's illustrated by the Red Sea. And it's often been said that in the Red Sea we have an understanding of what Christ's death means to me. But then they went, entered into the wilderness, and it's no longer the book of Romans so much. Romans introduces us to the wilderness, but then we have books like Philippians where we're seen as men on earth looking up towards heaven. 2nd Corinthians, First and second Peter, 1St and 2nd Thessalonians. Perhaps we'd say the 1St and 2nd Thessalonians is first because those were words written to brand new believers. And then they go on. And then when they got to the Jordan River, we have what really corresponds to Colossians, as brethren have often thought. It's not exactly a wilderness book. But it's crossing the Jordan River and Justice entering into the new land of Canaan.

Aberdeen Conference: 2012, Colossians 3:8-16

Reading

Three if some brother would suggest where to start. Verse 8. Colossians, Chapter 3 and verse 8.

Chicago Conference: 2019, Colossians 3:5-14

Reading

And 14214 How blessed is our portion when we looked upward within the veil? Our life is there in 214. How blessed is our portion when we love? All we're with in the mail, our life is there. Our names are written in the lands on board. Our grace has made. All stories which by right belong. To the emperor's worthiness is something eternal song. We have a Father in the heavens above. With our heartbreak, Oh, prefer my heart. We have a stranger. We'll be surprising, love. American contacting for our sins to die. He didn't order much more. Of. That by the same case you start and bring us safely home. Yeah, slice there again. Or. The world began. Yes, I wanna hear it. Long sovereign, and pray. All of us are simple. There's some dying. Blessings against. Priceless love our hearts from sin and quality one. Reading in Colossians chapter 3. Start with. Verse 8 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 Newman, which is renewed in knowledge after the image of him that created him, where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free. But Christ is all and in all. Put on therefore, as the elective God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness, and let the peace of God rule in your hearts to the which also ye are called in one body, and be thankful. 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. And whatsoever you do in Word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him. Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things, for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged.

Servants, obey in all things your masters according to the flesh, not with I service as men pleasers, but in singleness of heart, fearing God. And whatsoever ye do, do it heartily as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance. For ye serve the Lord Christ, but he that doeth wrong shall receive for the wrong which he hath done. And there was no respect of persons. It was brought out. And when we were in this chapter the last time? That in verse five we're told to mortify and verse eight put off and in verse. Ten put on and or have put on. But there was a verse, a word, one word in verse five that we kind of overlooked. That's the word Therefore mortify. Therefore, in other words, what is in verses 5 through? Oh 15 depends on the verse versus one through. Four, therefore. It means that God has given us the means to do it. When God says therefore, it means he's already given us the means to do these things. And that means is encompassed in the 1St 4 verses. Set your minds on things above. There's been an illustration that's been helpful to me. And that's kind of helped keep things in my mind. The British had a famous aviator during the 1930s, similar to his probably was to Britain what Charles Lindbergh was to the United States. And his name was Hanley Page. And he was flying over India one day. And. He realized he could hear an animal running around underneath his feet. And he was afraid it was. He'd probably picked up one of the rats common to the plains of India, and the rat could chew through a wire or a hose or some kind of a cable. He didn't know what the rat damage the rat might do that might cause him a problem. And he was concerned about it. Just as we are sometimes concerned with the things we discover in our lives. So what did Hanley Page do? Well, there was number place to land and get rid of the rat. He was over the mountains, so he ascended. He went up high because he knew the rats that lived in the plains did not live in the mountains because they couldn't deal with rarefied air. So he went as high

as he could go and stayed there until the ratty noises quit. And when he got to his destination, he descended, landed and discovered the rat dead. He had mortified that rat by going where the rat couldn't survive. And we need to do the same to enjoy what is our portion. And it gets rid. It effectively eliminates. Things from our lives that shouldn't be there. Thank you. Few more comments on verse 4, even though we started a little past there. Christ, our life. We have we use the expression Christ is everything, Christ is all Christ our life and I want to. Comment on the importance of the expression because it's more than Christ as an object, it is an object Christ as our life becomes the object of our lives that's true, and that's very important but here while it includes that, it's more than that and the more than that is quite important in understanding the exhortations that are given for what we mortify and.

What we put on. As it says in verse nine it speaks of the old man, and in verse 10 it speaks of the new man. All of us were born as children of Adam's race, and all of us inherited the characteristics of the race. That race is sinful. And we inherited that sinfulness from our parents, who did it from their parents and so on. And that it refers to what's called here the old man. And the old man has a certain character of life, it has a certain nature connected with that life. And there is a certain, if I could put it this way, type of power that animates and directs the activities of that life. God condemned it. And said there's no fruit for me in that life, there's no fruit that will come to me through that, the activity of that nature or that manner of life. And So what Colossians brings out for us is that God who is done with the old creation as far as producing anything of pleasure for himself. Has introduced a new creation. That begins with his Son and his work, and so the Lord Jesus. Died for us and as we've already had in previous readings, in the previous chapter it says if you be dead with Christ, we are dead with Christ. And it introduces the F. And so if you are dead, then here's the consequences. But as far as God is concerned, we're dead with Christ. And as far as we're concerned, I trust we recognize the truth of it, and so are we as dead with Christ. But. Christ raised from the dead, and Christ being risen from the dead, now God imparts to us the life of Christ. Say it again. It's important. It's the life of Christ that we have. Each of us was born with an individual life. I can die and you can live. You can die and I can live. Our lives are separate and independent of each other. But the life that I now have in Christ, the only way I could lose it is if he lost it. It's his life in me. And that is very significant in terms of understanding. What nature do? What do I have in that life? I have his nature. I participate in the very same nature that the Lord Jesus has in the life that He lives in resurrection. That life has power associated with it. What is the power? It's the power of the Spirit of God working in that life. That's my life, that's your life. And consequently, when it says put something to death here, it's from that perspective. It's not the old man saying I'm dead and I shouldn't do this, that and the other anymore. Rather, it's the very life of Christ that says that stuff, if you will, that nature that comes out in the activities of what's to be mortified. I'm done with it. Yesterday the word heiress tense was used. That is, I recognize that life is gone and all the nature that manifests itself in that life is done with, and I'm not living in that life anymore. I have a new life, the life of Christ, the Spirit of God, to give the power to that life and the nature of the life is a perfect nature.

It loves its kind, it's forgiving and so on. And so he's saying in the exhortation, you're done with that, so leave it alone. Don't go there. Go ahead and live the life that's been given to you in resurrection life with Christ. And likewise things like anger and wrath and malice and so on. Do they have anything to do with the Newman? Nothing. They have to do with the old man and in myself. I didn't get rid of the old man, God did. I didn't introduce to myself a power that's greater than what was in the old man. God did. And he says furthermore. Back to Christ, our life as an object, he says, and I've given you an object, and if you, my spirit working in you is going to focus on that object, and when you're occupied with your object, then your life and nature is going to display itself in your everyday activity. And where does it all end and where you get the life fully developed and it's teaching and John's epistle. He says. When we see them, we shall be like him. In other words, the end result when I get to glory and you get to glory and we see the Lord Jesus God is going to be so satisfied because. Now we're just like Christ. We don't have the flesh in us anymore of that old life. That flesh of the old life is still in US and still a problem. But when we see him, we shall be like him, for we shall see him as he is. And as Brother Clem Buchanan used to say in gatherings like this, God is so pleased with what the Lord Jesus is. He wants heaven to be filled with those that are just like him. And when you get to heaven, God's going to be so pleased with you because. You're just like Christ. All the character of him, his nature, will be displayed in you. And what does the exhortation of John's epistle in the next verse says? He that hath this hope in him purifieth himself even as he is pure. In other words, it's a shortened version of the exhortations of this chapter. And it says, if that's what you really believe, and if that's what you really are, then. You are going to desire to be more like Christ every day and put aside anything that hinders you from the fellowship with the Father and the Son. We only look at certain truths that we are familiar with, and most of us are familiar with, say, the line of things we get in Romans or Galatians, that we have the flesh and the spirit, and the flesh warth against the spirit. And sometimes it almost seems like we have the impression that we are now like some sort of empty shell with the flesh in us, but we have this divine. Person indwelling us which? Believers understand. But I just enjoy this line of things you've brought out. And I think it's it's especially brought out in Colossians that we now have the life of Christ in us. We don't have two divine persons in us. We have the Spirit of God in us, but we have the life of Christ in us, not the person. And so that's that's I'm new in that sense. I have a life I never had. War and it's done, it's brought out. So mostly it's it's the life of Christ and and that kind of elevates me. And it's not just I'm either in the flesh or someone else has responsibility, namely the Spirit of God, but I have this new life. It has all these. Properties, characteristics that are proper to it as displayed in Christ Himself. And that's who we are now we've put on the new. For all of us as believers, we all have it, but do we walk in the good of it and show the difference and sometimes the result? We see the walk. I was thinking of Daniel of old. It's reported that he had the purpose of heart not to be defiled by the King's meat. So in his case food was an important because he know the Lord will take care of him.

He declined to have all those good and juicy food and the King could have offered and chose to have water and hose. So he was blessed because of his purpose apart. He know that he wasn't living for the present who was living for something that is eternal and then we can go on to with his friends. It was a bit different. So it wasn't just for the food that in their case is the faith they were faced to be cast into the fire refurnished. And they have to learn that they have to trust, trust that. And they would be able to tell the king that, well, we know we're going to be delivered from, from your hand. But then they also go, well, if by chance that the Lord didn't deliver us from you and we still won't bow to you. So sometimes we, our walk would reflect where our heart is if our thought is earthy. Actions become earthy. Why do people want to save the whales when they can't even and when they don't even recognize the fact they need to save their own soul. First we need to think of spiritual. So here we're reminded if he be risen with Christ, seek those things which are above where prices. What might be helpful to look at an example in Joshua 10? Of the five kings that were slain by Joshua and his instruction to the men of Israel. In Joshua chapter 10. We'll just start with verse 24. And it came to pass, when they brought out these those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them. And Joshua said unto them, Fear not, nor be dismayed. Be strong and of good courage, for thus shall the Lord do to all your enemies against whom ye fight. It's been mentioned to us of the power of the life of Christ in US. And so Joshua gave a commandment here, an order. For the men to put into practice. And so they came near and obedience, and it was a testimony and it

was a power that they had a power, a life that was. Capable of overcoming. What these 5 Kings represented and so are in our chapter we're told to put off. And to put on where does that come from? It's from the Lord. And he asked us to do something that he gives us that life and power to do. I think there's a contrast to that occasion in the book of Judges and you read in chapter one, verse six and seven what might sound very good on the surface, but it's not when they were fighting a king add on a basic says, but the king add on Ibiza fled and they pursued after him and caught him and cut off his thumbs and his great toes and had on a visa said three score and 10 kings having their thumbs and their great toes cut off, gathered their meat under my table as I have done. So God hath requited me and they brought him to Jerusalem and there he died. Well, you think that sounds good? They conquered this guy, cut off his thumbs and his toes, and then he died in captivity. And I think that kind of speaks of people who fight against the flesh and carnal strength and just subdue it. But they're still making provision for it. They've not wrecking the flesh is dead. And so this what sounds like a victory in Joshua one was actually a defeat because they were making a provision for this man to stay alive and be mutilated. Rather than to totally have it him mortified. And I think that's kind of a lesson to us that we're not to to just torture the flesh or torment it or subdue it, but to consider it wrecking his dead and and to put it in the place of death.

A practical example of. Just taken from daily experience and in how that looks when it's acted on. We walk by faith, not by sight, and I think it's important to Faith goes by the word of God and. Sight looks at things around us and we're we tend to form judgments upon what we see around and sometimes what we feel. And sometimes I've heard young people say, well, I don't feel that dead. I'm dead. I don't feel that. I feel those impulses in me. It's not a matter of feeling, it's a matter of fact and God says ye are dead and your life is hid with Christ and God. So it's interesting this what we were mentioning about it, the heiress is that the it's to have it done. So every time there is that impulse in me to respond to some fleshly temptation. Is to say that's not what I am now. I now have a life that delights to please God. And so it's just putting that into effect, like it says in Romans chapter six. Yeah, I better read it just to get it straight there. It's been a help to me that. To overcome those impulses that come up in our life. In verse 11, it says likewise. Reckon ye also yourselves to be dead indeed unto sin. Reckon means to think that way. Scriptures told us very clearly we're dead and our life is hid with Christ and God. OK, now here comes these fleshly impulses. What are they going to do, think that you are truly dead? That's what God says, and that's faith. We don't go by our feelings. Feelings are very real, and I can't deny that we have those feelings, but feelings are very changeable. Remember a sister in the Lord saying to me when she had some temptation? She says I just don't feel right. I says, do your feelings ever change? Yeah, they do. Does the word of God change? No. What would be better, to trust your feelings or what God says in His word? I guess it'd be better to trust God. Yeah, I think you're right, I said. And so it is. We have to go by God's Word to recognize that it has been done already. It's interesting. You go back in the book of Ephesians, you have the same thing in chapter 4. I'm going to read it, Mr. Darby's translation, because it's the same thought. I think it is helpful to see in Ephesians 4, verse 22. Namely. Your having put off, according to the former conversation, the old man which corrupts itself according to the deceitful lust, and being renewed in the spirit of your mind, and your having put on the Newman, which according to God is created in truthful righteousness and holiness. So it's something that has been done. That's what God has done for us and now it is for us to train our thinking to think that way. Don't give place to just any thought that comes helter skelter into your mind. Think God's thoughts later on in this chapter in Colossians. I love what it says here about let the word of Christ.

Dwell in you richly, O brethren, if we would absorb God's word, God's thoughts, it doesn't say, now I want you to be reading the Word of Christ, the word of Christ. No, let it dwell in you richly. There's something so full about that. And so it's not merely just reading it, it's letting it dwell. Let it be a part of us. Maybe others can help better more. Mr. Garvey in French state he uses. Word I translate renounce, but not renounce also all these things. And that's really saying no to that isn't when it comes up in our hearts, we can't keep it from coming up, but we can refuse it when it comes up. We can say no. It's very short word, but so powerful, no. I found another thing that has been helpful to me and I just like to suggest especially for our younger brother. If you look in Romans chapter 8. You get our position. Explained in verse eight it says this. So then they that are in the flesh. Cannot please God. Are we in the flesh? Look at verse 9. But ye are not in the flesh. But in the Spirit, and so the flesh is in US. But we are not in the flesh, and that's something to think about. We are in the Spirit. If so, be that the Spirit of God dwell in you. The Spirit of God is the power of that new life in Christ that we have. So think about that, young people. The flesh is in US, yes, but we are not in the flesh, so we are not to obey it. Verse in the Old Testament. Have a ****. I think it's chapter 2, verse four. The just shall live by faith. It's repeated three times in the New Testament. And. Repeated. It was in the gospel that Bob gave in Romans one the just shall live by faith. And there the emphasis in which it's used is the word just. It's repeated in Galatians when it's a matter of living. And in Hebrews, when it's a matter of the faith itself, in Hebrews chapter 10, I want to apply that verse to the comments about practical experience and the matter of the flesh in US, and so on. Everyone of us who knows the Lord Jesus Christ as our Savior. Ultimately, perhaps imperfectly at first, but eventually at least, as the truth was presented to us, came to the point where we recognized that we could not save ourselves. What that we needed saving? That we were guilty and there were consequences to our guilt? And. The end result was ultimately we stopped looking at ourselves. And we look to the Lord Jesus as Savior. It may have taken a while after that before that truth or before the doubts that sometimes come with people came into it, and we had to, whatever scripture God used, God used to bring us to peace that God was satisfied with the work of His Son, and so we had every reason to be satisfied as well.

The second part of the verse is shall live. We're now in that phase of our lives. We're in the living part. We already know what it is to be just with God if we've enjoyed the gospel messages that have been given at this conference. But there is inevitably in most lives struggle with the living and there's difficulties, practically speaking, with a chapter like this one because. The new man in US wants to please God, it wants to do right, and it's confused and upset when it does otherwise. And very often there's the failure. There's the acknowledgement of it to the Lord. There is in some measure judging of self that this is not to be and this is not appropriate and this is not the new man, and so on and so forth. And. I'll just be bold and dare say there are people in this room that have done that 100 and 200 and 300 times in their lives and gone through that experience. But this to me, brethren, is the very practical. And from a personal standpoint, incredibly helpful. Sometime in your life. You may come to the point where you say I give up. I give up. I can't do it. In the matter of being just with God, there had to come a point when you said. I can't do it. And you turned away from yourself to the one who could. In a practical sense, sometimes there's the need to come to the point where there's an honesty with the Lord between your own soul and the Lord. When you say to him, Lord, I can't do it. In it, there's Deliverance. Himself. Because at that point. You begin to see the Lord Jesus as your daily Savior. Saving you each day with himself as the object of your soul. That no longer turns back to self for that deliverance. But is truly occupied with himself and can get up in the morning and say Lord, you saved my soul. You're my savior today and I need you today to save me every bit as much as I needed the work that you did for me on the cross. That's always bearing about in the body the dying of the Lord Jesus. And so I just present that to you. I don't know if you've experienced that in your life or not, but. There is a point sometimes where the true deliverance of the soul comes. When there is, you get to the end of self and say, Lord, I can't do it. And then you're free to see him as your savior. To live the life of faith as you were made just

by that same faith. A dead man doesn't struggle, does he? He's dead, huh? To accept the fact of our total ruin and and then the second step is to. Accept that the power of Christ is more powerful than the enemy they were resisting and to be able to walk and so we need to I it's been helpful to me or enlightening to me in in going to prisons to see. How men struggle against temptation and one of the things they fear is when they get out. They will be confronted with those temptations that brought them down in the beginning, and they're afraid. Until they lay hold of what Don was speaking about, trusting in themselves. When they give that up and then learn to take that step of faith and obey the word of God and trust the Lord to give them that strength and power, and that's the victory.

They put off those things. It's not confidence in self, it's confidence in the Lord. When Joshua told them, put your feet on the necks of these kings, they had to obey that. It must have given them some assurance. We're on the victor side. We can win this battle. I'm talking about practically putting it into effect daily. Take that step of faith. Probably someone has used this example. Somebody has a drinking problem, we get into therapy and. Gets back his job and so when he goes back home. He goes on the street, he walks back home and he goes by this drinking place. And every time he goes back there, he's having a real struggle. And in the summer, his buddies are out there and they're hey, come on over and. What if he has done with his drinking and he is conscious that he's so weak he can't take that street anymore to go home? It takes another street where there's no, there's no bars and he gets home and he hasn't been tempted and he didn't didn't have struggles. And so we need to be simple concerning that which is evil. And if we think we're strong in allowing ourselves to be exposed to temptation, we're wrong. And we're going to find out that sin is stronger than you and me and the devil is stronger than you and me. The Lord is strong, but he will give us simple hearts to say, oh, just take another St. Don't hang out with these people. You know, and that's a simple solution and it might not be the one that you chose, but it's the one that's safe. I had a relative with a serious drinking problem and his wife told me that when it was really bad that he was afraid that drinking buddies would come by and knock on the door and have a bottle. And so he said, please, please, if you see one of my old buddies come to the house, please you be the one to answer the door because I don't have the strength to say no. Please answer the door for me and say he's not here. Well, a better example, the Christian life, the Lord Jesus is abiding in our hearts. Stopping with him and our life is His dwelling place. And we tell him when temptation comes, you answer the door. And what he would say is to the devil or to the sinful temptation, he's dead. He went with me to the cross. He's dead, He's gone. Now you deal with me. And that's the thing that we do is we turn her over to the Lord Jesus. The old man is gone. He is our life. And let him be the one to answer the door when temptation knocks. But we have to be abiding in Him. You've got to be communion with him if we're away from him, if we're a day's distance away. In the chapter, knocks at the door. Than the one who has no strength is going to lose the battle. Probably sometimes have is called pride. I know what you're saying is true, but I know in my own heart, often I think that there is one more thing I can try, just one more thing, and I can solve the problem. There's one more word I can add on. There's one more this. And when we get down to the bottom, we'll always say I think there's one more thing I can do instead of as what we've been exalted to do is to commit it out to the Lord. Unbelief, even though we know, we say we believe, unbelief sets into our hearts too, doesn't it, that we don't have to trust that the Lord would deal with the problem. When we think we can fix whatever problem. What we're really seeing is, Lord, I don't need you. I can solve this problem. And we need to acknowledge that we can't. We can't. And the other thing to us, we are not, I don't believe we're we're not here to solve. This world's problem. We're not here to do that, but we are here to follow to listen what he would have us to do So even when we pray, we we think of the the the the Lord's Prayer. So call it really is how the Lord taught the disciples to pray. What did he say to them? They have to learn that thy will be done on earth as it is in heaven. Do we believe that the Lord is in control of all situations.

Even though on the surface they look dim and it looks like he needs my help, but really he is in control and sometimes he let things go a little longer but there's a reason and we don't know his purpose, but we can trust in him that he will take care of it. It's a real help to souls that struggle. In seeking to keep your focus on the Lord Jesus. And that's why in the first verses of the chapter it's. Christ is our life, so it's outside of us. It's looking up to that man in the glory of God. That's my life. I find so often that people start looking in and boy, I got all these struggles and this filthy stuff in there and I can't figure out why it's still rolling around in there. Don't be occupied with what you are be occupied with. Who you are in Christ. That's so important in the Christian life. It's keeping the right focus. So in verse eight, it's having put off. Verse nine, it's that ye have put off the old man with his deeds. Verse 10 and having put on the Newman, which is renewed in the knowledge after the image of him that created him. And verse 12 put on, therefore having put on as the elect of God. Holy and beloved bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another. So it's having done these things. And the focus is in verse 11, where there is neither Greek nor Jew. There's no distinctions of nationality, circumcision or uncircumcision, religious distinctions. Barbarians. Bond nor free, but Christ is everything and in all that's what's to be before us, that glorious person of the Lord Jesus Christ. And if we keep that focus in mind it it really does help us in putting off in recognizing that we have put off and recognizing that in Christ we have put on. C2 and verse 12. The first thing is holy. If we don't speak much of holiness anymore, we are in a world that defilement is throughout, and often we don't even recognize defilement. The Word of God must stand still. If the action or the activities of the things they do do not stand up to the Word of God, well, that's not holy, is it? Holiness must come first, and then I'll let other comments on the rest of it. I. In action with the practical side of these things, I'd like to turn for us to notice for a moment of verse in Romans chapter 12. Romans chapter 12 and verse one. I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Be not conformed to this world, but be transformed by the renewing of your mind, that you may prove that which is good and acceptable and that good and acceptable and perfect will of God. I'll read the new translation. Be transformed by the renewing of your mind. We've talked about the old man and the new man. And. We'll talk about it. Supposed person that this afternoon came into this room as an old man, accepted the message of the gospel given to the children this morning and all of us this morning and accepted the Lord Jesus Christ as their Savior.

And is now a Newman in Christ Jesus with a new life, a new nature and a new power. They enjoy fellowship during the course of the day and now, as the day starts to go on, it's time to go home. They go out the door. Is there anything more that's needed? Yes, there is. They went out the door with the same mind that they came in. The mind itself is not identified with the nature that we have. It is a part of our being. And consequently, part of the difficulty that in practice, in the practical sense of it, long after we may have learned the doctrine of it and can explain the doctrine of the matter, there's the matter of our mind, the mind. And everyone of us has accumulated over a period of time thought patterns. And the mind goes back to those patterns of thought even after we're saved. The man that had his habit to go down the street to the local bar, when he walks down the street, if that habit was formed over a period of 10 years, he's got 10 years. Of thought pattern embedded in his mind. And that's a problem. It's a problem to the soul because unbidden hated. Use whatever words you want. Those thoughts come back because they're part of the memory, they're part of the mind. And not only that, as part of the mind there are lots of things that we do almost by habit without making a conscious choice. Everybody probably here got up in the morning and by long formed habits of mind, you put your clothes on and your shoes on and. Your socks on and so on. And part of that process, you weren't even thinking

about it. It was just a part of your mind and the pattern of your mind and how you do things. That's why Romans 12 Says. Being renewed. In the spirit of your mind means you have to form new thought patterns. The patterns of thought that are embedded in you need to be removed, or shall I say replaced with a different set of patterns of thought. And I want to suggest this. What's the best place? What's the best way to have those patterns of thoughts changed? It's the word of God. You never in your life have opened the Word of God and received from it a single thought that would tempt you to lust. Not one. It's an absolutely pure source of proper thought. And we need to develop the pattern of daily life, of going to the source of pure thought. We're told in this chapter put on certain things and goodness long-suffering. Kindness. Humbleness. Where can you get? A thought pattern that puts that in your mind to practice it. Go to John 4. Read The compassion, the humbleness. Of the way in which the man went to psycho as well. Sit down and be an observer when Nicodemus comes by night in John Three to talk to the man. And justice absorb the thought pattern. And God will take care of the rest of taking the life that He's given you, which is that life, and bringing it into practice. But brethren, sometimes. You can fight and fight and fight against wrong thoughts and not be delivered. But what's necessary for practical deliverance is to be occupied in your thoughts with that which is pure. And God will transform, as He says, the mind, so that those patterns of the old man's thoughts drop off and are replaced by those patterns of thought and practice which are consistent with your object, the Lord Jesus Christ.

So in Matthew 11. Verse. When the Lord has refused. His remark is verse 26. Is Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father, and no man knoweth the Son, but the Father. Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him. Think of accept your repent and becomes a little children. See. Is it the Kingdom of God? Here's here's the dependent, blessed Lord Jesus the Son, looking up to the Father. In this time then he says, Come unto me, all ye that labor. And their heavy laden. Now we often use this for the gospel, but I think in this that we've been. Here is our blessed object. And he is. Giving himself. As the one to look to. All ye that labor, are you laboring with bad thought patterns? And are heavy laden. I'll give you rest. Take my yoke upon you. Think of that yoke between father and son. And. Here is the place to learn. Learn of me. For I am meek. Lowly in heart. And you shall find rest for your souls. For my yoke is easy and my burden is light. So this. Humbleness of mind in our chapter and the meekness. Here we have the chief example. Hebrews, chapter 10. The third time that it says the just shall live by faith. That is the introductory verse to the 11Th chapter where we have all the examples of people who lived by faith is referred to in the case of Noah this morning in the Sunday School, and Abraham is referred to at these meetings. These were people who are given to us as examples of the life of faith. But then in chapter 12. It goes beyond that. And presents the Lord Jesus to us as the perfect model of a life that is lived by faith. And so we are taken on in the 12Th chapter looking on under Jesus, the author and finisher of that life of faith. It's not his atonement that's being brought out there in chapter 12. It's his life and the character of how he lived it. He lived it by faith. You're speaking a few minutes ago about the Word of God. How did he live his life with respect to the word he says he opened? Somebody may have to quote it for me more accurately, but. The morning by morning, he opened my ear to hear the fear of the learned. In other words, I'm not quoting it quite right, but the thought in it is every morning he got up. To listen to the word of God for his life for that day. And he had the ear of the learned. Did God give him impure words, impure thoughts? Abomination to even think so. No, he began his day before his father is God with the perfect.

Mind. Food for his soul for that day. And as he went through his day whenever there was a matter that required, What shall I do now? We find him as a man of prayer, because prayer is the true expression of dependence. I can do it. We our hearts tell us we can't. And so we have to come to where we acknowledge it, recognize that I can't do it. But when we learn what prayer is, we recognize it is the expression of our confidence and one that can do it. And so instead of depending on ourselves for wisdom and knowledge and power, we turn to one and say. As it were, Lord, you know what's needed and you know how to do it. And very often the answer is stand still and see. The salvation of the Lord. And sometimes the very best activity is standing still and seeing the salvation of the Lord. At other times Lord says do, and there's an act of obedience that is in keeping with His will for us, and so on. But still, it's the perfect pattern of the life that overcame is given to us in Hebrews 12. In the person of the Lord Jesus. And we do well to go to the Word of God and daily meditate on that person and his life. And it has a transforming effect on our own thoughts, and God uses it to transform our lives in practice. There are times that we have, we feel that we have the mind of the Lord and we go on and do something and then we find that perhaps our brethren doesn't understand why we do this and we find that others may be opposing to it. But yet we feel we have the mind of the Lord and we insist on it. And I believe this portion give us a few more tests to see if we truly have the Lord's mind, doesn't it? So we go on and tell us more things to hear that. Do those things show? Whatever it is kindness, that's a test, isn't it? It's kindness in that action that we feel were so right is humbleness of mine. Meek suffer meekness and long-suffering and then even go on and say forbearing one another we're so right in everyone else is so wrong. Are we answering some of these tests here for bearing one another and so on, and even having florals with others? Instruction to you for us to isn't there that we need to truly seek what the Lord want us to do and above all we if we do have our heart and mindset and heavenly things, He will guide and direct us to the right things. So give us all a little homework. Each one of us can have the. Read the Word of God and find an example of every one of these things in verse 12 in the life of the Lord Jesus. Open the word. And. See From the Word of God an example of mercy. Kindness, humbleness of mind, meekness, long-suffering. See if you can find it in the record of God and the person of the perfect man. Live the perfect life. Enjoy it and let God do the transforming. I just want to give one example. I enjoyed it and even in saying it, it says verse 13 forgiving one another. Perhaps the most supreme example of all eternity of those words are the words on the way to the cross. And the man Christ Jesus said.

Said Father, forgive them, for they know not what they do. Never find a more perfect example of that expression. I don't think that you will find. As the Lord Jesus walked from pilots judgment hall to the cross and passed those people and said those words. And if you think of the flesh, you can think of how impossible it would have been in the flesh to feel that way. Have that attitude of heart toward them. Disciples asked the Lord, how often do I need to forgive my brothers? We know the answer from that right 70 * 7 times that's. 490 And we think about that, how Israel were forgiven in many ways, because for 490 years they didn't wrest the land, and they were sent into captivity for 70 years. What we would think of that as punishment, which it is, but that is the grace of God, that they were not forsaken, they were still going to be brought back into a blessing. On the 11Th verse, we find that there were many differences that could be identified between these believers. But in the 15th verse that the peace of Christ I have an infringement to which you were called into one body rule in your hearts. That collected piece isn't it, that we should be enjoying together as we are all different, of course. Yet in Christ we've been made one body, and that peace of Christ should be presiding over us. That should keep us from putting forward. Unless it was for really the glory of the Lord putting forward something that would trouble that peace among the Saints. That word rule. If I remember correctly it's it's got the thought of a referee. So if the peace of Christ is ruling in our hearts. But the referee does. When something is done that shouldn't be part of the game, it just blows the whistle and it stops it. So we should. Signal of the Spirit of God when we're involved with something, when the referee says, well, this is not going to bring peace but discord among the Saints. Verse 14 is extremely important too. I like to think of it after all the things that are we're

told to put on. Here is the overcoat. Put on charity or love, which is the bond? Of perfectness. This is the Agape lab. Put it on and it's interesting, brethren. And John's Gospel and John's epistles. I think you can find 7 times when we are told to love one another. It's a command. He doesn't say if you can do it. No, do it. This is what characterizes Christianity. Love doesn't overlook those principles that need to be addressed. But this love is sacrificial of and I I think so often we tend to think that it is something. That's connected with our emotions. There is a lot of emotion and love, but it's not that. It's the settled disposition of favor. That's what this love is. It's it's a command. And so we are commanded to love one another. By this shall all men know that ye are my disciples. If you have love one to another. It's the bond of perfectness. That's that's so beautiful. And I like to think of it as the overcoat above all these things put on charity.

Erlab, which is the bond of perfectness, O brethren. Here we need to listen to scripture and to seek to whatever wake we can to sacrifice ourselves. So that we can fulfill this command. We might say, we might ask, well, how is it the bond of perfectness? But we're talking agape love, which is a love of commitment. And so we're committed to one another. It's a bond of perfectness. 3/28. Lord Jesus, to tell of thy love. For Jesus to tell. Forever. He like. Glory. Of love and praise us by day and by night. When I wherever we love. Which was stronger than death? Lord without limit and free. Descending from glory on ice weighs. Shame the resources on the cross. All the way. Not for something slow. And out the world's glory, but lost.

Dorothy Conference: 1996, Colossians 3:1-5

Reading

Take Me Home to. Holy day. Everyone. 'S burning all of the heart. We are. Colossians Chapter 3. If he then be risen with thrust. Which are above where Christ sitteth on the right hand of God. Such a affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ and God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members, which are upon the earth, fornication, uncleanness, inordinate affection, evil, concupiscence, and covetousness, which is idolatry. For which things sake the wrath of God cometh on the children of disobedience in the which he also walks sometime when he lived in them. But now he also put off all these anger, wrath, malice, blasphemy, filthy communication out of your mouth. Why not one to another, seeing that you have put off the old man with his deeds, and have put on the Newman, which is renewed in knowledge after the image of him that created him? Where there is neither Greek nor Jews circumcision, nor uncircumcision, Barbarians, Sethian bond, nor free, but Christ is all and in all put on therefore, as the elect of God, holy and beloved bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another, if any man have a quarrel against any. Even as Christ forgave you, shall also do ye and above all these things put on charity, which is the bond of perfectness, and let the peace of God rule in your hearts to the which also ye are called in one body, and be ye thankful.

Let the word of Christ dwell on 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. And whatsoever you do in Word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Why submit yourselves unto your own husbands, as it is fit in the Lord? Husbands, love your wives and be not bitter against them. Children, obey your parents in all things, for this is well pleasing unto the Lord. Fathers, provoke not your children to anger unless they be discouraged. Servants, obeying all things, your masters according to the flesh, not with eye service as men pleasers, but in singleness of heart, fearing God. And whatsoever will ye do do it heartily, as to the Lord, and not unto men, knowing that of the Lord, you shall receive the reward of the inheritance, for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done. And there is no respect of persons. I was thinking in the prayer meeting when we were singing, how apt we are to turn the eye from the Lord and to listen to the enemy that. It's the same in India and it's the same in Mexico. And the devil is the same and our hearts are the same as theirs. And whether it's poverty or abundance, he seems to take away and rob us of our. Joys and other things of the Lord. Like the Midianites taking away the food in the time of Gideon, but the remedy is God and His word, isn't it? That's what we have in this chapter. Wonderful. I believe the word if here could be sensed, it has that thought sense. And he then be risen with Christ. That's our home, brethren. This is not our home. Our home is heaven. Sometimes they say where are you from? I say heaven. I'm just so journeying here. I'm sent here for purpose. We're ambassadors of Christ. You know what? Ambassador doesn't belong here. But he's a testimony to home and to the sovereign who sent him. That's our role, isn't it? So since we be risen with Christ, that's the motive spring for how we act and how we live. That's the thought we're in Christ. Then it says seek those things which are above the good things. That's what we're seeking today. And if we look to the Lord, we're going to have them. We're not going to have anything in this world today, I trust we're going to have things with Christ, the good things, where Christ sitters in the right hand of God, the place of power. You know, just as I was speaking, I thought of Deuteronomy. I think it's. Either 6:00 or 8:00, but I don't know. Maybe one of the other. I'll go there. Deuteronomy because I. This is what was wrong with the What's wrong with us too so often? Someone might help me 5-6 or six? 7-8 I'm thinking of OK, it is 8 Deuteronomy 8 verse. 9. A land wherein thou shalt eat bread without scarceness, You know that's Christ. In that beautiful Christ, he's our bread. He's the bread from heaven. He's the manna. I am the bread of life. OK, you have bread without scarceness, and thou shalt not lack anything in it. A land whose stones are iron. Out of whose hills thou mayest dig brass. And when thou hast eaten and art full, then thou shalt bless Jehovah like God for the good land which he has given thee. That's what we ought to always do.

Beware there it is. Beware, Colossians, that ye forget not the Lord thy God, in not keeping His commandments, His judgments, His statutes, which I command thee this day left when thou has Ethan, and are full of all these good things, and build goodly houses, and dwelt, and when thy herds and etcetera. 14 Then thine heart be lifted up, and I'll forget Jehovah by God. Which brought thee forth out of the land of Egypt, out of this world, and from *******. And I could go on and on and on. You know, that's collections. They they they left off the head they let go. Brethren, we can't do that. It always has to be Christ. All in all, it has to be Christ who's all to us. That's what we're going to get, isn't. It has been pointed out that when we look at the epistles in Philippians, we have the wilderness. When we look at Colossians, we, as it were, are on the resurrection side of Jordan. We have gone through Jordan. We're just about ready to enter the land. Ephesians shows us entering into our. Possession and it's wonderful to know that the man I was for the wilderness journey. And in a certain sense, we are in the wilderness and we can feed on Christ. The manna, the one who came down into this world, and it's beautiful. It's the bread of God that we can feed on, but then we also have. The old corn of the land, you know, the manna seized once they crossed their Jordan, and so that is Christ in glory that we can feed on and to lay hold of that which is ours. Now Israel entered into an earthly possession, the promised land, but for us it is heavenly blessings in the heavenlies that we ought to buy faith, lay hold of, and the enemy will try to hinder us from doing that. You know, and he will

do this. You know what we do have in Matthew? It's the. Worldly things, you know or the cares of this world, and the deceitfulness of riches, Or in market is added the lust of many things you know. That's what the enemy would occupy us with and prevent us from laying hold of that which is our faith in Christ. But the Spirit will always seek to bring those things of Christ before us. That we come to understand, enjoy them, and then find grace to walk in them. So it takes spiritual energy to turn our back from that which is hindering us in our spiritual progress and then reach out for that which we have in class. Oh, that's the question in the 6th chapter of John, do we not get about the Bread of life in that way that we've been speaking, that our brother referred to us? And so the Lord Jesus in the 6th chapter of John the 48th verse, he says I am that bread of life. Then he refers to the man in the wilderness. But then we come to verse 51. Well, we should read verse 50. This is the bread which cometh down from heaven, that a man may eat thereof, that a man may eat thereof. You mean, brethren, that you and I can appropriate Christ right now? Is that what it's about? And if I, if I'm feeding on what this would infer, I come into such a wonderful blessing because it fills my heart each day with joy and gladness. Because I'm well fed. And then what do I do with what is leftover? I give it out. And so it says to us, way back in the Old Testament and Ecclesiastes, it says to cast something in the water. You mean you're going to throw some bread in the water? How are you going to apply that? Look what the disciples had said to the Lord. They said that this is a heart saying, who can hear it? See. So how can you and I understand that it's by the spirit of God made good as our brothers been bringing before us in Colossians. This wonderful life that we have in Christ, Christ in you, the hope of the glory. But look what it says there. I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever. And I am the bread I am. And the bread which I give is my flesh, which I will give for the life of the world. Well, that's appropriation, isn't it? I remember the Catholic priest a while back. She says to me, But you have to eat of his bread and drink. You have to eat his bread and drink and drink his blood.

He was referring to this. You know, they get the doctrine of transubstantiation from that chapter. I said, Sir, I disagree with you. That's appropriation. Making it my own. How do I make Christ my own? Well, you know, it says I commend you to God. And the word of his grace, which is able to what? Build you up. Build you up? What about the young people? How are you going to build them up? Give them bread. Right. I found thy words and I did eat them. And they were to me the joy and rejoicing of the heart. That's all we're talking about, isn't it? Beating on Christ. He is the Word. It's very simple, but without the Spirit of God, it can't be understood. The Christian has actually seen in three positions, isn't he? He's still here in this Egypt world that's under judgment, and in Egypt they fed upon the royal slam. And it's a wonderful thing to know that we have been redeemed from this present evil world. We're not part of it at all. And then they entered the wilderness. Those are the experiences that we meet in our pathway here through this world. And so the manna was their food for the wilderness daily came down. And isn't it true in our lives that the Lord daily meets our needs in all the trials and difficulties of the wilderness pathway? But I believe that Colossians brings us to the point where they had crossed the Jordan. And as our brother was saying, you remember that. The Lord appeared to Joshua as captain of the Lord's host, and that's really what we have in the first chapter. The glory of the person that is in him dwelleth all the fullness of the Godhead bodily. He's the one who is the captain of the Lorde host. And now they were also warned first to recognize his leadership as captain of the Lord's host. And then they were warned not to touch the accursed thing. And I was thinking, that's really what we have in the chapter. There they were so blessed, having entered that land that God had given to them to enjoy. But there were going to be snares, and so they had to 1St lift the knife on self before they made any swords for the people of the land. They made sharp knives to lift not upon the people of the land, but upon themselves. And that's what we need, brethren, to begin with self judgment, to bring the knife upon self. To recognize the Lord as the captain of the Lord's host, that is, the one from whom we take orders, if I can say it in that way. Who directs our whole pathway? What wilt thou have me to do? And then to the warnings about all the dangers that there are, because a lower have been brought across the Jordan and have entered the land. Nevertheless, we can't enjoy these things if we don't continually practice self judgment, and that every time they won a victory they had to get back to Gilgal. That was where the knife was lifted on self. And then go forward again. And if they neglected that, then the enemy got the advantage. Because they hadn't practiced that. And I believe this is really where this chapter places us across. The Jordan having entered the land, but all in the snares and pitfalls. Because we don't recognize, as this chapter tells us, Christ is all and in all He's the captain of the Lord's host. Are we recognizing His authority in our lives and recognizing that he alone can direct us the right? And self has no place that comes out right away. In 3-4 ye are dead. And it says in five mortify your members. That's Gilgal. You got to go back. You know, Paul could say, I know that isn't in me. That is my place is no good thing. But he has. We have to say that again and again and again, don't we? Once isn't enough because the enemy works and there's a there's a Trinity of evil working all the time. You know, it's our flesh. It's still in us. We're not in it. It's in US. But it's the flesh. The devil in this world, the Trinity of evil. And it's never quit working. So we got to tell ourselves that in the morning and night, many times during the day. Practice it now. I know that in me that is myself is no good thing. Reckon it is dead. I don't say I don't say this as though I'm doing it. I've done it. I don't mean that this is what I ought to be doing.

Now we have the blood on the door. Delivers from the penalty of sin. And then we have the Red Sea that delivers us from the power of sin and Satan and the world. The Red Sea is really the deliverance from the world. Although as Brother Gordon said, in a certain sense we're in the world but we are delivered spiritually. Speaking from the world in the Red Sea presents that side of the death of Christ. But we need more than the deliverance from the penalty of sin. As we see it in the blood on the door, we need more than the deliverance from the power of sin and Satan. We need to be delivered from cell. We our cells have to die, and that's what we see in Jordan. You know the 12 Stones that were put in the middle of Jordan, representing the twelve types of Israel, and then 12 Stones set on the other side speak of our having died with him, and that we're now a new creation in resurrection. And this truth is so important to lay hold of by faith in order to be fit for the conflict that is before us. But along with that comes. Circumcision. Judgment upon the flesh. Nothing can be accomplished in the spiritual warfare in the energy of the flesh. But how important it is that by faithfully hold of that not only has Christ died for me so that I don't have to face judgment, not only has He died for me, that I be delivered from the power of sin, and Satan, he has delivered me from myself. I myself was executed in the death of Christ, and I'm now a new creature. And that's so important to lay hold of that five faith and that makes us stand fit for the conflict that is before us. When they got across Jordan, you just mentioned, they're in the land. But you know, they went to Gilgal, but they didn't drive out all the Canaanites nations, did they? They left the enemy, some of the enemy in the land. That was their problem. Brethren, how much are we leaving in our heart? That's the thought is that I shouldn't start mentioning samples. At any rate. There's many of the samples, but they left the enemy in the land. They should have driven them all out. Then they would have had what they should have had, a piece that passed us all understanding. We leave things in. I don't know what you've left in or what I've left in. I know some of the things, but those are the enemy, and he takes advantage of them. The worldly things, lots of this place and all that. It's the enemy. You can't leave them. The stones that were taken out of Jordan, They were pitched in Gilgal by Joshua, weren't they? What would be the thoughts there in connection with the the same place where they used the knives or stone sticking out of Jordan were there? I believe they first took them to their lodging where they lived, and that's a very important thing that we take them personally to ourselves. But it seems that when they were taken there and pitched in Gilgal. That it's more of a collective thing, those stones that were there. And that's the character of the assembly,

isn't it? Here are the circumcision, which worship God by the Spirit and rejoice in Christ Jesus. And have no confidence in the flesh much of the system. About us is build up upon something that recognizes the flesh, but it was they brought them to their lodging but Joshua took them and put them there in Gilgal. And so how important for us that we recognize in the assembly that the flesh profits nothing and that Christ must be all and in all That's really what we get in connection with the Jordan that in Joshua chapter 3 which helps. Bring out what's been said about this in Joshua chapter 3 and verse 16, perhaps 15. And as they that bear the ark were come unto Jordan, and the feet of the priest that bear the ark were dipped in the brim of the water, or the Jordan overfloweth all his banks at the time of harvest. That the waters which came down from above stood and rose upon a very upon a heap very far from the city Adam, which that is besides Zaratan, and those that came down toward the sea of the plain, even the salt sea failed and were cut off. And the people passed over right over against Jericho. So that really that's what Jordan represents, is it's the complete judgment of man. I understand the Dead Sea is the lowest spot on earth. It's 1000 feet below sea level.

But right from the city, Adam right down to the salt sea, that the waters were rolled back, and in the wilderness they were looking for something in man. And in an individual sense where we may be looking for something in ourselves, or in a collective sense, we may be looking to a man in the wilderness. But the great lesson is that Christ might be All in all, and so that they had to learn that lesson. And that was the lesson of Jordan, that there had been the judgment of all in connection with the first man right from Adam right down to the very end. In the wilderness the flesh was tested and salt, and it says two things, to humbly and to prove thee, and to show thee what was in my heart. They and then to realize the all sufficiency of the Lord, that he met their every need with the manna her clothes didn't wear out. They learned those two things, that the flesh profited nothing, and that Christ was sufficient for all their needs. But we don't see the end of the flash. It was still being tested all through the wilderness. But as you pointed out when the waters were cut off at Adam, you and I were born with an atom nature and it came to its end there. And that's what we need to recognize our dead. Not you should be dead, but he are dead we tame. The flash came to its end before God. In that in the death of Christ, figuratively in their crossing of the Jordan. Now they're to reckon it dead. It had been tested for 40 years and it was proved there was number good in it. But now they put the as it were in the place of death and they crossed the Jordan. They take these they stones. It's interesting it says the stones that were placed in the bottom of Jordan. They're there to this day. They're there to this day because in the death of Christ before God the flesh came to its end. But it doesn't say that the ones they brought out are there to this day because I'm sorry to say that we still give the pleasure place in our lives. And so we know that before God, it came to an end in the death of Christ. But in a practical sense, we don't always recognize this. And this is what the third chapter of Colossians is about, to reckon ourselves dead. To really put the flesh in the place of death, that it might be, in a practical way, applied to our everyday life. So we might. Look at this. I was thinking of what it says. Risen with Christ. You know, for instance, Lazarus was risen by Christ. But this is more than just to be raised in power. But is risen with Christ. I was thinking of the verse in Ephesians 1. Verse 15. Wherefore, I also, after I heard of your faith in the Lord Jesus, and love to all the Saints cease not. To give thanks for you making mention of you in my prayers, that the God of our Lord Jesus Christ the Father Glory may. Give you. These things begin with God. To give you a spirit of revelation, and he goes on to develop the glories of Christ. And those glories head over all things revealed to the Church. The Apostle. Here in the first chapter he is calling on God for the benefit of the Saints, and in chapter four he begins to call on the Saints. And justice. To remind ourselves, brethren, the Christian path is not just avoiding evil. It's enjoying all that's in Christ. What is it that says that? Some fault that passes in the bottom of my heart? Is bad. Does it hinder my enjoyment of Christ? All that he is because God is not asking me to produce something to merit these blessings, he says. The apostle says he wants God to give it to you. So if I don't enjoy, I have no excuse.

Because it's a gift of God. It's not a purchase. And so Christ, if he is not all in my life. I have no excuse, I asked the Lord. Go to the Lord and find out about it. And if I don't, I'm willing to just let it go. What does that say? I have not set my mind on those things up there. Another verse that comes to mind is an application like the make of a verse in Romans 2. Verse 14. Just an expression in this verse. Do by nature. When the Christian path becomes a thing for me, that is a burden. When it becomes a thing that I have to calculate and think about and figure out. What to do instead of do by nature? You see, then I need to talk to the Lord because I have a nature. That's what we have before us, a light now. And the Spirit of God is power, and everything we have is in Christ. We have no excuses left. When he gives us everything, he takes away one thing that is all excuses. So what we have is the present enjoyment of Christ. And if that's not true, in my daily path, that's what decides what's right and wrong in the bottom of my heart. And if the path is difficult? That's deciding. There's something there that I'm letting pass in my heart. We've talked about cutting off the flesh. Call everything there what it is. How do you cut it off? Practically speaking, what's the knife you use? Call it what it is. Say Lord Jesus that sin and let him take care of it. Don't try to correct ourselves. It's Him. He's everything to us. And if He is everything, everything that would pass in my heart, that would dampen or weaken the light of his love and glory toward me. That is what I would say is wrong. It's bad not excuse those things that would come in that are gained to me. But if I see it there and I want to play with it or excuse it to preserve a little pride. As it passes in the bottom of my heart, it's going to reflect itself in my daily path. One other thought I've enjoyed. We speak of passing over into resurrection. Land, you know, if you want to walk in the value of resurrection. There's one way one step gets you across the Jordan. That's obedience. You obey, and you're living in the power of God. He does not expect us to go to war at our own charges. When I obey, I have all that he is at my disposal step across. That the River Jordan tells us of death. And there I can stand and walk in the good of all that and justice one more. It was totally Elijah. Elijah, the journey is too long for you. And that's what it is for you and me. Not too long for him. If I want to toy with thoughts that preserve self or pride as they pass in my heart, or I want to call them what they are, that's sin and tell the Lord that's sin and that will you see, call him in and my behalf, in a practical way, to give me what I need to undergird the path of faith. But I asked the question about the Jordan back there again in Joshua or in the in the in the 6th chapter, this man, Aiken, I was going to ask the question, do you and I have a heart like Aiken? Well, I believe that we do, because the very thing that Aiken had a problem about the apostle addresses here in connection with this covetousness. And so Aiken, he crosses the Jordan with the rest of them. You and I have crossed the Jordan in principle, but then what happens? They have a curse comes in among the people of God. And finally when Aiken is confronted about it.

Yeah, it's in the 7th chapter of Joshua. Let me read the verse. All I got to find it again. Joshua 7 And it's in verse 19. And Joshua said unto Akon my son, give I have prayed the glory to the Lord God of Israel, and make confession unto him, and tell me now what thou hast done. I did not for me. An Aiken answered Joshua, and said, Indeed, I have sinned against the Lord God of Israel, and thus and thus have I done. And then he tells what happened when I saw among the spoiled. Oh, a goodly babylonish garment and 200 shekels of silver and a wedge of gold of 50 shekels. I covered them and took them. They are whole. They are hid in the earth in the midst of my tent and this silver under it. So this is the thing that comes to a point. What is the point that comes with us? It's the same principle, isn't it? In that verse, I think it's the fourth verse in the Colossians. It says no, the fifth verse. Mortify therefore your members which are upon the earth. And here Aiken he had this one that the same. 1 The apostle Paul confessed he had the problem about. Covetousness, which is idolatry. Covetousness. What is covetousness? We

don't know a thing about it, do we, brethren? It's so inherent in our hearts we can't get away from it because it afflicts the same way. So how am I going to overcome it? Well, there's a man of the glory. He wants me to have his eyes fixed on him. And so I love to think of that verse. And we've been having it before us in such lovely ways expressed already. But Hebrews says we see not all things put under him. All these things are going to come into judgment that you and I can see. Is that right? But what do we see? We see the man in the glory, and it says we see Jesus crowned with glory and honor. Do I see Jesus crowned with glory and honor? And am I identifying myself with him each day that I'm one of his? I'm part of him. That's what it's about. I'm part of Christ. Is that right? Amen. So I should be in the enjoyment of it. And the apostle Johnny says then that and that first, the first epistle of John and the first chapter. He says, these things. Have I written unto you that believe on the Son of God, on the name of the Son of God, that your joy may be what full? And the Lord wants you and me to be in the enjoyment of it? What about the young people? They say, well, you know, we got to we got to train them up and so forth. No, the joy of the Lord is where we're going to find our strength and the Lord's joy. And seeing you and me being, like the brother mentioned, obedient. And what was it that mark the blessed Lord? Two things. The first was obedience and then was dependence. Is that right? Like the real lesson of Akon is the assembly truth, brethren, just don't forget it. We get occupied with details. But he took all these things. They were cursing, and he buried them in his tent. But he buried the silver under them. The silver speaks of redemption. And what happened? Thou God saw it. Nobody else saw it. But God saw it. And the whole, all children of Israel, all the work, were affected by that. Act, brethren, what we do fix. Every assembly. That's the truth of this, I believe. It's so important. Let's watch it. Because this is worldlyism. It affects us all, of course, but there's doctrinal evil too, which permeates faster. Satan will use that faster. And let's remember it. Real good thing of the Akon to me is assembly truth. What affects our assembly, What we've done effects every assembly in the world. That's a God to me. Christianity has become a great religion of do to get. I think that's what our brother was saying, is that man is laboring to do something, to get something. But in Christianity we are seated already in heavenly places in Christ Jesus, so that every exhortation of Christianity flows from what we have. And so we need to be grounded in that. And if we're still looking for something in the first man, we're going to come up short. You know, Philippians, you mentioned that Brother Heinz, that it was the wilderness, but there was concision. They were whittling away at the flesh bit by bit. Brother that I'm visiting, he said his pastor gave him a list of six things he wasn't to do if he was going to be involved in the church. And he listed six things. And he said, you know, I read it and he said why would a believer want to do any one of those things? But I said the list is too short and that's what will always happen, is to whittle away at it bit by bit. But then when we see the end of the first man and we see it's Christ, then it's a desire to please him and to go on for him. And that puts us on a completely different ground, not looking for something in man.

But looking to Christ, and so we can't get to the fifth verse without the 4th. When Christ who is our life shall appear, He is our life. We're not trying to get Him as our life. He is our life. We need to see that. There are three things I believe. He are dead. Reckon yourselves to be dead. Always bearing about in the body the dying of the Lord Jesus as to our standing, every believer in this room. Before God, the old man came to its end in the death of Christ. But in a practical sense we need to recognize that and learn that blessed truth and not expect anything good from the old man. In me, that is in my flesh dwelleth no good thing, but it isn't a thing we can do once for all. It's a daily thing. So it says always bearing about in the body the dying of the Lord Jesus. Solelykan had crossed the Jordan. In the figure, he had really recognized the end of the old man, but he didn't try in a practical way. So he saw those things that he wanted and he went after them. And every one of us, brethren, have within us that old man before God. It doesn't exist. We are dead. It came to its end, but in a practical sense, it's still there and will be as long as we're in this body. And so it's a daily thing for us. None of us could say in this meeting I'm not going to allow the flesh anymore. There it is. It's there. It's unimproved. We have to do it as a daily thing, and that's the important thing for us. But I'd also like to say that God has given us, as our brother was saying, a new life. Created in righteousness and true holiness, the same new life we're going to have in heaven. Christ is the believers life, but that new life needs direction, and the direction is the word of God. And so the desire is in our hearts to please the Lord, But we need direction, and that's why it's important that we read the word of God. I'm sure there are thousands of real Christians who are trying to please the Lord, but they're doing things that are not according to the word of God. Just like David wanted to build a house for the Lord, that was a good desire. In fact, the Prophet told him. It's good that it was in my heart, But he also needed to listen to the instruction. No, David, it's not for you to do that. It's for your son Solomon. And so we need direction. That's why we need to be encouraged to read the word of God, for there we'll learn the mind of God. They tried to bring up the ark. That was a very good desire, but they brought it up on a new card. Wasn't it a good desire? Wonderful. But David then searched the Scripture. Said I've learned in the scriptures he didn't ask anybody's advice. He said I've learned in the scriptures that the Ark is to be carried upon the shoulders of priests. So the next time they did it, the same arc, but they did it according to the mind and will of God as revealed in His word, and they carried it on the shoulders of the priests, and it was great blessing when they did. I just mentioned that because it's fine to have a desire. Every true Christian has a desire to please the Lord. We need to reckon the old man dead. It is dead before God. We need to reckon that dad daily. But we also need the direction of the word of God, so we would know what is pleasing to the Lord. I quote the verse again by the word of thy lips. Have I kept me from the paths of the Destroyer? Where did they get the idea of a new card? In the Philistines? From the Philistines, Brother, Let's don't get any ideas from anyone in this world. Or any group in this world, Chris is up or not you know, that comes out and Duro Deuteronomy turn to it. Deuteronomy, chapter 12. After saying. 6 Signs And there will be a 7 unto the place that the Lord thy God has chosen. Place his name there. That's where you worship. Now notice in verse 30. Take heed now at the end. Now inquire not after their gods. How did these nations serve their gods? Even so will I do likewise. Thou shalt not do so.

Pretty strong, isn't it? We don't have to inquire what they're doing around us. We know it isn't right. That's it. Don't inquire. Don't wonder. Rejoice, because the Spirit is God has shown us something. My depression. Consider it and hold fast. That's what we have to do. But it's wrong to look around. You're going to. Satan will take advantage of the look around. Let me Are you telling me that obedience and happiness go together? Yeah. Harry told me that. I like it. Let me point out something that I think is important, and that is it doesn't say that we should not set our affections on things in the world. It will says not to set our affections on things on the earth. You know, when they were in the wilderness, they lasted after the things of Egypt. That's the world. But here just to bring across. As a father and husband, I have the responsibility to provide for my own. If I don't, the word of God says I'm worse than an unbeliever. I have denied the faith, but is this the purpose in my life? To accumulate things for my family. Many have fallen. Into that snare, you know, justifying going all out to making the buck, you know, because they want to be faithful providers and all the energies are directed in that direction, that earthliness, you know, or anything in that direction. We should love our family, you know, we should have affections within the family, we should love our wives and so on. But is this all we're living for? You know, there is a movement in Christendom. Focus on the family as if the family is everything. You can idolize your family. You know, certainly we have these responsibilities and oftentimes fall short in them, but our life is Christ. You know, of course, we have at the end of this chapter our responsibilities within the family and all of this, but it has to go along with our spiritual warfare and entering into that which is ours in Christ. And so I hope. You understand what I'm trying to say. There is worldliness and there is earthliness, and we can be so occupied with legitimate responsibilities that we lose out spiritually. God made the Melons and the Leeks in

Egypt, and yet their heart lusted after those things. That's really what you're saying is that there are many things that may be right, and sometimes we ask the question what's wrong with it? And in fact, often it's the question that's wrong. We ought to set our things on. Above that your affection on things above and we wouldn't be asking the question what's wrong with this and what's wrong with that and as you said going looking in other places for things but to just to be occupied with what we have. Last century there was a flavor in France. Very wealthy man. Nothing wrong with being wealthy. Use it for the Lord. Consider everything you got for the Lord. Well, he built a Manor house or a mansion, I don't know which, but it was beautiful and he did it with the right motive. He wanted to use it for the Saints. He wanted to entertain the Saints and but he knew one more thing. And a poet, a very famous poet. I can't remember his name now, but I could get it. He visited among many others. And as he went into this beautiful place, he saw a gold letters over the entrance. La Gwenda. I must leave it. And that struck that forward's heart. And he wrote a poem, and I can't remember how it goes, But he said write the word la gwenda over yourself and over your business and on the forehead of your wife and over your children. And he kept going in that poem. I must leave it. Yeah, that's it. This world and everything here, you know, we're going to leave and we'll be like Christ, we'll think right. And he had the right idea there with that word. I must leave it now. Thank God for good stewards for not saying sell everything. That isn't the idea. Use it for the Lord. What the Lord said to Peter in in Mark chapter 10, Bob in connection with that it says in.

In verse 28, where you can just link it up there with. I'll just take the time to read this stuff from verse 23. And Jesus looked round about and said unto his disciples, how hardly that they that have riches enter into the Kingdom of God. And the disciples were astonished at his words. But Jesus answered again, and said unto them, children, how hard is it for them to trust in riches and into the Kingdom of God? It's easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God. And they were astonished how to measure, saying among themselves, Who then can be saved? Jesus, looking upon them, saith with men it is impossible, but not with God, For with God all things are possible. Then Peters began to say unto him, Loyal, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, Here it is, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lens, for my sake and the Gospels, that he shall receive a hundredfold now in this time houses and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come life eternal. But many that are first shall be last, and last shall be first. What an instructive, what an instructive Scripture this is. The Jewish aspiration was when you see it in Deuteronomy that if a man followed the Lord, he was blessed. But what a, what a thing this was when the Lord told them here in this new relationship, that when you follow the Lord, you've got to leave all this behind and continue on. It's like Bob says nothing wrong with wealth, but it's like the sower, the deceitfulness of riches and the cares of this life. They come in and they just spoil everything. OK. Again, don't forget, Peter didn't leave his ship. He didn't leave the accrue of it for fishing because that's what he was doing at the end. He didn't leave his wife and his family, but he didn't put them ahead of Christ. That's all we're talking about, and that puts the thing in the right order. Just don't put anyone, not even your wife, ahead of Christ. One thing to. Get some of my possessions or my possessions. It's one thing to get them out of my heart. He may not take them out of my pocketbook right now. That Acts. In the early chapters of Acts, they had such a sense of grace that no one said that anything they owned was theirs. It was ours, that is, it belonged to the people of God. Well, that's getting out of the heart. But then they, I think, made one step too much. God never told them to put it out of their pocketbook into a common fund, and that led to problems. But it's the thought, is it not? Have your mind or your affection set on that man in glory. I think that's the word that's used in Romans and Philippians and. I believe it's one of the writers. Earlier writers says that the word means that it's a combination of of desire and will. Desire and will, and I've thought of it as the word we use for priority, desire and will. And it's have your mind that let this mind be in you, which was in Christ, have the same priorities he had. But then let's say that we don't. I mean it's true of all of us. We all sit here and say, well, I don't. I mean we have to be honest because the Lord's watching. We might can fool our brother in a little while. You know, I thought of it this way. He's everything. If I look up and say Lord. I saw. That's what Aiken did. I saw. Then later on he covered it and he took. But when I say, Lord, I saw that you know I wanted that. He would say to me, yeah, I know that. I know you did. He sees everything. He knows every movement of all the hidden things that go on in your heart and mind, and he's everything. Tell it to him. Because sometimes our problem comes and we think we have to straighten it out. We think we can correct ourselves. He's everything. And if I don't have my mind, if I don't have my affections, if I don't have my priorities, they're with him first. He already knows it. But he's my escape, he is my freedom. And he is also the measure of all blessings that I have him alone. Verse 4 emphasizes that when Christ, who is our life, shall appear, then shall ye also appear with him in glory, the coming of the Lord. And that isn't this. The coming of the Lord is a endearing, loving thought, isn't it?

The appearing of the Lord is an exercising thought, and that's what we're bringing out, brethren. We're going to appear with him, but you know, all these things that are done in flesh and for self are going to have to be burned off. You can't say one thing good about them. Get rid of them. You know they'll be lost. That's that's the appearing. We'll bring that out. Well, what's left will be shown to the world will be shown off too, because we're all right. We're in Christ. But there are those things we're doing. That's their period. How to use the World First Corinthians 7. But it is not abuse, it's the thought of not possessing it as our own. And I believe the Lord does give us the things of this world, our homes, our cars and so on, and we're to use those things, but to realize that really they do belong to him. That's not the thought. Possessing these things as our own and even our children, I think of how Hannah just noticed in there in the first Samuel chapter one and verse. 27 Hannah She says, For this child that's Samuel. I pray. And the Lord has given me my petition, which I asked of him. Therefore also I have lent him to the Lord. The margin says We turned him. As long as he liveth, he shall be lent to the Lord. Well, it's nice to see our children. They have life the Lord has given them to us, and they really belong to Him. Maybe someone should give us a thought and make good use of the mammon of unrighteousness. I haven't the right thought perhaps. That I go to write. Oh, it's going to abide, isn't it? The way we use it, the maven of unrighteousness is going to fail. You won't need money in heaven, but the way we have used what has been given to us, that's going to abide. And so he says, make to yourselves friends of the Mammon of Unrighteousness, that when it failed, he may be received into the everlasting habitation. So as it's been said in these meetings, these things are necessary. You need money to buy a car and a house and clothes. To rent this place and everything. We need it and we're to use it, but we're to recognize what it is. It's the mammon of unrighteousness. It's part of a world system. That is going to come to all its end. But when it fails, the way we have used it is going to remain and that's all going to be made manifest, whether we were good stewards in what God had given to us or not. Isn't that So? That's, that's good. Could somebody give us? What is conveyed in our life is hit with Christ in God, and it seems to also. Hate to be explained that when he shall appear, we shall appear with him in glory. You know, we have really had not had any comment on that. Can you help us, Chuck? Well, I've taken it. Ye are dead. And your life is hid with Christ in God, in the presence of God. People don't see our life. Which is Christ. They don't see that. Manifested outwardly, there's no glow on us like the often portrayed by some artists. And that. Christ is only seen when we live Him down here. So our life is really hid in the presence of God. With Christ. He's our life and it's hid there. It's going to be manifested. We're going to be seen with Him in glory. And the world will then know that the Father sent the Son, and He has loved us even as He's loved the Son. Get that in John 17 When we appear in the same glory, and it will be then known that we have the same life and the same Savior, it will all be manifested in that day.

Well, that's that's coming, isn't it? Day of Glory. I might just read that verse in John 17 that I was referring to. Some may not be that familiar with it. It's good, and sometimes make comments and take for granted that everyone here understands. In John 17, verse 22 and the glory which thou gave us me, the Lord is speaking to his Father, He says, I have given them that they may be one, even as we are one, I and them and thou in me. That they may be made perfect in one. That's the oneness in glory. And that the world may know that thou hast sent me. They'll then know that and has loved them as thou hast loved me so when they see us in glory with Christ, they will. They will know that that the same love that the Father loved the Son He's loved us, brought us into that same glory. What a day that would be. But we think there's also a reference to something like Gideons Ban. They were told to take a light and put it in a picture. There it was hidden but waiting a moment that the vessel was broken down and then the light shone out. And so when the light shone out. They didn't announce their own names. They didn't say I'm this, I'm that. They said the sword of the Lord and of Gideon and God granted a great victory so the world doesn't see, but they ought to see. As we put the sentence of death upon self. Then the life of Jesus is seen in us, and I believe that was exemplified in both men. I don't suppose as I sit around the camp anyone realize that they had those lights there but all of a sudden in the middle of the night. 300 Going torches, and a great shout, the sword of the Lord and the Gideon. Well, it says. Your life is hid with Christ and God when Christ, who is our life. And you know, I have the thought that it's what what the Father sees when he sees us And you know that's our standing in the eyes of God. Really, we're in Christ. Our life is Christ. I have that life of Christ and you can say it 1000 ways and not not be able to explain it, but it's true. And so when we come into the holiest of holies, Lords day, mourning within the veil, we come boldly. Why? Well, because God sees them and he accepts us in all the preciousness of his Son. That's the principle. And I think it's so wonderful now we are exercising when we realize that. Examine ourselves, but we eat. And there's a real wonderful principle that's practical, but standing is there. We're in Christ. That's where God sees us. We're accepted by the Father in the beloved. I sometimes like to put it this way. He sees us at that moment in all the preciousness of his son. Now that almost means take off your shoes. You're on holy ground. I can't explain it any farther than that. When it comes to the thought of exercising as you mentioned. In John 13 we get where the Lord is. Glorified. Expression in God or in himself, I forget. Verse. 31 and. 32 They go together. Yeah. Thank you. Therefore when he was gone out, Jesus said, Now is the Son of Man glorified. This is the cross. And God is glorified in him. As the cross, if God be glorified in him, that's the cross. God shall also glorify him in himself. And shall straightway or immediately glorify him, glorified in God, tells us that there is nothing that is created that is worthy of Christ. Everything is left far, far far behind, and he must go all the way out beyond everything created in God.

And to the heights there he is glorified now. It's true. God sees me like that. But I wonder if it isn't in our chapter that I see me like that. And it's been said every blessing that God gives. Has the implied responsibility that I enjoy. Do I see myself that I have that blessing? That my life is hid with God, hid with Christ in God. And when he is a manifested, he's going to manifest my life. And do I measure my daily path by that? Again, I want to repeat, Christianity is not just the avoidance of evil. It's the enjoyment of good. It's the enjoyment of Christ. And if I'm not enjoying it, just tell the Lord about it. Our biggest problem I don't have. We have a big problem. We want to correct ourselves. There's nothing to correct it with. We have nothing, nothing in US. Is it that in me that is in my flesh both no good thing and instead of justice telling the Lord, just have it out with the Lord so he will really is everything to us. That was just one. Followed our attention to verse 32 of John 13. If God be glorified in him, God shall also glorify him in himself. We get that in John 17. I think it's verse five that the Lord praise Father, glorify thou, Me with thine, own self, with the glory which I had with thee before the world was. So he asks, as man, to be reinstated into the glory that he had with him. As the eternal Son before he became a man, He now asked to be glorified in that same glory. And that's what you have here in John 1332. He shall glorify him in himself, a man glorified in God. Think of that. We know that God was glorified in a man. When the Lord was down here, and especially at the cross as to sin, but here now we have a man glorified in God. And that is. You might say that's the characteristic truth of Christianity, isn't it? That there's a man in that glory and we're going to be there too. 18 in the back. 18 and the offender?

Dorothy Conference: 1996, Colossians 3:5-7

Reading

In heaven the things of death and hell with him alone are given our hurt parser. Glad we raise the voice the Lord has made us, who he goes and sweep that blessed hope, Jesus. Where? Play all the great.

What's in all? All. Every time. A. Jesus, Far. Where they fall. Colossians Chapter 3 and verse 5. Mortify therefore your members, which are upon the earth, fornication, uncleanness, and ordinate affection, evil, concupiscence, and covetousness, which is idolatry, for which things fake The wrath of God cometh on the children of disobedience, in the which he also walked, sometime when he lived in them. But now he 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, was his deeds, and have put on the Newman, which is renewed in knowledge after the image of him that created him. Where there is neither Greek nor Jew, circumcision or uncircumcision, barbarian, Scythian, von Norfrey, but Christ is all and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also do ye, and above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your heart to the which also ye are called in one body. And be thankful, Let the word of Christ dwell on 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, and whatsoever ye do in Word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Wives, submit yourselves unto your own husbands as it is fit in the Lord. Husbands, love your wives and be not bitter against them. Children, obey your parents in all things, for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obeying all things, your masters according to the flesh. Not with I service as men pleasers, but in singleness of heart, fearing God. And whatsoever ye do do it heartily, as to the Lord, and not unto men, knowing that of the Lord, ye shall receive the reward of the inheritance, for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done. And there is no respect of persons. I was thinking a little while ago, connection with these things were to put away how they grow. They have contests to grow big pumpkins. I think they get up to 700 lbs or maybe more. How do they do it? Not sure of all the details, but at least one thing they do is to cut off all the other blossoms. They get one started and they cut off all the other blossoms. And what does that tell us? You know, if there's competition, if there's a lot of blossoms and a lot of little pumpkins on that vine, you're not going to grow a great big one. You cut off the others. What's the secret of our growth? And and Divine Things is cutting off all those other things. I think we've already had some of our blossoms cut in this conference already. And it's going to help us to grow. But these things are. That were listed here from the fifth

verse on are things that need to go as we already had this morning.

Not a question of ourselves picking up the shears and cutting them off. We have to take it to the Lord and He does the work. It's done properly and it's lasting. He should explain that. Fortify or put to death Mr. Darby's rendering. There's a footnote in Mr. Darby's Bible. And explain what is involved or gives us a better understanding. It says be in the state of having done it. In other words, it isn't something that is yet to be done, be in the state of having done it. And continue in that state. That's the thought, isn't it? That's the thought is that we can't do it ourselves. If he does it, we're in that state and we go on in that state, don't we? We do have responsibility, but the Lord takes care of it. Remember one time the brother we were visiting someone that had recently been saved and this person had a trouble with giving up smoking. Brother said we'll stop trying. What's going wrong here? What's he doing telling them to go ahead? No, he said. Stop trying. Just tell the Lord you can't do it yourself. Let him take it away. The Lord delivered me from it. I didn't quit. He delivered me some. It's the difference here between state and standing, isn't it? In the third and fourth verse, three are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory. This has actually taken place. As to our standing before God, we stand before God made the righteousness of God in Christ, we stand before him. That's the force of that expression, justification of life. Every believer. Not only people say justified mean just as if I'd never sinned, but that would only put us in the position of unfallen atom. He hadn't sinned, but he was capable of sinning and he did and he spoiled it all. But isn't it lovely that you and I stand before God in a life that never sinned, never can sin the life of Christ? Christ is our life. And so he is in the fourth verse, then he's talking about what we have in Second Thessalonians, where it says that, well, perhaps we should turn to it in First Thessalonians. Pardon me, Second Thessalonians, chapter One. And verse 10 When he shall come to be glorified in his Saints, and to be admired in all them that believe, because our testimony among you was believed in that day. The same thought is in first John chapter 3, where it tells us when Christ was all turned to the verse, just to say it correctly. First John Chapter 3. In the end of the well, I'll read the second verse. Beloved. Now are we the sons of God, And it does not yet appear what we shall be. But we know that when he shall appear, we shall be like him, or we shall see him as he is. So these second, third, and 4th verses bring before us our standing. It's perfect, It's in Christ. And every believer stands before God. In all the perfection of Christ. But now he goes on in this fifth verse and brings in the thought of the practical side of it. Our state. We still have that old man within. We won't have when the Lord Jesus appears. When he comes and displays us to the world. He's not going to display a people like we are now With this old man within us that's capable of all these things, but he'll display us not only with bodies of glory like Christ. But with no old nature within, only the life of Christ. And so if that is God, if that's our hope, we think that's a wonderful thing, and it is a wonderful thing that we're going to be displayed in that way. Then he says, well then in the practical sense of it. Mortify therefore, or as our brother has just commented, counted as being already our position before God, and we record ourselves dead, indeed under sin, but alive unto God through Jesus Christ our Lord.

So don't allow that old man, which before God came to its end in the death of Christ. Don't allow him to take control of our bodies. He's liable to as long as we're here, because it's still here and will be all. There's the practical side of it. I say again, I think it's the difference between state and standing. Our state is always perfect because it's bounded upon the work of Christ, our standing. I I should say our standing is perfect, but our state is not always solved. Because as long as we're here, we need the practical side of it. Mortify, therefore, your members. Every one of us have that old man within that's capable of all these things that are spoken of in their first. Is that I'd like to read that verse you just quoted. I was thinking of it in Romans 6. Well, from verse eight you pick up the context. Now if we be dead with Christ, we believe that we shall also live with him, knowing that Christ, being raised from the dead, dieth no more death, hath no more dominion over him. When that he died, he died under sin once. But then he liveth, He liveth unto God likewise. Reckon he also yourselves to be dead indeed under sin, but alive unto God through Jesus Christ. Our Lord was thinking of any connection with the comment made this morning, That is, by the word of God our instructions come. But every instruction that we get comes with everything I need to follow it. And reckon is the work of the Spirit of God. To give me to see my bottom of my soul, that what he says about me is true. And as that is laid weight on my soul, that's true about me, I reckon it to be so I look off unto Jesus. And I see him and his path, and I reckon that to be true to me, and the Spirit of God does that, but it is. I'll say a byproduct of being occupied with him who died once. That's what I think for the Darby seeing be in the state of seeing that happen once. Reckon it to yourself, or I reckon it to me. There I find liberty in a negative sense. In the sense of he died and I died. Now there's a positive he lives unto God, and so do I in the direction of my life. Now the Spirit of God is going to give me to the live unto God. And with that before us everything, provided Christ is everything. Now what? You know, in the Old Testament we've had before us, in time that passed, a person could say, I would like to go into the holiest of all, but I can't go. The door is shut. But in the New Testament, the door is open. Now I have to say I don't want to go in there. That's the way it is with you and me. He weighs what we desire. The Lord Jesus has done everything. He stands before us now. He waves our hearts to see where our hearts. And I was thinking of an expression in. I believe it's second first Peter, chapter 3. In verse 21 toward the latter part of the verse. The answer of a good conscience. Toward God. You know, we have what we need. Walk with the Lord Jesus, but it's all in him. And as the Spirit of God is going to occupy my thoughts and my affections, is going to set my mind on those things that are there. There I find my liberty and a good conscience. God says, a good conscience will say, Let me out of here. I want more of Christ.

And we have the answer to a good conscience, that is Christ himself. But again, if we take up this task of mortifying as something for us to do apart from him. We will end up frustrated in defeat if we see that the Spirit of God is going to us, applying the truth about us as it appears in Jesus. And give us to reckon that that is true of Maine. And there I find what I need. But again, I say he's not given us another law. He's given us a life. And that life has its desires. It loves the Lord Jesus. And a good conscience will say, let me out here, get rid of everything out of my life that will hold me back for more enjoyment of Christ. That's the life that we have. Well, you and I might weigh our own. Pathway to see how much of that we enjoy, but it's ours. I was wondering if we turned to Galatians 2 and 20, we see something along those lines, the 20th verse. Second chapter of Galatians I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh. I live by the faith of the Son of God, who loved me and gave himself for me. And you find in the 7th of Romans, he's going through that conflict in connection with the eye. He says, He says I find a law and my members that when I want to do what's right, I do what's wrong. But then he comes to the point and he says it's no more I but sin that dwelleth in me. May I put it very practically here for those who are younger and for all of us posing. Somebody asks me to do something that's very wrong. And I say, well, I don't want to do that because I'm a Christian. After the person has gone away, the devil says you did want to do it. Why did you tell him you didn't want to do it? I have a right to say it's no more I. There is a tenant in my body that I don't call I any longer. It's sin which dwelleth in me. It's not it's no more I. But what about I? I identify myself in faith with the new man that God has given me. Did my Newman did the life of Christ in me want to do that thing? I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me. It's very blessed when we lay hold of this, because I don't know whether others have had a conflict. I had a real conflict with the 7th of Romans, and proudly there are many others that do, because they confuse us like he did, he said. I delight in the law of God after the Sinner in with them. But I find another law and my members that I want to

do what's wrong? No, it's no more I it's sin that dwelleth in me. The very thing that we have been saying. God has put an end to it in the death of Christ. And in a practical sense, we're to reckon ourselves dead indeed on the sin, but alive unto God through Jesus Christ our Lord. I just mentioned this because I believe that the subject or theme of what we have before us in this chapter. Someone has said, and we're entitled to let the Newman answer the door, right? So when someone comes with a suggestion, we can let the Newman answer and say no, I don't want to do that, even though the flesh would say sure you do. Well, we have in Romans 7 a different conflict than what we have in Galatians. And that is in Romans 7 we have the conflict of the new mind, the law of my mind, which is the new nature against the law of sin and is defeat. But in Galatians we have the conflict of the Spirit and the flesh, and they are The simple answer is walk in the Spirit and he will not commit the deeds of the flesh. The new nature gives us desires after God, but it doesn't give us any power. And the problem of the man in Romans 7, he looks to himself to overcome that which manifests itself because he still has the old nature within him and that's why he is defeated, you know. But the power of the Spirit of God that indwells every believer is that which helps us to get the victory, walk in the Spirit, follow the desires of the divine nature, but empowered by the Spirit.

Of God. Now for the young people, maybe that we can try to make this simple. You know, you probably have found out if you belong to the Lord Jesus that you still have bad thoughts springing up. Evil desires spring up. That only proves what the scripture says about you is true. That you still have a nature that is as bad as it always was, but you do not have to follow. The desire of that nature. You say by faith I have died to sin. You know it's not a question of dying to it, having died to it in the death of Christ, I so reckon myself dead unto sin. Hilarious. A story that has illustrated this of a brother in Brazil before he was saved. He was an astrologer, you know, and he was really well known and a lot of people came to him. He was very clever man. But. He got saved. And then he read the Bible quite extensively, you know, read in it for hours and hours and made progress very quickly. And then he started giving out gospel tracts, and it didn't take long. And he knew that their long hair that was down past the shoulder didn't fit for Christians. So he had that hair cut off. But then not long after he was saved, somebody came and wanted to get his. Astrologers skill to play and to give him answers. You know what he said? That astrologer died. That astrologer died. That I think will help you understand when there's anything springing up in us that is part of that old nature or part of our old life, can say I have died to that, why should I any longer live in it? You know I'm no longer. In the sight of God identified with that life, you know by faith I can disassociate myself. From that former eye, you know, and I'm connected now with this Newman and I look at myself the way God looks at me. He looks at me as a new creature in Christ. And this is how we have to learn to look at ourselves. And that old nature is as bad as it ever was and it will not be better. And this young person that was saved and baptized. Not long after he was baptized. He came to the man that baptized him and he said he I'm a Christian. I accepted the Lord as my Savior. I was baptized. How come I still have these evil thoughts? And the man that baptized him, he said, if you want to get rid of those evil thoughts, we should have put you under the water for 10 minutes. But it is making the point clear. Brethren and young people, as long as we're in this body, we will not be rid of the flesh, and that flesh will always manifest itself in wrong thoughts and desires. But you don't have to follow these desires. You have it given to you by the Lord what it takes. To live a victorious Christian life for the Heinz, didn't the man in the 7th of Romans come to the end of himself in verse 24 When he said, oh wretched man that I am who shall deliver me from the body of this death? He realized he couldn't deliver himself. And the following verse says I thank God through Jesus Christ our Lord. And someone has likened it to the children of Israel on the Bank of the Red Sea, with the Egyptian army behind them and the wilderness around them. And they were in a panic, O wretched man, that I am, who shall deliver me? And Moses said, stand still and see the salvation of the Lord. And when they crossed the Red Sea, they looked back, and they saw their enemies dead on the seashore. That's what we have to do, get that viewed hopefully. Perhaps we could just add one more thing. We need to realize that the old man came to an end, as you were saying, in the death of Christ, we are to reckon ourselves dead indeed unto sin. So the old nature still has the same desires. But the new nature, the new life we have received, is the very life of Christ. Always has right desires, but now, as our brother was saying, we need power. And the power is the Spirit of God, so we receive that new life at new birth.

But then the Spirit of God came in and stealed us and gave us the power because you say well. All these things I lay hold of, but I don't seem to have the power. Yes, you do. You have the Spirit of God, and God does not give His Spirit by measure, because the Spirit of God is a person indwelling every believer. But what I wanted to say, the third thing is the new life needs direction, and that is the word of God. So how am I going to find out? I have the desire. When you have a friend and you want to please him, how are you going to find out what pleases him? Listen, and you'll hear him talking and saying things. You'll find out what pleases him. Or her. And that's what happens. That's why God has given us His Word and the Spirit. And the Word cannot be separated, Mr. Darby said. The Spirit and the Word cannot be separated without falling into fanaticism on the one hand, or rationalism on the other. And that is people who say they have the Spirit but don't go by the Word, They get into fanaticism that those who have the Word without the Spirit fall into all kinds of bad doctrine. So we need those three things. We need the new life. We need the Holy Spirit of God. But we need this blessed book He's got. He's given us all things that pertain unto life and godliness. Let's read it. We're going to find it at the revealed will of God. And the new life wants to do it. The Spirit is the power to do it. That first word in verse 5 mortify put to death, is done by the power of the Spirit of God. You don't do that in our own strength. Therefore your members which are upon the earth, your members, your hands, your feet, your eyes, your ears, and other members that we have are to be put to death. And then he mentions those things which those members do fornication. Uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. For which things sake the wrath of God cometh on the children of disobedience? Those things that are mentioned aren't the members, but they're the things that the members do. Perhaps elaborate? Little bit on that because you have these large words in this fifth verse. Somebody asked. Or at least mentioned before the meeting that. The night that somebody could walk through the birds. And help us to understand. Go ahead well. I. Like to hear it? Whatever the Darby translation would help, I have it copied in my Bible for inordinate affection. He has vile passions. And for evil concupiscence, lust. And we tend to think of lust as corrupt things, but lust as desire for something. That's a little health maybe inordinate is in the wrong direction. So there may be affections and we see the world is full of that as it's affection, But it's inordinate, it's lost its compass. And so morality is relative because God determines what's right in a relationship. Man refuses that. He says I have affections, but he doesn't acknowledge the fact. Man does not acknowledge the fact today that God is the one who has the right to determine what's right in a relationship. I have a mother, and I have a wife, and a man may have a daughter and a neighbor and so on. They're all women. And yet the word of God determines what's right in each relationship. And that's morality. And where you have inordinate affection, it's affections, it's feelings towards another. But it's lost its moral compass because, as our brother was saying, it's no longer subject to the word of God. Now. Evil concupiscence is particularly characteristic of our day-to-day. Because it's lost or unsatisfied affections, and so it's an unsatisfied appetite. And so when a person gets outside, a person knows something, they see something, they want something, but they don't know how to give expression to that in a proper way, in a natural, proper way. And so the world is full of that, a man craving affections and feelings and all kind of confusion. And the kids who go to school know this, that that man's all kind of confused us, even whether he's a man or what he is, because it's he's inordinate. And then it's just. There's no control over it. And so the word of God is such a wonderful pathway because we find in the word of God, in the pathway of faith, that we have a way to express all that that

man should be, and we have a way to control it too. And so Paul, he wasn't married. He could control those affections for Christ. And so that's a wonderful thing in the connection with the pathway of faith. I'd like to say one other thing, because I think sometimes in connection with this mortify and the old man in the place of death. And yet we speak of the old man as.

And and we get confused by it. But I think this confusion comes from an idea that death means annihilation and it doesn't. It means separation from God. And so then in Adam man does not really believe today that man and Adam he was he was dead. He doesn't believe that the soul of Senate that shall die. He sees Adam busy about and he says, what do you mean I'm a dead Sinner. I'm going on to my sins. I'm paying my mortgage. I'm raising my kids. I'm going to church. He doesn't realize that he's dead until he gets saved. It's separation from God. And so we're to real when we get saved and we have a new life. Then we realize that all that was connected with that the good desires and the bad desires is all finished and now it's Christ. Death is spoken of in three ways in Scripture, but never the end of existence. So an unsaved man, one who has never received Christ, is spoken of as dead in trespasses and sins. That doesn't mean he's not moving about in the world he is, but spiritually he's dead. No movement toward God. Then there is physical death. The body without the spirit is dead, but that doesn't mean the man has no existence. The 16th of Luke makes it very clear that he still exists. And then. There is the second death. That is the separation of the whole man from God forever. So death is always used in the way of separation. Separation spiritually from God. He's spiritually dead. Physical death, Physical death. The body without the spirit is dead. The second death is the separation of the whole man, body, soul, and spirit from God. For all eternity. I say that because people say when you're dead, you're dead. Death isn't used that way in Scripture, it's it's used just in the sense of separation, whether it's spiritual or physical or eternal separation. The second death, separation of the whole man from God for all eternity. I think as well to see that because we reckon it did hear the old man, but it's not actually dead. Putting it in that place, isn't it? It's accounting it by faith, really, seeing it as an accomplished thing. What is the difference between the old man and the flesh of days and he? I think they're the same. Well, we talk about a nature, but something has to have a nature. We talk about the nature of water. Water has to have a nature. You can't have a nature without the thing. And so we talk about the old nature. It's the old man that has the old nature. It's it's not a question of semantics. I have a block of steel and it's a thing, and it has a nature, magnetic, it has a certain density and so on. We have an old man, and that old man's got a nature. And so the two are inextricably linked. But. We shouldn't struggle over it. I don't think we should struggle over that. Because I think what you were saying in connection with death and separation is that we reckon we see that the cross really passed sentence on that man does not really believe. Some say, well, I'm a better man, There's good in all men and so on. I have 10 glasses of water full of poison here, one with one drop and one with 30. They're all poisonous and they all have good water in them. But when we come to the gospel, we realize that they're all. The cross is past sentence on all of them, so stop drinking out of the glass. But I'd like to suggest that the scripture seems to imply that we have put off the old man with his deeds, but we haven't put off the old nature. We still have that. You know. There seems to be a difference. Isn't that right, Chuck? Yes, the old man is only found three times in scripture. It's found in Romans 6 and it says our old man. Is crucified with him that the body of sin should be destroyed or annulled, and henceforth we should not serve sin so there that the old man, whatever that represents, is crucified with him. And then in Colossians here and in Ephesians, if you read it in the New Translation, you're having put off the old man with his fees, and you're having put on the Newman, the best definition I've read of the old man.

Is I like give it in a couple ways. It's all that we are in Adam and in the flesh. And one of the best is if you take all the sins that have been committed from Adam onwards today and congregate all those sins in one man. That's the old man, and there's no good in that. Man is absolutely abhorrent to God, but he has been judicially dealt with at the cross, and he no longer has existence before God. As such, our old man is crucified with him. And when we came to Christ, we put off the old man and we put on the Newman. So we're no longer viewed in the old man as such. That's been dealt with and set aside, and we're viewed now as being in the Newman, which is Christ. The new man is Christ. Isn't is enough. Romans 6 There I was wondering about the expression the body of sin, knowing that our old man is crucified with him, that the body of sin might be destroyed. Now the body of sin has been destroyed. And now, you know, I was thinking of the members in our verse. I was running it. That wouldn't be the members of the body of sin, the expression of sin carried out in our human bodies. That's right. So if I were talking about having receivable thoughts, that's produced by the old nature. And if we somebody mentioned that, I'm sure we're familiar with the expression we can't keep the birds from flying over our heads, but we can keep them from making their nests there. Unless we set aside and judge these thoughts that come from the old man, we might get involved with what's described in the fifth word. These things are in our thoughts. We'll get our affection and then they'll get our body. The kin will be expressed in our life through action. We didn't mention. We tend to shy away from it. It must be defined and mentioned. Many of the new translations instead of fornication, read immorality. That's unsatisfactory because immorality means, in the modern way of looking at it, on college campuses, and that what is not according to the normal moral standard and the normal moral standard on many of our colleges is sinful. It is not up, it's not righteous. It's not holiness. It's it's sin, so to say immorality. Doesn't really define what fornication is. Fornication is the union between the male and the female outside of the marriage bond. And the only sphere where that is holy and approved of God is within the marriage relationship. Outside of that, that sexual union is called fornication and it is sin. An uncleanness might not go as far as intercourse, but it is still uncleanness, petting and how far many times? Boyfriends and girlfriends go in their relationship in the petting without going all the way and have sexual intercourse. There is such a thing as uncleanness that has to be so looked at. By the Christian. That includes the sin of handling one's body disrespectfully also. That's right, Yeah. Be thou holy as I am holy. Get a better thought when we get to the higher plane. There is that not right? These are holy. If I am holy, we are in Christ. And Christ is an awesome just for some young people here and others. I refer to three First John 3, verse 9. Whosoever is born of God does not commit sin, for his seed remaineth in him. He cannot sin because he is born of God. That is an absolute. That life we received when we were saved cannot sin. Let's never forget that. Does that mean we don't sin? No, it doesn't mean that. But it means we don't have to fear. That's what it means, That life can only do one thing. It can only please God. That's what we've got. That's the life I have. Same life I'm going to live forever in glory. Now I don't say I don't see it because first chapter John said I'd make him a liar because I do say it, but I don't have to. I ought not to do it.

We have that light, and as long as you let that light by the Spirit of God be in control, you won't sin. Doesn't mean you don't. You won't. But we don't have to. Now, getting along this other thought, I do use the expression the old man once in a while. And you know, I know what they're saying and I agree with that point. The old man's dead, but we reckoned him dead also. You know, there was a native in Africa who was a servant to a Dutch man who had a plantation. And that Dutch man let him come into his readings and he got saved. This native wasn't too good before he got saved of a good worker. Not as a person. He was a Sinner. He got saved and a visitor was at this Dutch man's house and sat with the family. And it was discovered at that time that this saved native had taken some things. I guess they were edibles for his family. And this, this guest sat there while the master told him you don't have to do those things anymore. You've got a life that can't stand and explain that, he says. Why do I still do those things? He said. That's the old man in you yet? And maybe he was wrong in saying that, but

it went across to him. You know the flesh is still in you. But you don't have to let the flesh cover. Well, there was about six months later your visitor was again back, and there was that servant who was a Christian. And jokingly he said to that servant. How's the old? How's the old man? Oh, I'm an old man in his bones. So when he came, he said, How's grandfather in thy bones now? He says he don't get around much anymore. That's rather simple, you know. Recently, you're letting him get around. Covetousness is wanting something that God hasn't given me. And so it's at the end of this list. And so that's the world is. And you know, I just say this to the young people and to all of our hearts. We're living in a world that talks about the economy and reordering the economy and free enterprise being the solution to everything. But really at the at the foundation of it is covetousness. It's wanting something that I don't have that God hasn't given me, and it's idolatry. It's creating a picture of God, a wrong picture of God in my mind and really going after that. And that's the list of this, and the world is full of that. Apostle Paul said that the commandment that flew him, Thou shalt not cover that smooth fall that will slave slay any of us. You know, really covet, I think Engulfing engulfs all sin. If you take something that doesn't belong to you, you covered it. That's stealing, but it's coveted. If you commit adultery, you covered another man's wife. You'd be right down the list. And everything seems to come under that. That's lust. That's the thought. Wanting something you shouldn't have, want to do something you shouldn't do is coveting even their children. Their children are guilty of that many times. And listen, children, isn't it true that sometimes you see somebody have a beautiful doll and you would like to have that doll at the bottom of it? Is covetousness the same with any toys? Or then when boys get to be teenagers, you know some friend comes driving up with a nice motorcycle or with a nice car and you haven't gotten it. And you desire it, you see? So it is not just that we older ones have that problem. That is a problem that is part of human nature, and it begins in our childhood, and it is something that we have to guard against for the rest of our lives. But we can be thankful for that which the Lord does give us. Be thankful is one of the statements in this chapter. But we must not desire something that God in his wisdom has withheld from us. It's inbred by sin, and the baby doesn't first learn Mama and Dada. The baby first learns no, and the second thing is mine. Maybe I'm wrong, but I think I've had nine of them. I wonder sometimes, if it isn't that when it speaks of covetousness here, which is idolatry? If it isn't the fact though of the human mind being occupied with that thing.

All the time. And what the onus here are instead of being occupied with Christ? The human mind is continually. Thinking these things, it's almost like that's what the way it was at the end of the Lubians. The thoughts, the intents, their hearts. That was only evil continually, because that's what they were thinking about all the time. And it takes the place of God. Instead of the heart being occupied with God, it's occupied with things. That at once, that's idolatry. The opposite is our verse 17 in our chapter. Whatsoever you do in Word or deed, do all in the name of the Lord Jesus giving thanks to God and the Father by him. That will help you, you know, it'll help you. Someone called me the other day, this day before we came and wanted to know what it says. The New Testament against gambling, because the nephew had to write a paper and he was a believer and didn't know what to say. About gambling, because where he's living is coming in fast and you know, this is the first I started with. That's the verse I started with. I end up about 50 verses, but that's the one I started with and that's the one that ought to govern everything. If you can go into the casino to the glory of God, that's enough. That's enough whatsoever things you do. But there's many verses, by the way that would come into that, but. In whatsoever state I am therewith to be content that helps me on gambling and so on. There's many verses, Is this the first one? Maybe we could say another thing to the children with their dolls, Brother Heinz, a child, once asked Mr. Darby. He said, Mr. Darby, will my pony be in heaven? And Mr. Darby answered the child, If your pony will make heaven a happier place, the Lord will make sure it's there. And we need to satisfy our hearts with the Lord and have confidence, even as children, that the Lord desires us to be happy. And He's given us all things that contribute to life and godliness in him. And that's really what you're speaking about. I think Brother Ed, is we get our eyes on something else. But the Lord does want us to be happy. He wants us to have a job. He wants us to have the clothes that we need to go about. And He wants us to have cars to go about on the toys, if that's what's needed for us to have. And we can with confidence, ask the Lord for these things. But we need to set our heart first, our affection first on things above, and a desire to please the Lord. And he's going to give us all of those things that we need to carry on in life and we're never going to be able to say at the end of life. Well, you didn't give me what it took to do what? I needed to do and to get through life in a happy way. Psalm 37, verse four. It says, delight thyself also in the Lord and he shall give thee the desires of thine heart. I think that that's really giving our priorities straight there, isn't it, that you know when we put our. Trust in the Lord and we occupy our hearts and minds with himself. Sometimes we find that those things that that we thought we needed, whether it be a house or a car or whatever, whatever Coli you know, I believe that you kind of lose their luster. It's really putting the Lord first, isn't it? I'm not saying that he wouldn't give us those things, but we need to be careful that they don't become an object. I just want to mention one verse, and that is at the end of First Corinthians chapter 12. It says that covet earnestly the best gifts and yet joy unto you a more excellent way. Someone might wonder why it says that, but you know it's the God delights to have us have a desire. For the blessing and good of his people, and if we can be a help to them. We need to develop that way that we can be a help to them. I think covetousness, mostly in the scriptural sense, is wanting something God has not been pleased to give, but perhaps I could illustrate it this way to make it very simple. My wife might be sick and I we say that the children are all at home and I say, well, I'm afraid I can't ever provide as nice a meal as your mother provided, but I'll do the best and if I really want to see the children happy. I'm going to probably develop the ability to give them what they need, but it's love for them and the desire for their good that makes me want it. But covetousness in the wrong sense is wanting it to satisfy itself. I just mentioned that because some might have a difficulty over that verse covet earnestly the best gifts, and I'm sure in many small assemblies. If we had that desire well, I wish I could help my brethren that when they come together.

They get some spiritual food. It might lead us to more diligence to be able to. Help to encourage them in the things of God. In that sense, it's commanded of God. But in the sense of selfishness, it's wrong. And of course in the sense of sin. I just mentioned that. You wonder, then, why the scripture would use a word like covet. But we put a lot of energy into covetousness, don't we? If there's something we covet, we think about it, we work on it. And maybe that's the reason the spirit of God used the word like that. Because we understand, we put, we focus on it. We it's our thought, waking, thought. It's all on that. So maybe he used that word to indicate how much we should desire. What you just spoke of the man who betrayed the Lord Jesus. Period. He was motivated by covetousness. I just want to read a verse or two in John 12. When Mary takes this pound of ointment of Spikenard and pours, it anoints the Lord's feet. Then saith cutest is scary. Why was not this ointment sold for 300 pence and given to the poor? This he said, not that he cared for the poor, but because he was a thief, and had the bag and bear what was put therein. The Lord had entrusted the funds to Judas, and he was a covetous man. And he goes to the priests, and he says, What will ye give me? And I will deliver him up to you. So it was covetousness that led him to betray the Lord. And the first sin in Christianity, Ananias and Sapphira, they lied about how much they sold the land for. They wanted to keep back part of it for themselves. What motivated that covetousness? And they lied to the Holy Spirit. Both of them were struck, struck dead. Weren't they, immediately because of their sin? Well, that should speak to us that the sin of covetousness is very serious. Remember a story about an assembly where they knew something was wrong, they didn't know what it was and they looked to the Lord in prayer that he would reveal it. And 1 Lords day morning as the bag was

being passed, it went by this very, very wealthy man and he missed the bag and a coin fell on the floor and it rolled on the floor and he was the one that was withholding. What was due to the Lord because of covetousness. And he was dealt with for that sin and the cloud lifted, and they had a piece again in that assembly. But here was a man that was guilty of covetousness. He was a miser and hoarding it all to himself. So it's a very serious sin. The Lord was betrayed because of a man that was motivated by that the first sin in the Church. Was motivated by covetousness a very serious thing. With the seriousness of that, come out in the fact that before going on in the eighth verse with more of these things to put away, verse six comes in there with for which sake things sake the wrath of God cometh on the children of disobedience. Of course it adds in the which he also sometimes walks sometimes when you lived in them. As unsaved people, they walk in those things, but it shows the seriousness of these, of these things that brings it before us, before even going on to name some other things that might be milder. But it's for these things sake, that the wrath of God comes on the children of disobedience. It shows God's thought of it, what he values evaluates it. Now one other thought. We've been talking about not letting the flesh have its way in all this. We're talking about our life here. Now there is 3 salvations, you know, there's the salvation of the soul. We're looking forward to the salvation of the body, but there's a salvation of our life here. And in Philippians. Chapter 2 at the end of verse 12. We have this thought workout your own salvation with fear and trembling. And I've used to worry about that. Without him we can do nothing. We can do nothing ourselves. How are we going to work out our own salvation, our life here for Christ? We all the next verse, of course.

For it is God which worketh in you both to will and to do of his good pleasure, because that's the only way. Look to God, look to the Lord himself, and then you can work out your own salvation, because he'll give you the desire. But if you have your thoughts on yourself trying to do it, you won't be able to. Your state will take over. It's worse to be occupied with what you're doing than just to confess it, and that be restored in your heart to the Lord. Let him look to him and that's the only solution. I'd like to read that 12Th verse that you were referring to, Philippians 212, because I think that gives the the the answer to the problem. Wherefore, my beloved as ye have always obeyed not as in my presence only, but now much more in my absence. Paul was not going to be with them, to to go to and to help them in their various problems. So he says I'm going to be absent. Now workout your own salvation with fear and trembling. They'll have to rely entirely on the Lord. For the working of it out, and not just on the Apostle Paul. Because he wouldn't be there. That's the thought of Dimas Dimas. Forsook Paul Really. His teachings. Paul's the truth of Paul the Doctor Having loved this present world, now he doesn't just love the present evil world. He didn't go out to see him, but he left the place where God could work out his salvation. He lost his life. You don't hear a demons again. He lost his life for the Lord. He didn't lose his soul. We'll see Demas in glory, and there's a very solemn thought here for all of us. And that's the thought. We can lose our life for Christ, and whatever happens after that is nothing for the judgment seat except fire. That's all something to be burned up. Or you can go on with him and there will be gold and silver and precious stones. Something's lasting, and that's really what we're talking about. What Chuck said is such an encouragement that we do not need somebody like the Apostle Paul to assist us in the path of preserving our life. We have him who will work in us to will and to do. We have that today. We don't have an Apostle Paul, but we still have the one who is going to workout. To Will and to do his good pleasure. And that's a comfort, isn't it? You know, we certainly would be happy if Paul would be with us today and could be such a help to us. And we might even to some extent say we're thankful for the help that some of our brethren can give to us. But what this verse teaches is we don't need the help of others. We have the help of the Lord and that we can with him. Do that which is pleasing to him. Were saved by his life. He's living in the presence of God for us to help us. Thinking of what we have here in First Peter chapter 3, our brother, we're there, mentioned this earlier. But I just want to back up in that chapter and I want to read verse 15. You know, in connection with the fact that we, you know where to reckon the old man is dead and another sight. But we can't live in a spiritual vacuum, brother. And we've got to have him there as that special treasure and that object for our hearts. And I was thinking of the 15th verse. I just want to read the first part of it there, but sanctify the Lord God in your hearts. He's there as that, as that special treasure for where our treasure is, that's where our heart is. If we're occupied with things down here making money, whatever it is, that's where our hearts going to be. If it's with Christ and Lord, that's where our heart is going to be very, you know, it's very important. Then back in Philippians, I just want to take the liberty to read this out of the JND because I think it's so very, very clear. Verse 13 of chapter 2 of Philippians. If you can get yourself up this verse because it's so beautiful, for it is God who works in you, both the willing and the working, according to his good pleasure. That's the bar here.

And was created in the image and likeness of God. Image, I believe, brings the thought of representation and likeness rather of the moral side of things. And he was placed as the head of the creation, and so he failed. And so he lost that place. It doesn't mean that He's still not the head of creation, but He's in the head of creation as a in a fallen state. Just as a beautiful vase might fall on the floor, he might pick up some portions of it that are still quite beautiful. But it's broken, it's spoiled. And that's really what happened in the fall. There's still something of the original creation that we see and man is still in that position. But not until we have been born again and have a new life can we properly represent God. And that is that the life of Jesus might be manifested in US. And so it's renewed in knowledge after the image of him that created him. And that's very important. There's likeness, is perhaps the moral side and. Images being representatives of God. So it's a very Solomon blessed position that replaced him. But as Christians we ought to be those who recognize this and people see in us God's order carried out in a practical way because we have the life of Christ and we have the direction and the word of God and they look on. Here's the people that can walk through this world following directions from God manifesting. The likeness and immoral sense of Christ. That is, that the life of Jesus might be seen in US. And two, that the man is in the place that he recognizes where God has placed them, the responsible head of creation. Very serious and solemn thing, isn't it? But I think it's nice to think that they they lost that in the fall, but it's restored in new creation and it's going to be seen in all its blessedness when we're going to be in glory. The old man gone. The results of sin in our body gone. And we often sing like Jesus in that place of light and love supreme. Well, it's a it's a thought for us to think of. I heard of someone said that a Christian man died in one place and apparently he had been a man that sought to live Christ like in his life. And an unsaved man made the comment A man in the city has died and he's like Jesus. He was. He manifested that life and that even the world. Noticed it and recognized it. #2 of the old nature. The old man, I would think, is like the Lord Jesus saying to Simon Barjona, thou art Peter. 5 minutes later somebody comes up and says I'm looking for Simon, Barjoni says I'm Peter. Well, you look like Simon, he says. Yeah, I. Yeah, the new man come. He comes up and he says I'm looking for Simon Bargain and he says, well, I'm Peter. He says, Well, you look like Simon Says Yeah, I feel like Simon. But I'm Peter says, well, what do you mean? Peter said he said, I'm Peter. It's the word of gong it relies on. Sad to say, there came a time when the Lord said Simon, Simon to Peter you see behind me and he begins His first official with first epistle with Peter, and the second one was Simon. But what you've got is the old nature we've sought to illustrate it. Like a motor and an automobile. And when God gave me, took away the old man, he took away the channel of expression of an old nature. It's like you take an automobile with the motor in it and the motor is running. Just take it out of gear. And the motor can run all at once. It's running, it runs and runs runs. It has no channel. It has no way for all that power to get out the movement. And God took us out of gear, so to speak, from that old nature. You didn't take the nature away, but he took it out of gear. And when it comes to responsibility side, he puts the gear shift in my hand.

But then again, it's God who works in you both to will and to do of His good pleasure, as it were. The Spirit of God rides with me, sits beside me, and He's got His hand on mine. For me, you know, to be concerned about putting it back in here again. So looking at her negative sense. That's the way God has taken it out of gear though. It runs in me. The motor runs and runs and runs in it. I can see it. It pops up in me. All this kind of thing. I can see these thoughts pass by, but I just don't need to put it in here now. To disobey. In this illustration, and I believe it's good for us to remember that. For me to put it back in here, I've got to tell the Lord, get your hand off mine. Because it is God who works in you, both the willing and doing. And to disobey, I've got to tell him, get your hand off me. To disobey. Now, if you want to go, there's another motor in the car. That's the power of the spirit of God to go in another direction. But we're talking about liberty. We're talking about freedom. We have it. It's out of gear. Let the motor run. Call it what it is. It's sin. Put it back in gear again and. Just remember, whenever you have a desire for something, we distinguish between desire and covetousness. If there's a desire that passes your heart for something wrong, just look up and say, Lord, you know I want that. He'll answer. Yeah, I know you do. We'll give you what you need to change your desire. Not change what you get, but change your desire. That we can't do. He has to do that. It says. Eve saw. A kind saw David saw. Terrible things happened with his just little look with physical eyesight. And if we're not feeding now, those are written for Saints. Who have the Holy Spirit following in US? So if we're not feeling the dayspring from on high. Falling in us, We're really in trouble, aren't we? Because we're going to go the same way, those three people. Even with the Holy Spirit in the speaking, dishonor the Lord. #270.

Dorothy Conference: 1996, Colossians 3:7-13

Reading

Chapter 3 and verse 10 and have put on the Newman which is renewed in knowledge. After the image of him that created him, Where there is neither Greek nor Jew circumcision, nor uncircumcision, barbarian, Sethian bond, nor free, but Christ is all and in all put on therefore as the elect of God, holy and beloved bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any. Even as Christ forgave you, shall also do ye, and above all these things put on charity, which is the bond of perfectness, and let the peace of God rule in your hearts to the which also ye are called in one body. And be thankful. Let the word of Christ dwell on 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. And whatsoever ye do in Word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Wives, submit yourselves unto your own husbands as it is fit in the Lord. Husbands, love your wives and be not bitter against them. Children, obey your parents in all things, for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged servants, obeying all things, your masters according to the flesh, not with eye service as men pleasers, but in singleness of heart, fearing God. And what will ye do? Do it heartily as to the Lord, and not unto men, knowing that of the Lord, ye shall receive the reward of the inheritance. For ye serve the Lord Christ. But he that doeth wrong shall we see for the wrong which he hath done. And there is no respect of persons. We really didn't look at verse 9, and I think the one point is very important.

Lie not one to another. This is very important. You know, there's truth. And anytime we're not speaking the truth, I mean the truth. You're telling a lie. That's important. You know, lie was the very first thing with Cain, although I should say the second thing. The first thing was the deed, and then the lie. And that's Satan. It's Satan. If you look at John. Chapter 8, John, Chapter 8. I believe we'll see it and it's important to get this into our heart. John, Chapter 8 and verse 44. Speaking to the religious leaders, mind you. Ye are of your father the devil, and the lust of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it. And because I tell you truth, you believe me not. This is very important principle. Now we know what we consider lies, but there's something even stronger than just. The little white life, which is a lie. There's no such thing as a little white lie. Abraham told. A little white lie. It was a lie. She's my sister. Tell Pharaoh and his men you're my sister. But she was his half sister. You know, Farrell had more decency, I should say, than Abraham at that moment. In fact, you might be good to read what he said. Genesis. This is important, brethren. We sometimes think it's all right to get away with the little things, but it becomes a big thing. Let's see in Genesis, if somebody It's probably about Chapter 12. Someplace in there, Chapter 12. Verse 13 Say, I pray thee, thou art my sister. Thou art my sister. I'll say it now. Verse 18 Pharaoh called Abram, and said, What is this thou hast done unto me? Why did thou not tell me she was thy wife? Thou said, thou, She is my sister, So I might have taken her to me. Dwight, Now therefore behold thy wife, Take her and go thy way. He was more honorable at that moment than Abraham. You know, this really speaks to me. One last thing, because I'm not going to dwell on this, but it's very important. Revelation. Revelation. The 21St chapter. And the 27th verse. There shall in no wise enter into heaven. Or glory, anything that defileth neither whatsoever worketh abomination. Or maketh a lie. But they, which are written in the Lamb's book of life, have often thought of that expression, make us a lie. If you do not believe the truth, you make yourself alive. And if you die in that position, you're alive for all eternity. Solemn thought, isn't it? Make it a lie. You know I will read one more verse here. I think it's. I know it. It brings it out. Also, maybe I won't think of it right away. 15th of 22, verse 15 of 22, I think. For without our dogs, sorcerers. ********** murderers, idolaters, and whoso loveth and maketh a lie. There's one point I could like to back you off. I wasn't done. But go ahead. Pardon me. That's all right. Well, sometimes. It's in the 101St Psalm that has to do with the Lord. The psalmist refers to the house there, and it's been something from my own conscience, but in the 101St Psalm. And then we get We could dip in at the fourth verse. A fraud heart shall depart from me. I will not know a wicked person who so privilegedly privily slander at his neighbor Him will I cut off him that hath an high look and a proud heart. Will I not suffer? Now here's the here's the one that comes to focus. Mine eyes shall be upon the faithful of the land that they may dwell with me. Isn't that lovely? The Lord wants you and me to dwell with him.

But now he's going to set out something that's very much to your the point you raised for us, brother. And so he says He that walketh, in a perfect way he shall serve me. He that worketh to see shall not dwell within my house. He that telleth lies shall not tarry in my sight. What a word to my conscience and to my soul, that I should be honest and upright with the Lord. And sometimes a man will tell us something. And this is what has happened a while back. And it was a lie. And when I tried to tell him about it, he brushed it off that he didn't want to hear anymore. So these things are real among the gathered Saints, because you and I are in the household of faith. Is that not right? And God is not going to have the seat in the household of faith. And we've seen recently where he got out to broom and he swept the house, Am I right? Amen. That's when the Lord gets the broom out. I have to get on my knees and cry to him and say Lord. Lord, keep us and that little song says Lord, keep us cleaving to who? Thyself and still believing what? Believing the truth. Is that right? Amen. Well, I just didn't mean to. I'm glad you brought that out, brother. It's nice. One last thought. Romans 33 don't turn to it. The Jews denied the truth. Romans 33 Paul said. Let

God be true and every man a liar. Let God be true and every man a liar and brethren. If we put our thoughts to this precious word and use it the way we think it is, we're a liar. Isn't it very serious that this verse in the last chapter of the Bible says loveth alive? You know, it doesn't necessarily mean that that person lies, but he embraces a lie and he loves it, and that's a very serious thing. It's not just a question of not lying, but are we going to embrace a lie? And I just warned 97. Chrysanthemum is going to be bombarded with lice. They're going against Genesis. 97 is going against Genesis. They've started already. Little preliminaries are coming in, but they've already said that's what they're going to tackle and lies will be bombarding us. But we've got something, and I hope our young people hold firm to the truth. It's coming. Even the Pope now has publicly embraced evolution. He says he believes in creation, but he believes in evolution. Evolution that had developed. And there are those among the gathered Saints that have appraised that to some extent. It's alarming, you know, I took up the subject of creation in Des Moines, and I was amazed that I got flak from those gathered to the name of the Lord opposing the truth that we have always held about creation. You know, it's really alarming. And people allow themselves to be influenced by these scientists who take the creationist view but have unscriptural ideas about creation. Well, I didn't mean to get off on the fence. Now we don't want to continue with that. Well, I just like to say one more thing because it said two of these words said make us a lie and worketh a lie. And her brother told me at one of the business schools they have a course called creative prevarication where they teach you how to lie. And to tell the truth is the unvarnished truth is not to construct the facts in a way that's suitable. And so we need to be open about the truth. And if sometimes people ask this questions that are none of our business, their business. And it's best to say nothing. But when we have the responsibility to account something, we ought to tell it unvarnished facts. And the world will teach you how to construct the facts as Abraham did, in such a way that they're favorable to themselves. I remember I was working for a company in the office and the boss said in front of me phones and tell them I'm not here. And I can't do that. That's a lot. You're here.

You're not taking your calls right now. You're not available for the telephone. You're not here and I think. There's no lie. And it's so easy to do. I'm sorry. It's so easy to do. I confess now. And I was in working when I was a working man. I told my secretary tell him I'm not in the office, and I stepped into the hall. Now I did. I didn't want her to lie, but he did. Abraham want his wife to lie. You know. That's sad, isn't it? You all know what I'm talking about. You all do it. Let's don't do it. But here it is a question of lying not to one another, Christians lying to Christians cerebral. And in Ephesians it says lie not one to another, be our members one of another. What is implied is we wouldn't lie to ourselves, would we? Well, if we lie to our brother it is like lying to ourselves. And this is what is so serious that we expect this kind of a thing in the world, but we should not expect it amongst those Christians. Who profess to knowledge? Either their savior. Who is the truth? In the first chapter of in first John in the second chapter? Just one verse. It's short and it's to the point and it's in the 20th verse, it says in the end of the verse. You know that no lie is of the truth. That distills it right down to a very simple statement. And this is where sometimes men try to push something on you. I remember having to quote this to a brother one time when he wanted to tell me a lie and I just quoted this verse. To him, no lie is of the truth, and that would sum it up in a nutshell, right? And it's so that um. It's brought in right here where it says. Seeing that ye have put off the old man with his deeds. These things don't always come as we've heard from without us. They come from within us. That's what belongs to that old man. And when I see it coming from within me, and sometimes it's more comfortable to tell a lie. But it's better to be uncomfortable with a good conscience in the presence of God than later on to have to tell the truth and tell the truth that you lied about the truth. Well, it said with his deeds. And I believe you've got the secret there. The lie isn't first. The deed is first. When you get murdered his brother. Pardon me if I interrupted you. Cain murdered his brother. And then the Lord said, Where is thy brother? I know not. Then the lie. It covers the deed. And and you find the light covers the deed. You've done something and then you lie. You don't just lie for the fun of lying. And that's the key. What Brother Michelle said was important because I think when we go to work, sometimes our bosses will try to impose their bad conscience on us and get us to do things that we shouldn't do and we need to be clear for the the truth and just refuse to do those things. We have a responsibility, first of all to God. Having put. That's what we did the day we were saved. We put it off, we said. I want to be rid of all that belong to what I was. And at one place in the scripture, doesn't it say you crucified the flesh? That's what we did today. We were saved. Mr. Darby said never trust an Irishman and we come down a little bit and I think he put off the old man. I don't know whether he was Irish, he had a connection to Ireland. I've got a good bit of Irish in me but I think it was putting off the old man was to make a statement like that as I don't trust that nature and we it's not just the bad flesh that we need to mistrust, it's if I may put it, I don't want to create 3 natures but it's the good flesh that causes a great deal of problem. It was Peter's good intentions. That he wouldn't deny the Lord that led him into trouble. It wasn't his bad intentions, and that's a difficult thing for us to learn as believers is it's our good intentions that often flow from our nature. One people wants to always be accommodating, and they want to always be at peace with people. That's a good natural characteristic. I connect that with the cedar wood in scripture. God made the cedar tree, but it's a humbling thing to have to take a firm stand for the truth and go against a person's natural.

Characteristic. And to take a firm stand for the truth. Another mate by their natural national characteristic or natural characteristic, want to be firm and clear about everything, and they find it impossible to get along with their brethren. And so Paul, he put off all that was connected with his natural condition, and he was a man in Christ. And that's our position as we need to not just get rid of the bad flesh, but the good flesh too, if I may put it that way. I think you understand what I'm saying. And that's often We've talked to people about the gospel, and it's not their sins that keep them from Christ. It's their good works. And you talk to a person and they say they'll admit to you that they're a Sinner. They'll say everybody's a Sinner, but then they say, but I'm a good person, but they don't really believe that God is going to cast the fearful and the unbelieving into the lake of fire and that the wrath of God is revealed from heaven. Why? Because they were abominable? No, because they changed the truth of God into a lie. And man, you tell a man he's a Sinner and he says I'm not a Sinner. He doesn't believe what God has said. And so I believe that that's what it means in part to put off the old man is it's not just the bad things that I did, the bad flesh, but it's the whole thing. And I believe that that's what Mr. Darby meant. And I think we can say that we all have natural characteristics and I think we can recognize what they are without pointing them out. But Paul comes down to this as Christians, and we can recognize. Recognize national characteristics in one another, but we're not here. The world tries to put off national characteristics, but they haven't filled themselves with Christ. And so we can't just sweep the house clean, so to speak, of what we are by nature. We have to be filled with Christ. The world would like to level everything and say there's no difference between the Irishman and the Englishman and the Frenchman. Well, there is a difference. But when we put on Christ, then we can recognize when we go down in the verse that there is neither Greek nor Jew circumcision, nor uncircumcision that we can go on together. But we do need to recognize that all connected with the good and the bad. And sometimes it's the good characteristics in man that are the greatest obstacles, the standing for the truth. Verse 10. And having put on the new, which is renewed in knowledge after the image of him that created him, that's a beautiful thought, being renewed. We need that. Don't we, brethren, be renewed? I was thinking I'd done that. Come out in Ephesians 3. Ephesians 3. I think it's one of those 316. There's a lot of them, by the way. A Gym Visions 3. I think it is 16 that he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inter inner man. That's the 4th. Need that, do we not? Before we get too far away from verse nine, I want to read in

Ephesians 4 and I'm I'm reading from Mr. Darbys translation because he makes it very clear in Ephesians 4. I'll I'll start from verse 19, who having cast off all feeling, have given themselves up to lasciviousness to work all uncleanness with greedy unsatisfied lusts. But ye have not thus learned the Christ. If ye have heard him and then instructed in him, according as the truth is in Jesus, namely. You're having put off notice. He puts it in the past. You're having put off, according to the former conversation, former manner of life, the old man which corrupts itself according to the deceitful lusts, and being renewed in the spirit of your mind. And you're having put on the Newman, which according to God is created in truthful righteousness and holiness. Well, he talks about the truth as it is in Jesus. That's where we see the truth lived out. It was lived out in a man down here who was the truth himself. They asked him, who art thou? And he said altogether that which I say to thee, he was all that he said and all that he did. He was the perfect embodiment and expression of the truth. The truth is tells what is, and he is here as the in the sense of the objective truth that we have. The Spirit of God is spoken of as the truth.

Subjectively, he is within us. He makes good in our souls what is true of Christ outside of us. But the truth is in Jesus, it's in that blessed man. And then he says, namely, you're having put off the old man with his beats. That is when we come to know the one who is the truth. All the characterized, the old man, all the evils and the lies and the deceit and the corruption has been put away. And we're no longer have to do with that man. We've put on the Newman which, after God is created in righteousness and true holiness. Just want to say this again, brother Chuck, because in connection with Peter, we see this again and again in his life, but it's not just the corruption that we have to put off. When Peter said tried to keep the Lord going to the cross, it was human sympathy and that wasn't a corrupt thing. It was a corrupt thing because it was against the truth. And that's a hard thing for us to judge. We say, well, I'm a kind person, I wouldn't do a thing like that. And man says if God was kind, he wouldn't send the Sinner to hell. And it's not kind to say that, but there's a time. When that characteristic is connected with the old man, and not in faith and obedience to the word of God. And that is what it is to put up everything connected with our the old man. Not just the vile things, so-called, but the nice things. Let me read in connection with what you're saying. Let me read a verse from Luke 18. This is the worst sin. It's not fornication. It's not adultery. It's not lying. This is the worst sin. There's something worse than that. Verse 10 of Luke 18 Two men went up into the temple to pray the one of Pharisee and the other a publican. The Pharisees stood and prayed thus with himself. God, I thank thee, I'm not his other man, our extortioners, unjust adulterers, or even as this publican. I fast twice in the week. I give tithes of all that I possess. There was a man that was filled with pride, and that's the worst sin that we have. Is pride is the world calls it self esteem that you esteem yourself. Well, that's pride. That's the very thing scripture condemns. That's the very thing that the Lord was so hard on the Pharisees about. They were morally. An upright class. But filled with high thoughts of self and low thoughts of others, they looked upon others and despised them, filled with pride. And and what you're talking about, Neil, is that very thing the the upper crust of society. Those that have nothing but. High esteem for themselves and low esteem for others. That's abominable to God because we're all sinners and the Pharisee would. Now you know in Luke 15 when the Lord speaks about joy in heaven over 1 Sinner, that repented more than over 99 just persons which need no repentance. Who's that? That's comparison. That's the one that doesn't think he needs to repent. I thank thee. I'm not like other men. And that's the worst sin that we have is the sin of Christ. 7 Abominations. That's what God keeps. And what is it that heads the list? The number one abomination is a proud look. #2 is the lying tongue and then a little further on a false witness that speaks lies. Six things he hates. Six of those things he hates, one is abomination. Sowing discord among brethren. Let's put it in the right order, isn't it, that we're talking about the difference between, for instance, in the Old Testament? And the law given to man.

And that would exercise his conscience to judge that man. The log was given, and that to what men ought to be, and man would listen to that will say, and would judge in himself in that man that which was not in accord with it. But we're not talking about that. We're talking about the total man set aside to have a new man. And the measure of that, setting aside the measure of the breach between the two, is seen in Christ now. Dying is passive. Dying is weakness. Putting to death. Is power. And we're going to put to death. That's power. That is. You know, we're talking here in this passage about life. And life is that within us. It's my life, although it's in Christ. And as we begin to look at these things, lying comes from within. Now as I begin to see those things. As they emanate, as they come from an old nature, that which really was connected with the old man. We want to remember that a brother said it recently in our brother's meeting, as concisely as as as I could have ever had, I ever heard. Subjective truth. Is good to discover to me a fault or a defect in me? When subjective, truth becomes the solution to that problem. Then it's misused. Christ is the solution of the problem. Looking outside myself to Christ, we see these things as they pass in us. We'll say that these lies, these things come from within. Anger, wrath, malice. Nobody else can be have malice for me. But I discover these things. They belong to a total man that is set aside, whether he be good or bad. He set aside as a new man, not just a conscience against that which is bad in a man. It's a total new man as seen in Christ, and as mortify requires power to put to death. So in dealing with these things as they pass and transpire inside of Maine, they are there. It'll never get any better. That old nature is there and it's going to be there until, like the brother said yesterday, I'm held under the water for 10 minutes until I go to be with the Lord now as it passes within me. That which will give me freedom and joy as we're going to find as we go on, is looking off onto Jesus for the power to put to death those things that are still operating there. But the Word of God is the final guide, isn't it? It says in Hebrews chapter 4 and verse 12, for the word of God is quick and powerful and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit. And of the joints and marrow, and is a discerner of the thoughts and intents of the heart. So they accused the Lord Jesus of pride, as they said, Who makest thou thyself? But it was absolutely true what he was saying. He was God Incarnate, say David's brothers accused him of pride. They said, I know thy pride in the naughtiness of thy heart, to see the battle hour to come. But he had come to please God. He had common obedience. So it's God's approval that counts. And sometimes the world may even accuse us of those things. And we have to be content, follow the word of God, and we have the truth. Thy word is truth. And it's the, shall I say, the direction for all our conduct. I just say that because sometimes he may be a feared of being proud. I'm sure that some of us who say I know I'm saved, As someone said, oh, you're very presumptuous to talk like that. We're not presumptuous. We stand upon the word of God that tells us. He that believeth on the Son hath everlasting life. So let the word of God be the thing that is a standard. That decides for us what is right and wrong, and then we're sure that we have the truth.

The Lord Jesus himself is the truth and His word is truth. Adversity quoted really helps because sometimes you don't really know. We have a feeling and we feel that the Lord has LED us or directed us in a certain way. But then somebody quotes as this verse of Scripture and it kind of rankles us and it's like that life that divides us under what is of the soul and the Spirit. And so if we take it in that way, then we want to put off all those things connected with the old man. And that's really what I believe is helpful in what you said in connection with faith, is if we act in obedience to the word of God, then we can safely leave it with the Lord and he'll separate the precious from the vile. But if it's a matter of self, then we have something to defend we don't have. But where it's a question of obedience to the word of God, David could simply turn and say, is there a cause? And so, you know, people say, well, why do people, Why are people so resentful about the fact that you say you're saved, You're gathered to the Lord's name because it rankles their pride. They say, well, everything's busted up, you can't go on in the truth anymore. And then they find out there's a company that is, it's a practical testimony. To the fact that they're unbelieving as to God, and so it

is. It is humility. God gives grace to the humble. If we humble ourselves under the hand of God, but we're often rankled when somebody takes out the sword, so to speak, with us. And it cuts a little bit, but it's a good thing because it separates what is of the soul and of the spirit. Well, I believe it is also good to mention that it is not just. Natural love and affection that can be a problem in a believer's life. I believe that there might be situations that we have witnessed in our own lives and in the lives of others. Where there is genuine love and affection for the Lord and the desire to please the Lord, but not following the word of God and. One of the examples in the Old Testament that illustrates that very well is Jonathan. You know, his heart was genuinely attached to David, and even after his death, David expresses how much this love meant. But this love by itself was not enough, you know, Consistent with that, love and affection for David would have made him join David in his rejection. And this is beloved where many times. We are motivated in our actions by love and affection for the Lord, but we are not looking, as Doctor Gordon has repeatedly at these meetings, tried to point out. That we look at the word and that these love, that this love and affection is not only strictly governed by love, it's governed by the word of God. And take for instance Peter when Peter said to the Lord this shouldn't happen to you. I don't believe that that was natural kindness towards the Lord. You know he loved the Lord and he didn't like to see the Lord suffer and go to the cross and be rejected. And of course. His Jewish hope, all of this was wound up in this question. You know, he was looking for the glory. Of the Kingdom rather than the sufferings first and then the glory to follow. But what the problem was that Satan used genuine love and affection of Peter for the Lord to try to use Peter to interfere in the Lord path of perfect obedience and subjection to the Father's will. And the Lord puts the finger where it belongs. Get thee behind me, Satan. You see, Peter wasn't Satan. But Satan was trying to use Peter's genuine love and affections to interfere in the Lord's perfect past of service. So people stress rightly that we should love the Lord and that we should be attached to him, and that there should be a motivating force in our lives. But there are other things that have to come in, that which is faithfulness to him in view of the path of rejection that he presently has, and that we would join him in that rejection. And be content to join him, as it were, in the Cape of Adalam. That's where Jonathan should have been, because he genuinely loved the Lord, but he did not act consistently, You see. He was governed, obviously, by a false sense of loyalty to his father. You know, he shared his father's death, you know, that's a very solemn thing. A man that so genuinely loved David joined his father.

Dying on the Mount of Gilboa with his father. Those are very solemn lessons for us, beloved. We should love the Lord with all our hearts, but we must always allow the word of God to direct our affections in the right way. Same with our children, in our family relationships and so on. You know we cannot just be governed by love and affection. You know we many times that would lead us to exercise discipline and to be firm. The ultimate answer is one word in the next, verse 11. I'll read the verse though, where there is neither Greek nor Jew circumcision, nor uncircumcision, barbarian Scythian bond free, but Christ in all. That's the answer, you know. That's why Paul could say First Corinthians 2. I think the last verse we have the mind of Christ. That's a very wonderful statement. We have the mind of Christ. He's in US. Our life is himself, and that's the thought of if any man be in Christ. He's a new creature. Old things have passed away. Behold all things that become new. There's a solution, and I think it's brought out nice in Galatians chapter 3, I believe Galatians, and this is what we've got to keep in mind. We can say we do this and we do that. But we can do nothing and in Galatians verse 26. Three, I already said, I think, 326 For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized unto Christ have put on Christ. There is neither Jew nor Greek. There is neither bond nor free. There is neither male nor free male. We are all one in Christ. And if you be Christ. Then are ye Abraham's seed and heirs according to the promise? That's it, brethren. That's it. We have Christ in us. We have the Holy Spirit. John 220 We have the unction of the Holy One. We know all things. We know all things. Is that strong statement like we have the mind of Christ? Yes, there's strong statements, but they're true. There isn't anything that we need to know for a happy walk and one in obedience that we can't know because the Spirit of God the teachers in US and here in our midst and we have. The mind of Christ, the Word of God. He is the word. So there's the chi. I think there are very versed in Colossians 3. There's only three groups in the world. We like to say when we preach the gospel, there's only two groups, those that believe and those that believe not. That's all there is. We know that. But there's three groups. There's the Jews and there's the Gentiles. There's the Christians. Christ in them. That's so positive to me. Just like to. Add a word to what's been said. Let's not fear loving because of the danger of abusing it. Hereby know we that we love the children of God, when we love God and keep His word, I believe keep His commandments. That's the soul that wants to know, is he really loving? He wants to love. And he wants to love as before God. He needs to know. That so sometimes we might fear loving because of the danger of it if we're out of the presence of Christ and leading us astray. Like the Apostle Paul, he loved the Jews. He went back at the end of Acts. But it's not pure loving. Let's just fear leaving Christ a spirit not walking in communion with Christ. Love is the capstone, isn't it? The perfection? Isn't that what it says? Here the bond on cherry put on chariot your love, which is the bond of perfectness. That should characterize us is love. Like you said, brother connects with love. In the 2nd Corinthians 12 and 15, the opposite say, I will very gladly spend and be spent for you, though you're more abundantly I love you.

Plus, I be loved. That's the application of divine love, isn't it? It's not always welcome. That's still very important to see, Earl. What's happening is. Possible there is because of the fact that he was stable with the Corinthians. He cuts their conscience, and they responded in the way in which they did, and you and I, If our conscience someone brings something before us that rubs us the wrong way, then we then we lash back. See that you know. You see that very often. I was thinking of this here, put on there for as the elective God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering. These are all fruits of the Spirit you know. And then it goes on to say, forbearing one another and forgiving one another and a man of a quarrel against any evenness Christ forgave you. So also be and above all these things put on charity or divine love, which is the bond of perfectness. Now second Peter, chapter one, you have all this, add to this, this, add to this, this, add to this that and then we don't have finishes. Maybe we should turn over there and just look at that. The second Peter chapter one. Important. Very important. Verse 5 Second Peter, Chapter one. Beside this, given all diligence, add to your faith virtue to virtue, knowledge, and knowledge, temperance, godliness, godliness, brotherly kindness to brother, kindness, charity. There it is brotherly kindness carried. 4 If these things begin here and found, they make you, that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. These are things for the heart, aren't they? These aren't things for the head. You know, an individual can have a lot of knowledge about the word of God. Someone among us is dead. He can be as clear as an icicle and justice as cold. And The thing is, our Christianity is something for the heart, isn't it? And these things are in US. It it, it sees here what it tells us here, what it's but verse nine, he that lack of these things is blind. That's interesting. Don't all believers have sight that they receive thought here of discernment? Isn't it that true spiritual vision and the charge to the assembly and play to see it was what? Poor and blind and miserable and naked? Is it possible for a believer to be miserable? Yes, it is. Yes, it is. But how? How instructive, then, for our hearts are these precious things. God is light and God is love, and the important thing is to keep them in their proper balance. God is angry with the wicked every day, but He still loves them. And the Lord wept over Jerusalem, even though he had to pronounce judgment upon them. Fast display. I love that in Revelation. 11 I think it is. Chapter 11. Verse 17. To give thee thanks, O Lord God Almighty, which art and West, and art to come, because thou hast taken to thee thy great power, and hast reigned. And the nations were angry. And Iraq is come the time of the dead, that they should be judged, And that thou should us give reward unto thy servants the prophets, and to the Saints, and to them that fear thy name small and great, and shouldest

destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament. And there were lightnings and voices and thunderings, and an earthquake and great hail. The time has come, as we read in this chapter, when the kingdoms of this world become the kingdoms of our Lord and of His Christ. And God, who is a God of love, has to act in judgment. But what does he do? He opens heaven and shows the ark there. And on top of the ark the blood was sprinkled as though God were saying, I didn't want to be your judge. You forced me to be your judge. I wanted to be your blesser. I provided my son, and he is the propitiation for the whole world. There's not a single person of Adam's race that can say there was no opportunity for me. And install the last display as it were, before God acts in judgment, is to say I didn't want to have to act in judgment because I provided for the blessing of sinners. And that's very important, I believe, brethren, for us, none of us are perfect in this. We all fail in one extreme or the other. But in God there's perfect balance. Light and love are in their perfect balance. So the Lord was angry. It says He looked round about upon them with anger, but he wept over Jerusalem.

Beautiful perfectness that we see in the Lord Jesus. And if you and I are walking, walking in the Newman and by the power of the Spirit, that evenness will be displayed in us. Sad to say, we usually go extreme in one or the other. We fail because we're not perfect, but if we follow the light of God's Word, allow the Spirit to have His way in our lives, there would be that balance that there was in the Lord Jesus, because He is our life and the Spirit is the power. There's a principle about divine love that we have to keep in mind always. Divine love is never at the expense of truth. Never. And we may say we love that, brother, we overlook this, That is not divine love. And if we say, well, we're doing this, it isn't quite right according to the word of God. But we love our brethren. That is not divine love, and it never is at the expense of truth, if you really want to show love. It will be according to truth, always. And I think a good definition of love would be given unconditionally. Together without any congestion whatsoever and I think I was thinking, how can I love? We really love to find selfish selfishness to get things from people or from the world. And you know that God is love because God is not selfish. He gave himself and son and the person of his Son. And Speaking of a verse in first John. First Dog Doctor 3. B. I. We still have this world judgment and see if the brother at least and shut us off in bottles of compassion from him how as well as the love of God's in him. How can I present to be loving and caring Christian myself? Learning things, or even learning things that might be legitimate. How can I be loving with the love of God? If I want things for myself. Think as I said love is giving without any condition whatsoever. But. Giving from God with the love of God who wanders. And especially to our brothers and sisters. Divine love is selfless. That's number one, and it can love the unlovely thing. That's number two and it loved me. That's wonderful, isn't it? That's divine love. Now they tried to get definitions for it and we're in danger when we do this. But one man who was asked and this I read in one of the old books. What is divine love? And he says the best way is to go to the cross and you see it and cross. And it's like the fragrance, the sweet fragrance from a rose, a beautiful rose, when it's trampled on their foot. That's divine love. I thought that was pretty close. But we can't give definitions of this. It's selfless. That's good enough for me. It's God. But when our brother was saying. He was really describing the difference between human love and divine love. Human love is always based on what we can get out of the object that we love. That's even that way in the marriage relationship. But divine love loves unconditionally, you know. And divine love is manifested to us when we were enemies of God, you know. And so this is divine love.

Now this love is poured out in our hearts by the Holy Spirit and we love. Because he first loved us, we are able now as those that have a new life. The new nature, the imitators of God as beloved children, well, we will all be ready to admit that it is very weakly displayed in us, but that is nevertheless what we are capable of doing if we live in communion and fellowship with the Lord, that this love can be radiating from us to others. Are you saying we can love our unlovely brethren? Thankful. I'm sure thankful they love me. You know, I heard this. I heard this just before the departure in our assembly. Brother, can't you love us even though we don't agree with you? I said we're in kindergarten. I love you all. But I can't walk with you the way you're thinking, That's all. Yes, I love them. I still love them. I just love them. I'd love to see them back. That's what we're talking about, you know? You love me in spite of myself. You see Christ. That's it, isn't it? We're one in Christ, you know, This love is so precious. Might look at that verse and remember that it says shut up his bowels of compassion. It doesn't say shut up his pocketbook. It may be you see a brother in need. But you know, you can't set it. It can't settle that need right now. You don't talk about your pocketbook here, You talk about your bowels of compassion toward it. That's governed love. That's love. That is is coming radiating as a reflection. We'll say from the love of God to us. And you might just read this verse and say whosoever has the Lord's goods. The truth and see his brother in need. You see, you shut up your bowels of compassion toward that brother. You see? What is that? In other words, there is that balance. But I fear sometimes we fear loving. When really I just see it again. We should fear not walking with Christ. That's where the problem comes in. Not loving. If it's love, it flows from God. If it's my own personal affection and so forth, that's another thing. But I believe in our chapter we we have brought before us life. And life is that which is within me, though it's in Christ, it's my life. He's given it to me. And it's not so much the Spirit of God before us in our chapter, I don't believe. But it's the life, and we know that. In a believer, they are five things, right? Body, soul, spirit. That's that's natural. The new life that's given, life that's in Christ, but he gives it to us. And then the Holy Spirit dwells there when we believe the gospel. So we have those five things there now. That life living and living in me, I'm alive in Christ. And we want to acknowledge these things. And I know every day that I'm no different from anyone else. Every day inside of me, their past is a history. That my brethren don't see. Now if I don't deal and live with Christ there, they will see. But I have the privilege and access and full access and total communion with Christ. To live with Christ there. And the history of the heart will, if I can use that expression you see, is that which really determines my outward history. And that's what we have here, that Christ is everything and enjoying the word of Christ, dwelling in US and so forth are among us. But we don't want to Passover or ignore the fact of life and that which is within. Again, I say any problem you see there, the solution to that problem is the person of Christ. Attracting our souls out to glory and. We use an illustration sometime about love. Practical thought that. You know, you see, a young man will say. And he. He's he really doesn't pay that much attention about whether his hair is combed or his shoes are shined or his shirts pressed and.

And he goes through life, you know, like we all have done, but all of a sudden he sees a young lady. And now everything is different. I mean, he'll comb his hair now and he's concerned about that and his shirt being pressed and he wants his shoes shine. Well, what's made the difference? What's the difference? Oh, love has made a difference, and that's with you and me, brethren. If if the love of God is perfected in US. You see, I will love and I will be changed, but it's all connected with an object before us that is altogether lovely, altogether lovely. There's nothing we'll ever find that's not lovely in Christ. And that's what, in drawing my soul out to him, then I can love my brethren, rightfully, I can love as he loves. And that's what gives stability to the heart, as well as to the feet and the hands and so forth. First, Timothy, chapter three. We have the two things brought together. I think, verse 15 of First Timothy 3. But if I tarry long that thou mightest know how the oddest to behave thyself in the House of God, which is the Church of the living God, the pillar and ground of the truth, and without controversy. Great is the mystery of godliness. God was manifest in the flesh, justified in the spirit scene of angels preached under the Gentiles. Believed on in the world, received up into or in glory. Here we have in First Timothy the Church of God in order, and in these two verses I believe we have the

pattern, we might say, of what the assembly should be in the 15th verse. It's the Church of the living God, the pillar and ground of the truth. The Church doesn't teach, but the church is responsible to hold the deposit of truth that has been committed to us. We have the word of God, and the world isn't the custodian, so to speak. The church, the true believers gathered according to the mind of God, stand for not just part of, but for the whole truth of God. But I believe this sixty verse is instructive also without controversy. Great is the mystery not of God, but of godliness. What is the secret of godliness? Where was it perfectly displayed? In the life of the Lord Jesus we have the pattern of godliness. And I think that's brought out so beautifully here. God was manifested in the flesh, justified in the Spirit. Here were a group of people gathering, confessing their sins. The Lord Jesus comes, and in wondrous grace identifies himself with that company. But God wouldn't allow that, as though his Son were part of that company. And the Spirit of God comes upon him and marks him out. This is my beloved Son in whom I am well pleased. And then it says he was seen of angels. The angels looked down and saw one because we're a spectacle to the world and to angels and to man. The Bible tells us sisters wear a covering because of the angels they're looking down. In the church is displayed the manifold wisdom of God and his purposes. Here was one walking in this world, and there the angels could look down and see one who was in this world walking to please his Father. They'd never seen that because. Right from the time of Adam's sin it was very opposite. But here was one that did. And now he preached unto the Gentiles. I think that's lovely too. He said, I'm not sent but to the lost sheep of the House of Israel. But when he was rejected, that grace in his loving heart couldn't find, shall I say, an outlet to the nation he wanted to bless. And he reaches out to the Sarah Phoenician woman to the Gentiles. What do you and I do when someone rejects us? Do we still go on in love? That's the way the Lord acted. That grace that was in his heart couldn't be held in. And so he reaches out to the Gentile and. Where was? Where was the fruit for his blessed pathway of love? At the end of his life his disciples forsook him and fled the nation, rejected him and said we won't have him. He's not our Messiah, but but isn't this lovely? It says, believed on in the world. And that's what the spirit of God brings before Timothy through Paul and second Timothy. Timothy, if you're going to go on and labor as you should. Don't look at the results here in this world you have to count upon what is going to be manifested in resurrection. Remember Jesus Christ of the seed of David raised from the dead? According to my gospel, too often we get occupied with results. Here were the results from the work and pathway of the blessed Savior. By grace, we're the testimony to it. Was it seen in His life? At the end of His life it was rejected. Well, it's blessed just to go on.

And then received up in glory he was, it says he was raised from the dead by the glory of the Father. God raised that Blessed One, seated them at the right hand of the majesty on high. What is going to be the secret of going on for the Lord? First of all, the assembly is responsible to hold and maintain the whole truth of God. And if I can put it very practically and it condemns me is it should be that if people looked upon us as a company gathered to the Lord's name, they'd say two things about us. There are people who stand for the whole truth of God, and if you get to know them, they're like Christ. That's the point. And that is when the House of God is in order. Too often it's been disorder. All had to write in the second epistle about it in disorder. But here we have it in order. And rather, you and I possessed the life of Christ. That's the life that we have. We have His word for direction. We have the Spirit for the power. And this is what God would have us to be, individually and collectively here in this world. Christ is not only the example, but he's the only motive spring for anything we're asked to do. Is the only motive spring and I just mentioned I know our times up, but it says forgiving one another, forgiving one another. How can we have that motive frame? Well, I know we're done. But even as Christ forgave you, so also to ye. That's it, isn't it? Can we think 336 has been given out.

Dorothy Conference: 1996, Colossians 3:13-15

Reading

In chapter 3, verse 12, put on therefore, as the elect of God, holy and beloved bowels of mercies, kindness, humbleness of mind, meekness, long-suffering for bearing one another and forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also do ye, and above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts to the which also ye are called in one body. And be thankful, Let the word of Christ dwell on 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 and whatsoever ye do in Word or deed, do all in the name of the Lord Jesus. Giving thanks to God and the Father by him. Wives, submit yourselves unto your own husbands as it is fit in the Lord. Husbands, love your wives and be not bitter against them. Children, obey your parents in all things, for this is well pleasing unto the Lord. Fathers, provoke not your children to anger unless they be discouraged. Servants, obeying all things, your masters according to the flesh, not with I service as men pleasers, but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord, and not unto men, knowing that of the Lord, you shall receive the reward of the inheritance, for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done. And there is no respect of persons. These verses parallel what we find in Ephesians. Could we hear the difference in the significance of the the putting off and the putting on?

Every exhortation that we have flows from that we're given, flows from the position in which we stand before God. So God doesn't ask us something that's not possible. And so it is because we are holy and beloved that he asks us to put on certain things and the general thought and christened them as we put on things to become holy and beloved. But we put these on because we are, and then because we're holy and beloved. I believe there are certain things that are just incompatible with such a nature, and so we're to put them off. I was thinking more in connection with the difference between what is mentioned in Ephesians putting off and the putting on and in Colossians the putting off and the putting off. There is a difference. It's good to have to explain. What is your understanding of it for the very? My understanding is that. Using the comparison of the children of Israel. In Ephesians, that is. Comparable, or at least the picture of the Israelites. Is a completed taking of the whole land. It's all. Completed 13th of Joshua last verses say. The land they possessed, the whole land, and the land rested from war. I'll take that to be a picture of what we find. In Ephesians the whole land was taken, the whole all, the revelation of the truth which Paul received. Is completed from the Lord Jesus in the glory and Ephesians brings out the fact that the whole of the revealed mind of God we have so it's more the having put off it's completed whereas. Colossians has often been likened to Israel having. Gone over the Jordan, but resting on the West Bank. In other words, they were across the Jordan, but they hadn't yet taken the land. And so there is that constant throughout the book of Colossians, a pressing on to the something in comparison with the. 11Th chapter of Joshua The last verse says the land rested from war, but the 13th chapter in the first verse says and the Lord said to Joshua. And well stricken in years, and there remaineth much land to be possessed, although it seems as if it's a contradiction. But there's no contradiction of the scriptures, And I believe the key is in the possessing the word possessed. So we have we're thankful to have the truth, but in these days that we are together, why we learn the necessity of making it our own. Of possessing the truth that, I believe, is what Colossians bring before us. For the meal you mentioned. Holy and beloved.

But we are also the elect. I think what you're not agree that speaks of Sovereign Grace? Be reminded that Sovereign Grace has chosen us.

In Christ, but then holiness that we have been made. Wholly Set Apart. And. He loves, you know, that's the position we have been brought into, but it's all based on Sovereign Grace. Keep that in mind. It certainly would help us show these characteristics. That we are admonished to manifest. Paul uses the expression. Putting off and putting on in Romans 13. Let me read the verses. Romans 13 and verse 11 And that knowing the time that now it is high time to awake out of sleep. Now is our salvation nearer than when we believed. The night is far spent, The day is at hand. Let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness. Not in strife and envying. But put ye on the Lord Jesus Christ and make not provision for the flesh to fulfill the lusts thereof seems to be in that last verse. Put you on the Lord Jesus Christ would be analogous to to putting on the new man, and make not provision for the flesh to fulfill the luster of putting off the old man. At least it's a different way of expressing it. But it comes out to the same thing we we seem to be able to grasp, put you on the Lord Jesus Christ. Maybe a little bit better than the new man, which is somewhat of a a difficult expression to get ahold of, but I believe it speaks of Christ. We see a right thought that. In Ephesians we are seeing in Christ, and in Colossians it is Christ in US, and it's two of every one of us. And maybe not the right expression, but twice on us, as our garment would be the practical expression in our life, in our manner of conduct with the one who lives in it by his spirit. So it is detailed, you might say as to. Put you on the Lord Jesus. But in practical terms, what does it mean? Well, they're already virtues, you might say, that are enumerated in the 12Th verse and so on, which belongs to the Lord Jesus that are produced in us by His Spirit and that should be seen in our life. It's like our garments have seen. Would that be an acceptable thought? They did. They did take place in the death of Christ. That is, our old man was crucified with him, as we have in Romans. As a fact that has taken place. But as a practical thing, as you were saying, it isn't always manifested, and I believe the exhortation is that it should be manifested. So he uses the expression in this. Verse put on therefore as the elect of God, holy and beloved, at the practical exhortation. Just as you might say. Well, you've been given that new garment. Now wear it so everybody can see it. There wouldn't be an exhortation if there wasn't a need for it. That seems like a rather obvious statement, but we sometimes hear the expression all these things will fall off like feathers. But there is a there is the energy of faith in connection with these things. And I may not always have the bowels of not have the bowels of mercy. Naturally I don't. And so we need to put them on. We need to be in the presence of the Lord and develop the affections of the Lord for His people. It's not something that we should expect. There's energy of faith in connection with it. Leprosy is spoken of as in three ways, leprosy in the flesh, and that would be moral evil, like First Corinthians 5 and then leprosy in the head, doctrinal evil, Galatians 5 and leprosy in one's garment. And that seems to speak more of the of the outward character that we display.

The that which immediately surrounds us. And our circumstances? And many of these things have to do with that, don't they? But there's the expression put off or cast off. That's something that we do. It doesn't fall off. Hebrews 12 Says lay aside every weight in the sin which doth so easily beset us. So that's that's the energy of of the Christian himself in in laying aside and setting aside those things that once characterized us in the flesh and then putting on putting on just like you. At the end of the day, you take off your coat and set it aside and you. Exchange it for some. More comfortable attire at home and you put on your bed clothes before retiring. And so it's it's a figure just like that, isn't it? We put off and we put on. It's something we do. I don't know the great, but Mr. Darby has a little note in the connection with it, he says. It's the auras and it's in the state of having done it. Just as you might say to a person, well, you're a Canadian citizen. Well, use the liberties that you have or act like one who is, but it isn't coming into that by some action. It's already true of you, but in the practical side of it, you're acting and displaying the fact that it is so. And I believe that's the thought. It is so, so in the in our own translation by. It's in the. In the eighth verse. But now he also put off all these. Mr. Darby's translation is having put it off and then in the 10th verse and put on. It's something that has already taken place, but it isn't always displayed practically. And the exhortation is that you don't enter into that state by doing it, but you're in that state by the position you've been brought into through the work of Christ. Your sins forgiven, a new creature in Christ. Jesus standing for God in Christ. And now act like that. That's why the exhortation comes in and the practical sense, I believe. I'd like to just ask a question and connection with that a little bit louder, brother. We don't hear very well. First Peter chapter 4. I'd just like to reconcile what you just did with with first Peter chapter 4. And. One and two. Worth much, then, as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind. For he that has suffered in the flesh has ceased from sin, that he no longer should live the rest of his time in the flesh to the lust, and then buffers the will of God like. Reconcile what we've been here. Well, in the sense that the flash is used in the first part of the 4th, the first verse of this 4th chapter. The Lord Jesus had only holy flesh, but he suffered in body. He had a body of flesh and bones as he walked through this world. As our brother has remarked before, he was truly a man. And so, if we might put it in this way, when he said, does Satan Man shall not live by bread only, but by every word that proceedeth out of the mouth of God, he quoted scripture to him. He didn't turn the stones into bread. And in obedience to His Father's will, he was still hungry. He suffered, and so he suffered in the flesh, but with him it was holy flesh. He only wanted to do His Father's will. If I say no, I might say well, I wish I had yielded, because I'm still hungry, but not so with the Blessed Lord. But I need to arm myself, likely with the same mind that that is, I may have to suffer. Daniel and his friends had to suffer when they didn't partake of the portion of the King's beat and the wine that they drank. The flesh in the might have wanted to do it never saw in the Lord. But we arm ourselves with that mind, because we have the life of Christ. We say no, and so that he no longer should live the rest of his time in the flesh through the lusts of man. The flesh in me is sinful. Flesh in the Lord it was holy.

And so I don't know whether I can explain it exactly in any other way. But there is a suffering in the path of obedience. But there is an added suffering with us sometimes the flesh still wants to do the thing, never so with the Lord, He never wanted to do anything but His Father's will, but the same mind. That we have the life of Christ. We want to be obedient, but we also have the fallen nature. It's been said that in those verses we have the flesh in three different ways. That is, He suffered in the flesh, that is, he was here in a body of flesh and bones and He. But when we say He that has suffered in the flesh has ceased from sin, the flesh in me wants to do what's wrong. And then it says in the. End of the second verse, that he no longer should live the rest of his time in the flesh. He doesn't mean in the sinful nature there that he lived the rest of his time in the body. That's all. We have holy flesh in the Lord Jesus, sinful flesh in us that still wants to do what's wrong. But we also have the physical body, and we are spending our time here in the flesh, that is in these mortal bodies of flesh and bones, flesh and blood. There is another sense in which flesh is used in Romans when we were in the flesh. I think that's our position Before we were saved. As sinful creatures we are no longer in that position, but we are in the body and we still have the old nature. And if we deployed the old nature of its desires, the flesh suffers and we do not sin. That's the thought, isn't it? In the second part with us. But the Lord suffered in the flesh. Never, because he wanted to do anything but his Father's will. But He suffered in the path of obedience. That path of obedience led him to the cross. Did he suffer, and did he suffered? He felt the crown of thorns. He felt the nails in his hands. He suffered, but with him it was holy flesh. Never any desire but to do his Father's will. But we have the other, shall I say, that sinful flesh within us. And as long as we live in that this body, it's going to be here. And so the flesh still wants to do what's wrong in me, that is in my flesh. That's the fallen nature to all of no good thing. In

other words, if we are temptation tempted to go and to do something worldly. If I'm working in the office and somebody they invite us to a party, well, the flesh says in me, go ahead, but the Spirit says don't go. But I don't want to deceive myself into saying, Oh no, the flesh doesn't suffer, the flesh does suffer, but we don't sin. I think it's, you know, important to bring that out because. There might be a concept in our mind that we just, so to speak, all into these things. I'm sorry, my voice is interior. Very rough. Then we get the proper concept in this that we just don't float into it, you know? There is this ongoing thing that he that has suffered in the flesh Path ceased from sin. There is suffering in that sense involved, you know. But that's verse two, that he no longer should live the rest of his time in the flesh to the lust thereof, but to the will of God. So it's very important. It's very important. I mean the man of the world, he doesn't suffer natural to him as the air he breathes, you might say. But for the Christian, there's an arresting thing, and all of this there are. So this 12Th verse is really a practical thing. We have done it as far as the truth of God is concerned. The old man came to its end in the death of Christ. Our old man was crucified with him. It came to attend in the death of Christ. That's a doctrine. It's the difference between our standing and our state.

Are standing before God is perfect. Not only our sins forgiven, but we stand before God in Christ. The righteousness of God in Him, that's our standing. Now we're told to act consistent with that standing that he has put it on. So to put on, I believe in this eighth verse, or indeed in the 12Th verse, rather, is the practical side of it. Let it be manifested in a practical way. I could use the illustration again. I've got the new clothes. They belong to me now. Put them on and display them in a practical way. I didn't acquire them at the moment I put them on. I might have had them for quite a while. I put them on and saw they're displayed in a practical way in my life. And that's the exhortation. Elected God, holy and beloved. That's her standing. Put it on in a practical way. Bowels of mercy, kindness, humbleness of mind, meekness, long-suffering. All these beautiful Christian graces, John Oden, perfection in the light, in Christ, in his blessed pathway and at verse in John's epistle says he that saith he abideth in him ought himself also so to walk even as he walked. God doesn't have a lower standard for me as a Christian than to be like his beloved Son, because he's given me the life of Christ. I don't say it's always so, I'm sad to say. But that is where I've been brought, and that's what he is exhorting me to display, Not to say, well, I I know I make mistakes. Everybody makes mistakes. But a perfect standard. The Lord Jesus, the capacity. Yes, I have a new life and I'm indwelled by the Spirit of God. I have the power God provides for restoration if I fail, but he has equipped me with all that's necessary for the Christian life, so that I should walk in this world as Christ walked. When it says put on in that sense, it makes you think there's something we should do. That isn't the thought at all. We have these things in Christ by the Spirit of God in us. We don't have to go out and put them on. In that sense, it lets them have their way in US. Let them be active in our life that support. We already have those things. It's a little bit like second Peter chapter one and we've already had that, but where it says in. Verse 5. And beside this, that's the four things that are before us besides this having all diligence. Now it does say, add to your faith in this translation, but the better translation is have in your faith. There are already all these things are ours, then they're by faith. But now let them have their action in US. Let them be active in US. Have them. Actively, that's the thought. It's not add to, I can't do anything. I can't add any of these to myself. I have them because I have the life of Christ. And so that's the thought. Otherwise you get the idea we're going to do something, we can't do anything. We already have it in US. And I believe it should be have in your faith these things. Let them be active. Let them have action in you. We have them. And this passage is not like climbing a ladder. You first step into virtue and then you take the next step. Someone has explained This is like a flower that is opening up, and all these things open up at the same time, just like the flower has many leaves. So these things that we should have in our faith, that should manifest themselves because we have faith. They all unfold at the same time, and I think this isn't any difference here with this passage that these things should all at the same time manifest themselves in the believer. Now who wouldn't be ready to admit that we fall many times short and that's why we need these admonitions and. I think especially when it comes to. The things that have to do more with what we manifest in our relationship with one another. Some of these things speak more of an attitude, of a spirit that should characterize us. But then there are other things that we manifest in our relationship with one another. And when you think of forbearance, for instance.

You know, I've often expressed it this way. The Lord has not put us in the business of changing personalities. You know, now maybe I'm robbing you the wrong way sometimes, and maybe you robbed me the wrong way that because of your personality traits, but that is the kind of thing we have to for bear with. Now there are things that become more offensive. You know, where there is the need for forgiveness. Now people might say I'm not going to forgive him unless he asked me to forgive him. Well, this Christian attitude is that the spirit of forgiveness should characterize the believer. And we see that with the Lord Jesus under cross. Father, forgive them, for they know not what they do. That is characteristic of Stephen. You know when he's being stoned. You know, nobody had asked him to forgive him, you know, but he asked for his enemies. And Paul in Second Timothy, you know, when he could have and rightly expected help from his fellow believers, but he didn't get any comfort from them. He was left alone. He also is characterized by the spirit of forgiveness towards neglect on the part of believers. Haven't we experienced that sometimes? In our life, when we went through difficult circumstances, that we have not received the comfort and help that we could rightly expect, and we ourselves have not been the help and the comfort to our fellow believers that we should have been well, that is at that time that the spirit of forgiveness has an opportunity to be manifested in the believers. Forgiving when we speak of personal trespass. It's very important we all often offend, says James. And we have to remember that you said we rubbed one another wrong. We do. We're German, we're German. I don't want to know all about you, and we all offer the fence. I don't know what the rest of you have, but you got problems. But you know, we should forgive one another. We shouldn't take offense so quick. There's a lot of thin skinned believers among us. They take offense so quick should do that. We don't judge Moses, you know, take it from the Lord. And you know when the Lord said to Peter and the others, if a man trespass against you and repent, forgive him and if he do it 7 Dimes in the gate and repent 7 Dimes. Forgive him. And what did the apostles say? Increase our faith, Lord. This is the big order. Increase our faith. I think the Lord said 70 * 7, he says. You've got a faith as a grain of mustard seed. You can take tell the sick of mine trees up and go into the sea as well. In other words, what seems impossible to us. We've got the faith to do it. And so I believe he got to 70 * 7, didn't he, Lord? Said seven times. He said no 70 * 7. That's a lot of times to forgive. A brother is the man, you know, if we we can do it, that's the thought, we can do it. We got it. All these attributes are hard. We get these attributes first and then the expectation we have these safety. And you know, I've given this example before, but if you really forgive. You forget. You forget that's where we all pay. I fail, You know, I say I forgive. That puts a badge on me I haven't forgotten. And it negates everything, doesn't it? We're not talking about things that need to be taken care of in an assembly, not talking about those things. I'm a personal trash bag. And you know, there was in a Sunday school two boys that always were troubled by a third boy who was a Needler, and they beat up on him every now and then. The Sunday school teacher finally stopped it and got the two boys together. Because I know that he irritates you badly, and he gave him that principle the Lord gave. If he trespassed 70 times, you forgive him 70 times. You know 7 * 7.

That isn't 74949. Well, the boys agreed. They agreed, but the older boy said. But I'll tell you when we get to 49, you better watch out. Those 490, you better watch out. So that's what we often do, brethren. We get the 490. It's sad, isn't it? But we, the Lord said Father, forgive them,

for they know not what they do. But that didn't mean that everyone that stood by the cross was forgiven. But there was one person. That availed himself of that he heard the Lord say that. And he said, We indeed justly, for we receive the due reward of his deed, our deeds. That man, shall I say he received the forgiveness just like ourselves. God is offering forgiveness to every Sinner of Adam's race. If he'll just come and own, he's a Sinner. When he acknowledges that, then he can say my sins are forgiven because I have received Christ. I'm under the shelter of the blood. I say that because there is that practical side. So in the trespass offering, the man was not only to bring the sacrifice, but he was also to acknowledge that he had sinned in that thing. And one of the writers said he said we're all very willing to acknowledge that we fail many times, but it's often hard for us to say I failed in that thing, in that thing. When we acknowledge that, then we enjoy it. Now we're forgiven judicially all our sins the moment we receive Christ. But there is the governmental forgiveness, and that is only enjoyed as we acknowledge it. If we confess our sins, these faithful and just to forgive us. Our sins, we might say, weren't he sins already forgiven? Judicially, that is, you'll never have to meet God as a judge, yes. All it says in Acts 1339, Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all the believer justified from all things. For which he could not be justified by the law of Moses. That's judicially that happens when we're saved. There's not one sin on my account, because they were all put away in the blood of Christ, but now in His governmental ways, we need to confess it and own it. And the same I believe in our dealings with one another, that we always ought to carry forgiveness in our hearts, never carry a grudge or bad feeling or anything. But sometimes it's necessary to say. I'm sorry to be restored and to be restored to the Lord and to one another. So the man in First Corinthians he was restored, he was brought back, and Paul could say, to whom ye forgive anything, I forgive also. The consequence for a believer in God's government and not forgiving. Oh, it's that delivered to the tormentors till he has paid all those due unto him. In other words, in the governmental waves of God. You might even lose the enjoyment of what the Lord has done for you, and that's a terrible expression delivered to the tormentors. And I don't know of anything more tormenting than to carry an unforgiving spirit toward anybody in the world. To care that unforgiven spirit is going to make you miserable, perhaps more than the other person, because you carried the unforgiving spirit. The Lord only spoke of the church twice, and first of all on the rock in which it was built, and then in Matthew 18 on how to maintain that if there's an offense between brothers and then this passage that you refer to comes in. But often the obstacle to seeing the restoration of a brother is I make it a matter of personal hurt. And I don't forgive him rather than seeking to win my brother. And so where it's a matter of personal hurt, it's the glory of man to Passover sin is that the harm I have suffered personally I can forgive and leave that with the Lord. Paul said that to Philemon. And we see that with the Lord and Israel. I was struck by this number 490 because for 490 years they didn't let the land rest. And God government he forgave them year after year after year, but eventually it caught up with them. And our brother. We may forgive our brother and our spirit, but if he doesn't really judge it, or if I don't judge something in my spirit before the Lord, it'll catch up with me. And so our real object with our brother ought to win him so that that sin doesn't overtake him. But if it's a matter of somebody done me something wrong and I've got to settle that, then it's a hindrance to really seeing the brother restored and to really judge that thing that he's fallen into now in Matthew 18.

At the end of the chapter we have the 10,000. Talents that are and 100 pence. Debtor I like to suggest that we all are 10,000 talent debtors when it comes to our guilt before God. And he has forgiven us freely. Well, 110, we know they work for a penny a day. That wasn't such a tremendous debt. Well, can we not forgive one another when we realize how much we have been forgiven? Now, both of these debtors acknowledged their debt. Now that's an important principle. You know, you cannot really expect forgiveness from God unless you first acknowledge your debt. But said 100 pence. Debtor also acknowledged hit dead, pleaded for mercy. The 10,000 talent debtor did receive it, but he wouldn't give it and wouldn't grant it to the 100 pence Debtor. Now that is beloved, where we often fall short, we forget what God has done. For us, and may I say that. That it's really impossible for us to forget something that has happened. But we can elect not to remember. Even God doesn't say that he will forget. Forgetfulness is human weakness, but God has chosen not to remember. That's beautiful, beloved. He has removed these sins from us as far as the East is from the West. He has cast them into the depths of the sea, and he has chosen not to remember them. And we can ask the Lord for grace to not remember to make a decided effort. To not remember what anybody has done to us, and an unforgiving spirit destroys the person that is characterized by it. As if we had been forgiven $600,000 and then we go in exact $1.00 out of this other dollar and it just makes it very ridiculous. But that's really what it is if you have an answer. And the 600,000 we've been forgotten about? That same portion where the 490 times. But I was thinking through Neil was mentioning the government of God and on the phone Lord Jesus said Father forgive them for they know not what they do. They have just finished saying it's bloody enough and on our children. And although you applied it to one man. Reply to the nation of Israel, so that if we have not forgiven them, then they could never be brought into blessing, and it would have. Got it All promised because they put because God has promised to bring them back into the land and and he will and they will come there. They will be the head and not the tail and Brian will be the leading place of the world. But in the government of the Jews have suffered over the Senate an awful thing that I said didn't cluster on us and on our children and we suffered without heaven. Could you say the whole nation was forgiven though there's a remnant according to the election of grace. And so there will be a vast number. In fact, it says in all the land 2/3 will be cut off and die. But a third would remain therein. And that third is, we have it recorded in Zechariah that they they mourn, they say, what are these wounds in my hand? And they mourn and confess their guilt, so that while the Lord had forgiveness, I wouldn't say the whole nation is forgiven, but there is a remnant according to the election of grace. I agree with you. I I judge Francis said as a nation. Well, you can't say and it has been applied that way. The city of refuge was opened up to Israel by the Lord making the sin of rejecting and crucifying the Messiah a sin of ignorance. And we find the answer to that prayer when Peter said he did it ignorantly, as also your rulers. And then we find in Hebrews that they have fled for refuge to the Lord Jesus. So it was an opening up of grace to that guilty nation. But the individual had to plead for refuge.

Just like one who had murdered somebody unintentionally, there were these city 6 cities of refuge and they could flee there and be sheltered from the man's Slayer, you know, from the avenger of blood. And so that is the important point. The grace of God opens up to this guilty nation. But they had individually had to flee for refuge. So when the Lord said father forgive them, they know not what they do. He says count it Father, as a sin of ignorance, for which there was mercy and forgiveness. The Apostle Paul says mercy was showing me because I did it ignorantly in unbelief, but deliberate premeditated sin there was no forgiveness for So the Lord is saying don't count it that way. Count it as a sin of ignorance. That's the grace of his heart. It's beautiful to see that extended to the Gentile in Corinthians. Now it says there, which none of the Princess of this world knew, For had they known it, they would not have crucified the Lord of Glories. So Paul is at word opened up that door of mercy to the Gentile, because Pilate and the Gentiles were had pardoned that, and so door to them they could flee to the city of refuge too, and slipped upon as a sin of ignorance. I'd like to tell a story in connection with what's been said. Two sisters were talking and the one said to the one sister about another person, don't you remember what she did to you 10 years ago and how she talked to you and all she did? And the first sister said I distinctly remember forgetting that. In other words, she determined not to remember it. And that's the point that you were making. And that's what God has done. Actually, God doesn't forget anything. He has a perfect memory. Forgetfulness is a human infirmity. But he says I will not remember your sins. That's that just gives me complete peace knowing he won't remember them. Well, in

Proverbs chapter 26 in connection with the. August 26th. 1St. What is fire going through? Weather is no tail bear, The strike ceasefire has told her to burning poles and wood could fire. So are the contentious man and Kindles right? The birds of a tail bear are in rooms when they go down at the innermost parts of the belly. Well, there is further wood where no wood is a particle. The great thing is, is that God has placed this in the assembly that we might learn these lessons. That's the sweet thing about it, isn't it? That he's given it, that he's brought us to his table and there we are. You know, you have one that's a certain temperament and one that's another way, and it's one that's another way again. And he doesn't want us mere theorists about these things. What he's striving for in their lives is reality, reality. And that's why we are where we are. And, you know, someone comes along. Maybe you say, well, that brother is a little bit legal and he sees things this way, and this one here he's a little bit LAX. But in the great that when you consider that they're there and God has placed them there, it helps us to see our brethren in a whole different light. All of these things we've been looking at. There, when he says put off or put on, it's in the heiress tents, which means be in the state of having done it. It's not in the present tense, which means do it every day. We're not to have to put these things on every day. Some fresh decision. Someone does me wrong and I don't have to say, well, should I forgive him? No, I have already. I'm in the state of having forgiven all the offenses that might be done to me, and that's a different thing. I don't have to make a fresh decision every day whether I'm going. I'm in the state of having done it. That's the difference between the present tense and the heiress.

And it's used here. And Darby's note is helpful to help us get a hold of what that means. But it is something that we have put on, we have put on that attitude. Of mind once, it doesn't have to be repeated, and we are now. In the state of having done that, and that's the force of what we have before us. So we are those that have been forgiven. I love the bumper sticker that says not perfect, just forgiven. And you can. We can all relate to that. If we are forgiven and we have been forgiven, we are those that forgive. We are those that forgive and unforgiving Christian is. An enigma. Here's a man that's been forgiven 10,000 talents and he won't forgive 100 pence. There's something drastically inconsistent with that. There's no no offense that can be done to me, to you, whatever, by whoever. That we can't, that we that we have, we are able to say I can't forgive, that we we can't be in that position. That's a terrible position to be in, to say I can't forgive that sin. He's forgiven us infinitely more than will ever be called upon to forgive. In fact, our attitude is we forgive, and as soon as the person admits they've done wrong, that forgiveness is immediately extended to them. It is the glory of a man to pass over a transgression, I think it was quoted. Forgive me, I just thought I expressed this thought that I felt for a long time. If we would apply that scripture, it would settle many petty grievances that we have amongst the Saints of God, because we do not have to take everything up with our brother. We do not have to expect the last parting. You know me apply Matthew 18 if a brother sin against thee, and it certainly applies many times and should be practiced. But that scripture in the Old Testament that is the glory of a man to Passover a transgression would settle many grievances. That means that we would never even bring it up. I'm sure you would agree that that is a desirable attitude to be manifested on the part of all of us. Would that not be verse 14 and above? All these things put on love that should read, which is the bond of perfectness. I used to wonder when I came to that verse, How can you exceed all of these other virtues that have been mentioned? But love goes even beyond. Any of these things that have been mentioned, it goes beyond that. It's the attitude of the heart of love towards. Everyone that we have to do with it was God's heart, wasn't it? And it's only See here. A contrast between Israel and ourselves. I thought once in Romans 6 and here also in other places. We've come, as it were, to the place like Israel when they got to Mount Sinai. When they got there and God gave them the law. To tell them what they were to do in the future. But with us we come to this point now we are believers. And now we want to walk as believers. And he doesn't give us a law to tell us what to do in the future. He calls us to look back. Like in Romans 6, if you get to that point. And he says now look back and as many as were baptized were buried with Christ. You and I, we come to this point today. And we look back to see what has been done for us, about us, with us. And that determines my walk. And whenever it tells me you put on vowels of mercy, well. Or am I going to? Am I going to produce that? But I'm not. Kindness. And my walk for today is measured, as we've heard over and over by that which he has done for me. Now brother in our meeting said one time something I thought was pretty concise, correct, he says.

The exhortations of scripture are checkpoints for the believer. They are not laws. God didn't make us better lawkeepers. But when something bothers me, when something I have trouble forgiving someone, that's God checking up on me for my benefit. And I need to go to him and say, Lord, I have trouble, I don't forgive him or Lord, I don't love that brother alone. I mean because he's detected something in me that God wants me to see and have it out with the Lord Jesus. So I can go on in peace. And that love that overrules is the next step. As our brother said, it's beyond those that is. It's not so much it's uncovered in me, something that's not kind, not merciful. But now there's an outgoing. And his benefit in his behalf, All those things are left behind. All those things that could cause bitterness or anger or I would hold anything against anybody. But now he's over ruling it and flowing over that. He's overflowing it with that which is good for everyone going out in love to all of them. So it's the the path of life that we have, and kindness is the is the basis of actions, humbleness of mind, meekness, long-suffering, not telling me exactly what to do. But it's putting under my actions. The character of Christ. He's undergirding my actions. With the character of Christ. Well, if I don't have that in a practical sense, I should have it based on what God has done for me. I need to go to him about it. Otherwise I take these scriptures as law instead of promise. If I look at them as law, I got to come up with this mercy. I've got to come up with this kindness. And if I do, I'm just faking it. But if I see it as promised, no, that's what he he says I'm to be there for. I'm going to go to him because he'll put that. He'll give that to him. He'll fulfill his own word and putting off to me. Is when you see it in yourself and I see it in me, and we do every day call it what it is. Don't toy with it. And putting on is when you recognize that it's not there, and that's what our brethren do for us. Many times they let us know it's not there. If he does something that upsets me, Vince said. Many times nothing will upset me unless it should. And when it upsets me, I need to go to the Lord about it. And that then is a good detector. It weighs me spiritually, see practically where I am with the Lord, and that's what I see in these things. And if Christ is all and all, I just look up to him. For the answer to these things. That's the motive spring we had in the 13th verse forgiving one another. If any man have a quarrel against any, I believe the thought is there's strife resulting and that's the thing that really. Even as Christ forgave you, so also do ye now. That's it, you know. Paul in Philippians brings it out too. And a nicely chapter 2. Again, verse one. Since there be therefore any consolation in Christ, if any comfort of love, any fellowship of the Spirit, follows the mercy, same things we've been reading. Fulfill ye my joy. What would fulfill false joy when he's in prison? Pray that I get out. Of course not. No. Here it is that she be like minded having the same love. One accord. Of one mind and let nothing be done through strife or Vainglory. Vainglory is simply self. That's all it is self. That's what causes strike, then, he says. But in low enough mind, let each I'll read the other translation. Esteem other as more excellent than themselves. Look, not every man on his own qualities, but every man also on the qualities of others. Now that's a big order.

You have to admit, but the next words tell you how. Let this mind be in you that was in Christ Jesus. Always the motive, always the faces of all our contacts. Let this mind be in you. Now can I think of the others as more excellent than myself? I ought to be able to. I know all about myself, sad to say, but I don't know about you, and I can think more accidentally of you than me. And that's the thought. We can't put ourselves higher than our brethren. We have to confess what we are. But I don't know all about my brethren. I'm thankful I don't. I can think

for Excellency of you than myself. The Lord suffered from having done kindness, and so we as was pointed out, and so it's not wrong to be injured. But the Lord came to give, and so he treated others better than himself. He had nothing bad to think in himself. I believe that we see this in Philemon. Paul came to give and so David went. We were mentioning that the other day David went to an obedience to his father to minister his brethren, so he could seek to reach their reach their conscience and say, is there a cause? And so we shouldn't ever lend something to somebody that we can't afford to lose. And that's often the course of strife is we're trying to re establish a situation. There's harm done in something, but if we go in good and blessing to our brethren, we may get hurt for it. But if we've done it as unto the Lord, then it's the Lord with whom we have to look. How is divine love the bond of burpiness in the assembly? You go to meeting brother and sister to show love. You don't go to find it. That is the bond of perfectness. It's like the little ditty. And I always use it for myself. I went into the world to find friends and I found none. But I went again to be a friend and I found friends everywhere. Fly that to love. You go to a meeting, Don't expect to find it. The ones that left, they said there's no love there. Why? They were looking for it. They weren't giving it. You go to show love, you'll find it everywhere in your assembly. Listen, he loves begets love. First Peter, Chapter 4. Patrick said the connection of charity is. First Peter Corn, verse 80. And the Father among yourself for Cherokee shall cover the multitude of Spin. Last part of that verse is that you have to do with having a forgiving spirit. Better, Yes. We shouldn't find any pleasure in talking about it. If there is something, even in the assembly, that has to be dealt with, it's something that we ought to feel and say. I could have done that. I was just as bad as that person itself. Love covers the multitude. It's very sad when there has been something and everybody's talking about it and publishing it everywhere. The better we the more we can just deal with it according to the mind and will of God and destruction in His word. And be done with it, the better. But if we go around and start and talk about it. That is the spirit of love. We don't do that with our own children. If our children have faults, and they do, we don't like to talk about them. It isn't that we don't feel them, but we don't like to talk about them. Why? Because we love them. And so that should be our attitude with our brethren, shouldn't it? And in that way it covers them. But of course, having to do with God and having things settled according to the mind and will of God, that's maintaining the holiness of God's house, perhaps even the holiness of a family, so that there'd be order maintained in the family. Or God's glory. When Noah. Got drunk. After the flood. One of his sons looked on his nakedness. The other two went backward and covered it. That's a good illustration of love covering a multitude of sins. Children, you know better. Young man, young woman, you know better the failures of your parents than anyone else.

Be a Shem and a Japheth that goes backwards and covers those. Things that are unseemly, we all have them. Don't be like Ham that looked upon his father's nakedness brought a curse on his son Canaan. It's a wonderful verse. Loud covers a multitude of sins, doesn't mean it weeks it winks at sin, doesn't mean that. But it doesn't expose it needlessly. And some of the most shameful things that have happened are things that have been put into writing, exposing. Either real or fancied sins. I don't know whether they're real or not. But even if they were. That's not for us to do. Matthew 18. Teaches one thing very plainly, and that is when evil needs to be dealt with, it should be dealt with in the smallest possible circle. And so somebody sends against you. You tried to restore him between you and yourself. If he does not accept that, take two others with him, with you. If he doesn't listen to them, tell it to the church. And that's not the church universally. That's what Mr. Grant taught and it smashed the grand fellowship to pieces. But it's the local church. You know what happened in the problems that we have experienced. This is one of the things that were done, you know, people. Circulated things over the whole world. Well, things are to be dealt with in the smallest possible circle, and that is what we can learn from Matthew 18. Apart from the fact that only the Lord's presence give authority for action in the assembly disciplinary action which we most of the time stress. And that's a good point. His presence gives authority to the Church to deal in his name with evil that comes up. But we do not often enough mention that we learned that evil should be taken care of in the smallest possible circle. Otherwise we're doing the enemies work and we burdening every soul, even babes in Christ, with things that shamefully occur amongst the Saints. It's doing the devil's work. And no wonder people are scared that's doing Satan's work. Let's not do it, beloved. We can learn from this deal in a small as possible way. There's a principle monarchs that we ought to adapt always to avoid. Gospel and malicious rumors, which is a terrible thing. Let everything be established in the mouth of two or three witnesses, and if it isn't that way, it's just a rumor. It's just gossip. And if only one says it, don't pass it on, It should be handled right in the assembly by two witnesses at least, and three better. And I believe it's a it's a way we should do things. But to end up on a nicer note, I just would like to go back to Ephesians. Three, well Ephesians. About four and justice. Read this. Verse 30 grieves not the Holy Spirit of God. That's what happens, President. We don't have a forgiving spirit. That's what happens in assembly. Whereby we are sealed under the day of redemption, Let all bitterness, wrath and anger and clamor and evil speaking be put away from you with all malice, And being a kind one to another, tenderhearted, forgiving one another, even as God in Christ, I believe for cave you, or for Christ sake hath forgiven you same motive. And that ought to be the Spirit we have, brethren. Otherwise. We grieve the Holy Spirit of God and we can aggrieve him even in the breaking of breath. That's why it says let a man examine himself and so let him eat. You carry that grudge to the table and it does breathe the Spirit of God that can quench. Even if I just mentioned that. Make a short account. That's all that means by examining yourself. Keep a short account with God. That's it.

1. That was #1 in the appendix.

Dorothy Conference: 1996, Colossians 3:15-25

Reading

Last night that I saw the rain all our hearts made. You say that all of heaven helps me. Out of the world. So I want to give you. We use the duration of the weather. I don't know what I have to do. Today I'm busy. Oh, I can have a place here for you. I have lived in my life. I have to play. To you and I have you out for us. Classes 3 verse 14. And above all, these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts to the which also ye are called in one body, and be ye thankful. Let the word of Christ dwell on 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. And whatsoever ye do in Word or deed, do all in the name of the Lord Jesus. Giving thanks to God and the Father by him. Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents and all things, for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged servants, obeying all things, your masters according to the flesh. Not with eye service as men pleasers. But in singleness of heart, fearing God, and whatsoever ye do do it heartily, as to the Lord, and not unto men. Knowing that of the Lord you shall receive the reward of the inheritance, for ye serve the Lord Christ, but he that doeth wrong shall receive for the wrong which he hath done, And there is no respect of persons.

Masters, give on to your servants that which is just an equal, knowing that you also have a master in heaven. I. Reference was made to second Peter chapter one and verse seven. It says into godliness, brotherly kindness and brotherly kindness charity. Brotherly kindness. I think we've enjoyed a lot of that here at these meetings. And brotherly love or brotherly kindness as my brother, is its object. Charity has God as its object. So the greatest, I don't know who it was, he said. If I've heard it often, the greatest. Display of love in a day of weakness is faithfulness to the truth of God. It is the bond that. Perfectness. I've copied something out in my Bible at the beginning of Nehemiah and got it from the synopsis. Might just repeat it in times of difficulty. Faith does not show itself in the magnificence of the result. But in love for God's work, however little, and in perseverance through all the difficulty of the state of weakness. So it's not looking for great things, but going on in love for God's work, which is love for God himself. I was wondering if we connected with first John chapter 5 and verse two also. I'll read the first verse also. Whosoever believeth that Jesus is the Christ, is born of God, and everyone that loveth him, that begat loveth him also that is begotten of him. By this we know that we love the children of God when we love God and keep His commandments. This is the love of God that we keep His commandments, and His commandments are not grievous. However, every believer born into the family of God, we have the nature of that family. Our heart goes out to every child of God. But there may be those that we cannot display that love. So it says By this we know that we love the children of God when we love God and keep His commandments. If one of my children is in rebellion against me and my will. You're not really showing love to the child to go and embrace them and say, well, I love you, even if you're walking that way. I do love him, but I may not be able to display it the way I show love to show the way I show love to God is encouraging the people of God to walk in obedience to His word. If I encourage a believer in a path of disobedience, I'm neither showing love to him or to the Lord. And so by this we know that we love the children of God when we love God and keep His commandments. And so love displays itself in our own personal lives. If he loved me, keep my commandments. Love to the children of God displays itself by encouraging them to walk in the path of obedience to God, never encouraging them in the path of disobedience to the word of God. So there are times when we have to be faithful, aren't there? That leads us to the next verse about the peace of God, because what is it that causes stress in the individual or strife between individuals? You try to reconcile 2 unreconcilable things. You have two thoughts, 2 scriptures in your mind like what you were Speaking of with. You're trying to reconcile 2 Things, my love for my brother and faithfulness to the truth, and it just doesn't seem that you can reconcile them. The only thing to do is to submit and have faith in God and be faithful to God. And so there are many things in Scripture that you cannot reconcile except simply by faith, believing what God has said. You have man's responsibility and election, whether to unreconcilable things, and so you simply leave it with faith. If you try to reconcile it, there's going to be confusion in your mind and trouble. You try to reconcile the fact that you have the assembly's authority and yet he is the Lord of the harvest, and the Lord's servant is the Lord's servant. So the Lord gets into the servant, gets into conflict with the assembly. There is no conflict. It's simply a matter of faith.

And so if we go on in this way, then there's not going to be this internal confusion. And trouble in the Mind. And between brethren, there's not going to be strife because God knows how to keep the two things together. And there are many, many things like this that cause us strife in the mind. That our confusion in the mind are stoiced between brethren because we're trying to reconcile 2 seemingly unreconcilable things. There's one other thing that Mister Darby said that I thought was helpful in connection with this. I apply it to this first both the peace of God. Is we often ask what the will of God is in a situation when the only will of God is that we not be in this situation at all. And sometimes we get in trouble by being in situations we shouldn't be in. And that has to do with our position. Maybe we take a job or enter into a relationship or something that unequal yoke, but it's also true as to things that we get taken up with and so there is peace and just occupying the sphere that God has given us and so. That so it says let the peace of God. Rule in your hearts. To which ye are called in one body, and so therefore it doesn't mean that just because something has to be done. That I'm the one who has to do it. Is we own the head in heaven and there's peace there. It's just because often there's strife even among brethren, because we see, well, there's a job to do and I want to do it and I say, well, I've got to do that job, but maybe there's a job to be done. But I ought to look to the head as to who's to do it. And then there won't be jostling between brethren as to who's going to do it. There's going to be submission to the head. And this is what brings peace in the assembly, is when we see that and simply because I recognize that something needs to be done or taken care of or we can leave that to the Lord and when we start. I believe to have faith and to see this, it will have peace. The peace of God in these situations. In James we have a verse. That might be helpful, and that is at the end of chapter 3. The fruit of righteousness is sown in peace of them that make peace the problem that oftentimes happens when there are differences of judgment and difficulties amongst our people, that we allow these difficulties to rile us up. And to stir up the flesh. And I'm sure we all have experienced that to some extent in our own lives, and have witnessed that in difficulties among the Saints of God. But the fruit of righteousness is sown in peace. In other words, it is possible to go through difficulties without allowing the enemy to rile up the flesh with ears. And I've used this as an example at different times. You know, we bought some land out in the country and we were going to build a house on the North End of their property. And here my boys and I were working there and we found that the neighbor had taken, he had land next to us and thrown the rocks from his field and our property. And I got so upset with him, I said to my boys, total shock back on his field. You see, that's the opposite of what I should have done. You know, I allow this to rise me up. I could have talked to the neighbor and I was not a good extensive to my boys, you know. Well, that is just an example of what can happen, you know, And that is not when we allow that kind of a thing to happen in the assembly, the peace of God does not control me any longer. And instead of being a help, we are going to be a hindrance. We are only adding to the confusion, adding to the term turmoil, adding to the fuel. You know, and the peace of God is so important that that is controlling our hearts. And in that way we can live in peace and can remember that we're functioning as a body now, you know, and how important it is that we're in that state of soul.

Question to ask, but it's difficulty. Is this Heaven's Peace upset by it? He's having trouble by it. And that's I believe is the peace of God, is that he sees the end of it. And by faith we need to see the end of it and act for God in it. But it's just to have the peace of God in connection with a thing. God knows the end from the beginning and he knows why he's allowed a thing. And so if we're in communion with him about it and there will be peace about the situation and so that lets us rule, rules our hearts. Instead of setting where we speaking for myself, we like to fix things. We like to be fixers of things. Rather than really just being faithful to God and acting for God and things and leaving them with the Lord. Darby's translation renders it the peace of Christ, the peace of Christ, and then the 61St the love of the word of Christ. It's really Speaking of things, particularly among the people of God. It is true in our relationships with others. We need to act in love and faithfulness too. But here it's talking particularly about things among the people of God. So we have. In the 31St for bearing one another and forgiving one another. Even as Christ forgave you, and so on and. Put on charity or love, which is the bond of perfectness and the peace of Christ. It's really maintaining peace among the people of God. And if we act in that spirit, what I say again, it is not love to encourage a true child of God in the path of disobedience. Love would seek their good and their blessing and be faithful to them. And so we put on love. The motivation is love and Jeremiah was warning the people about the judgment that was going to come. He said, I have loved you with an everlasting love. Therefore, with loving kindness have I drawn thee. That was right in the midst of all his firm warnings about what was going to happen to them, how they were rebelling against the word of the Lord. But love for the people of God was the motivation for his conduct, even though he's very faithful

and had to speak the word faithful. And so I believe it goes on that the peace of Christ, the peace of Christ that is seeing is the head of the body, the church. He seeks the good of the body. And we're not upset, we just seek to act for him. We leave all the results with him. I think it's a beautiful thing, the two brought together here. In Ephesians chapter 6, there's the part of the armor. Is the feet shod with the preparation of the Gospel of Peace if we don't hear that, brother? In Ephesians Six, part of the armor is. Is the feet shod with the preparation of the gospel of peace? I was wondering if that is similar to what we have in verse 15, or really what it means to have our feet shod with the preparation of the gospel of peace. Yeah, someone has said the Christian is not in the war cry, he's in the peace cry. Paul that says in the early part of the Acts preaching peace by Jesus Christ, he is Lord of all. And really the message that we carry to the world is a message of peace. Peace has been made through the blood of his cross. And so instead of being troublemakers in this world and going about trying to set everything right, the message is really peace. Has been made not peace on the terms where evil is allowed, but peace is the character of the Christian. Ellen, John 14. I believe we have a thought there that brings in the world. In 27 the Lord said, Peace, I leave with you. My peace I give unto you, not as the world giveth. Peace I give I unto you, Let not your heart be troubled, and need to let it be afraid. So we I put it this way for myself. You know truth is precious, but it separates. And we have what those of this world need, and we can be at peace with ourselves and with the Lord, but we can go through this world knowing that we have what they need. And you know, if we're rejected or our words rejected or hatred comes, we still have what they need. And they're the ones in trouble, not us. That's the kind of feast I think Christ has us in relation to the world. There's one other. I think it's 17.

And 17 of John. The last verse, these things I have written unto you, that in me you might have peace in the world you shall have tribulation. You have good cheer. I've overcome the world. So our peace is in Christ. That's it. We're in the world without of it, and there's tribulation, there's problems, there's reproach and all that, but we have a sense in our soul that all is well. It's like the great woman in Second King's 4th. All is well. Why it wasn't well, as far as circumstances, what she was getting to the man of God. And that's it All is. Yet that peace is very precious, even. When things are set against us which are not true, you know, that's a wonderful opportunity to manifest the spirit of Christ. We fail in that many times, but the story is told that somebody attacked Mr. Dari publicly, you know, and somebody turned to him. And asked him whether he had anything to say. He said if he would know me, knew me the way the Lord knows me and I know myself, he would have a lot more to say. And that was the spirit of meekness, you know. And the Lord Jesus booked a very firm stand when it was a question of the glory of God. You know, the zeal of that house has eaten me up. But when it came to himself, you know he in meekness for many abusive things that men heaped upon him. I was thinking of that brother Heinz and the 8th of John, where they they said in verse 48. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast the devil? And he answered, I have not a devil, but I honor my father, and you do dishonor me. He said nothing about the charge of being a Samaritan. And it seems to me whenever people have to resort to either. Raising their voice or name calling lost the argument. And they were losing the battle, and so they called them names. But he didn't rise to that. Never said a word about their charge of his being a Samaritan. Indeed, he takes that place in the tents of Luke, doesn't he? As the Samaritan, he didn't mind taking the lowly place, and that was in peace. But he did answer the charge. That has to double. He would not allow them to attribute the work of God and of the Spirit to a demon. So he did answer that. The Lord is a perfect example. Always when he was reviled he reviled not again pretty good thing to remember. And all the accusations he answered nothing. Against him personally he answered nothing. But of course when he said I felt King of the Jews thou faith he couldn't deny himself. We can't deny the truth there we must stand but as the personal offense we don't have to get upset. A lot of people think they've got to sort of make a war on wrong things, but there's a lot of Christians attack the wrong things that they see abortion and things like this, and they join together. That isn't the character of the Christian. The character of the Christian is his speech shot with the preparation of the gospel of peace. What will set man right? He's got to be born again. And then as the next verse says that the word of Christ dwell in you richly. How are we going to know what's right? Well, we first of all have to be in the family of God to have a desire to do what's right. And now we have the instruction and direction, so we don't go about fighting against these evils. Our feet are shod with the preparation of the gospel of peace, and even in difficulties that arise amongst us. You don't war on certain things, but we present the word of God, and we bring that that the word of Christ dwell in you richly, in all wisdom, bring the Word of God in all its blessedness and in all its power, and only God can work those things out. And that gives us peace in the circumstances. And we don't have to make a campaign about things. You see this with Paul before Agrippa, don't we? That he was there really unjustly, and fellow told me this week that his pastor had tried to go on behalf of some of his people to the mayor.

They were put in jail for something in connection with the school and this pastor's unconverted son was a lawyer, went to his father and counseled him to speak peaceably to him. But the pastor went and told the mayor that he was a hell deserving Sinner and that God was going to judge him for what he was doing. Just mentioned to the brother. It was so lovely the way that Paul entreated A grippy said I would devour it all together as I was except these chains. Paul was in a far better position than Agrippa was and we sometimes are in a more miserable state of soul in a certain sense than the ungodly with whom we deal. It's a wonderful thing to just to tell them that you know, I've not happy with these chains but. I'm in a far better place than you are and an opportunity. That was how he had an opportunity to speak to that man. But we have to stress too beloved brethren, and that is that if I have contributed to turmoil in the assembly or amongst the God of the Saints. If I have stated things that are not the truth or even attacks an assembly, that ought to be straightened out. You know, otherwise no wonder if there is not peace amongst the Goddess things you know. We cannot undermine confidence in an assembly and then expect. Forget about it, you know it's going to go away, I believe. There ought to be made things made right. We have made statements and circulated even things attacking assembly. You know that doesn't make for peace. There ought to be an exercise that things are made right because otherwise the enemy continues to use these things. It denies the truth of the one body and it denies the fact that what one brother does or one assembly does affects us all. And it's solid, so it should be taken care of. Just wonder if we couldn't look at Ephesians 2 for the. Thought about having your feet shod with the preparation of gospel feast? I was struck by the thought that. 2 feet. And then Ephesians chapter 2. 1St. 13 But for now in Christ Jesus you who sometimes were far off, were made nigh by the blood of Christ, for he is our peace. These are this is peace between man and man. We're going to see. 1St And it's the blood of Christ. Made nigh by the blood of Christ. We sometimes you know, we know that our sins are gone by the blood of Christ. Once for all, forever. But this is part of the effect, the value of the blood of Christ. For he is our peace who hath made both one that's Jew and Gentile. Broken down the middle wall, or partition between us, having abolished in His flesh the enmity, when the law of commandments contained in ordinances for to making himself, obtained you and Gentile, man and man, one new man's soul, 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 nice, peace between man and God comes second here. So there is both feet shod with the preparation of the gospel of peace. There's peace between man and man, the truth of the one body. And then there is the gospel, of course, as we've heard peacefully, man and God. And it was struck by the thought in the Old Testament of the man who deceived. He was the House of the IT was the House of the man who had his shoe removed. And that's what we see as characteristic of a great house. They have one hue removed. They don't even, they don't preach. They preach the gospel of salvation, peace between man and

God. And that's great. But where's the other one? Where's the other piece that is the other foot shot? That is peace between man and man, one body. Well, for you and me, the preparation of the gospel of peace is walking in the assembly. There's no school you can go to. There's nowhere else you can go to learn how to walk in the assembly. Except walking in the assembly. There's nothing like it in the world. And the preparation of the gospel of peace is walking with our brethren, walking with one another. And as we've heard about peace between us, and that's what it says here, Let the peace of Christ rule in your heart. That's the only way we can ever have that preparation.

Is walking in the assembly. Thank you. I was thinking 2 of another scripture that we have in the Old Testament, First Samuel chapter 25. We have 20 feet that were shod with the golf ball, the preparation of peace. We see that David sent 10 men out to greet naval and if you read the margin there it says freedom. In my name of peace or in my name but in the margin it says freedom. In my name of peace. And what message were they to bring? It says, Peace, people to thee, and peace be to thine house, and peace be unto all that thou hast. And we see that that message was rejected, wasn't it? It says. And they they turned their way and went again. But these men had a testimony as they went out because some of Nabel's servants brought a message back to Abigail. Reflecting upon the way that these ten men. Conducted themselves as they were representing David there in the wilderness, and it was certainly a commendable testimony that was brought, but the message was connected there with that name of peace, wasn't it? It be ye thankful you know most of us, if not all of us, have known this song. Count your blessings. Name them one by one. I believe generally people think of material things and good health and so on. But I think. We as Christians should really think of what we should be thankful for in a spiritual way. And can't we even be thankful not only for what Christ has won for us, but also the fellowship of Saints you know, and the fact that we don't have to go through this world alone? What a comfort we derive from the fact that we have those of light, precious faith. With whom we can walk. We do not often enough thank the Lord for these blessings that we have. Be thankful, you know, and. That certainly would include the mercies that we experienced from day-to-day. But I'm, I feel I should stress, especially to be thankful for the spiritual things. And then to think of those things and give him thanks for. It seems to work right into singing, doesn't it? In the next verse, The Peace and the Being Thankful. And let the word of Christ dwell on you richly in all wisdom, teaching and admonishing one another in songs and hymns and spiritual songs, singing with grace in your hearts to the Lord. And I thought of that admonishing in psalms and hymns and spiritual songs, admonishing. You know there's a lot of error. Remembered by Faulty Songs and we have a very excellent hymn book. We should be thankful for it. A Little Flock hymn book and the Echoes of Grace. But we have a nice collection there, don't we, of scriptural hymns. My wife and I have gone through it a couple of times trying to sing each one, and lately we've tried to compare scriptures with the thoughts of the hymn. And there's some beautiful ones. You can find a scripture for every line in the hymn. And others, it's kind of generalized. You have a scripture that like the 23rd song, you know and.

And it's just beautiful to see the connection of scriptures in those hymns. And as we sing them, we are singing the truth, and we are admonishing one another. By singing these hymns, because the truth is coming out and those hymns. And it speaks of three categories in psalms and hymns and spiritual songs are somewhere I read. A difference between those three. And I can I haven't found that writing. If somebody knows where it is, I'd like to see it. But I think it's something like this that a spiritual song has to do with our pathway where pilgrims in the wilderness. A hymn is addressed to the Lord Jesus thine Jesus thine. We were singing and a Psalm might have to do with some portion of truth like the Psalms do. Now somebody has more to add. I'd love to hear it. I heard a display, Brother Tom, that the Psalms speak more of our experiences and the difficulties in the pathway, while a spiritual song expresses scriptural truth. And a hymn is addressed. God word you know And how much truth have we learned from Him? You know, when we came from Germany, we knew quite a few hymns in German. But they never impressed us as much as some of those hymns that we learned here in America because we had grown up with them, you know, and some little arms. But here, for the first time, we heard some of those beautiful hymns like 88 or Blessed Savior is Thy love. That made a profound impression on us because we were now adults and really for the first time we heard some of those hymns 150. And so on. What a treasure we have. And then we see the tendency of turning to some of those popular songs that have certain words repeated over and over again. And it doesn't really give us much of a message. But this is what is beautiful in the hymns that we cherish, that there is a lot of scriptural truth expressed, and it erases worship to the Lord Jesus. Speaks of him and what he has done, you know, and what a difference it makes even nearer my God to thee. I read recently a comment by a brother that comments on that song. He says that song says nothing about the Lord Jesus or the work and it can be sung by a liberal, you know. But certainly I have enjoyed singing that song. But when you analyze it. There isn't that much depth to it. It doesn't speak of him and what he has done. That's what makes the hymn so valuable. #27 on the appendix tells us we could not neither be. Well, the little flock is worship. A little flock hymn book is worship because it's scripture and it brings Christ to our hearts. That's the whole thought. And you know, those that believe, I find out they Can't Sing the little flock. It's true. Those in Christendom admire the little flock. I've shown it to some, but they don't use that. They can't use it. And you know, it's like those. Left. Left to go to Egypt. They were part of the Rep that the Lord had kept. And he left to go to Egypt, into the world. And they ended up in Babylon. They hung their hearts on the Willow trees in Babylon. By the waters, the wrong waters. And they said, how can we sing the songs of Lie of Zion in a land of strangers. They couldn't sing the songs anymore. And brethren, you get away. You'll find that I, at least I find it when I visit those that are gone. They Can't Sing those songs. We had a brother that was with us so long. I loved him so much. And without naming anything, he left his children because they went to something and their parents followed. He still was a believer. He still worked. In fact, he worked more. I mean, you know, work that makes noise. Fruit doesn't make noise. I don't mean you're not working for it, but it doesn't make noise. True proof, but anyway. Make it Long story short, my mother was in a nursing home and I took her one Lord's Day in a wheelchair to a gospel scene. Lo and behold, it was this brother who had left about 5-6 years ago. I love that brother. And he saw me and my mother and he knew my mother. He came over and he kissed my mother and he hugged me and he held up a book.

He said. I'm still using it. Probably echoes of great What about the Little Flock? He wasn't using The Little Flock. You Can't Sing that. Let's sing that song among strangers that don't really know the truth and let's cherish it. I just got a little track from Jacobs and Dallas, Florida, and I guess it's gone around many times, but it's musings on the little clock. You've probably seen it. Precious 8 pages. Family. It is precious. I'd like to read some. Are you sure? Brother Bob? I'm done. I'd like to read. Tom said he'd like to hear something. I have. I carry this with me. It's taken from a calendar leaf. I thought it was quite good. Let the word of the Christ dwell in you richly and all wisdom teaching and admonishing one another in psalms, hymns, spiritual songs, Singing with grace in your hearts to God. Colossians 316. Which is what we're looking at. That the instruction to sing psalms, hymns and spiritual songs occurs in two epistles. That's Colossians and Ephesians suggest an importance warranting consideration. Most serious Bible expositors agree that the Psalms of these verses are not the Old Testament Psalms, while selected portions of Psalms can add luster to our worship. As such, they cannot be vehicles of true worship for three reasons. In them, worship is directed to Jehovah rather than the Father. A finished redemption was not known. The imprecatory Psalms which are calling for judgment on your enemies are not in keeping with the Spirit of the New Testament. The Psalms referred to by Paul are compositions of Christians of a stately character and solemn tone which addressed the Lord in the good of his finished work on the cross. And our standing in the heavenlies.

The hymns referred to in these verses emphasized direct address of praise and glory to God. An example might be Father, how precious unto thee is thy beloved Son. We don't have that hymn in our book, I don't think. Fortunately, both the song and him involve direct address to God. While the sound may have in view the believers portion, the hymn will not. The spiritual songs are generally considered to be songs primarily concerned with the Christian experience, focusing more on our blessings and our feelings. Examples of spiritual songs are those commonly sung during gospel meetings or in Sunday School about psalms, hymns, and spiritual songs, William Kelly wrote. I understand them all to be the sacred metrical compositions of Christians. Outpourings of worship, praise, or holy feelings, the word spiritual being added to the lowest class of them to make clear even their consecration to the Lord. Well, that's the that's the extract that I have. I thought it was quite helpful. For instance, in him 238 as the Psalm, our Shepherd is the Lord. The living Lord who dies with all his fullness, can afford the art supply. He richly see our souls with blessings from about, and makes us great roles of endless love. Example of a spiritual sound we have to came through 25. Made sense of confusion and creative complaints. How sweet to the soul is community. With Saints to find an embankment of mercy. There's room to filling communion, a foreteast of home. And this morning we signed up in together praise and worship. 150 We have been there and never worship. Thou art the everlasting word, the Father's only Son, God manifest God seen and heard that haven't belonged.

It says, singing with grace in your hearts to the Lord. That's a wonderful fortune, oh brethren, but I think that be thankful is the basis of that. Thankful St. for grace and mercy is bound to be singing in those hearts. You know, I was thinking of being thankful in 1901, Captain Dunlop out in that fierce country. Of. Regina area. Gravel that's got you one and then there's no place to be in the winter but lovely in the summer. I don't mean that but his wife kept a day by day diary and sister aren't here. Is doing a tremendous job, but without making a long story out of it. I haven't read it in a long time, but the thing that impressed me was at least once a week. I believe I'm right. She named her. I think it was 10 Blessings, 77 Blessings. And if you read those blessings, you saw these plastics. But they were blessing. She was thankful for them. And one of them was. There was two brothers at prayer meeting tonight. She was that's a blessing you see. And the other another was someone lined up their pony so we could get to meetings today to go to walk that day and that was a blessing and I guess maybe her stove worked and things like that. But these are blessed. Everything she called a blessing and I wish I could remember the things. But if you want to be printed, I think, and it's a very one between Victoria died and it's the same year. Our brother McKinley was assassinated. It's quite a year, 1901, but you follow that diary. It is something. The last part of that verse, it says singing with grace in your hearts to God. And I'm quoting Mr. Darby's translation, but brethren is not appropriate to get up in the morning, and we should ask the Lord for a song of praise in response to his love and his goodness that we've been meditating on, maybe in the night. Or when we wake up in the morning, what's the first thought that we should have? A dying Savior's love, A risen Savior's power, a coming Savior's glory. These things thrill my soul brethren, and I have to sing when I'm in the shower. Even I can't hold it back. And shouldn't that be the attitude of my heart as I go through this world, that he's coming for me? The man that's in the glory that died for me in the cross. We've been hearing about him this afternoon. And you know, as the brother was speaking, I thought the remark that I make to people sometimes, every time you think of that name of Jesus, God writes it down in his book. He says when you get to heaven, I'm going to open the book and it's going to take all eternity to reflect on that precious name that you are meditating on down there in that world. When I'm working in the shop, sometimes I'm singing God writes it down because what am I saying about making melody in my heart to God and the brother mentioned about nearer my God to me, to Thee? Maybe I'm in a low state of soul and it's all Lord. Nearer my God, to thee. It's a cry from the heart, from the soul that I might be drawn. Nearer Is anybody here doesn't want to be drawn. Nearer to the heart of God. Well, you know, that's what should be our delight. I just mentioned that one brother. He was accused me making a noise, you know, when I was singing on the job. And I said to him, someday I won't be around to saying, that's all right, but I'm going to be singing up there a lot better. All right. Thinking in the shower. I love it too. But not if you're in a motel at 4:30 in the morning. I apologize whoever it was. I should have been singing in my heart. Well, isn't it true, brethren, that we do not sing as much as Breton used to sing? I'm speaking now in the families. I believe this probably here in this portion has to collective side more in view, but I do believe. That in the past, Christians used to sing more in the home. What we're facing today is we have to set, you know, we have discs and so on, and we listen to others singing instead of singing. And then we might be hesitant sometimes to sing because we might feel that we don't have a very good voice to say.

But what counts far more is where the heart is, and that what we express in song is really felt in our souls. And we have that beautiful hymn that matters not how sweet the song, you know, because. The Spirit of God wants to make melody in our hearts, and this is what is so important. And you know, have you not experienced? I certainly have is that there are times when you're saddened and when you're troubled. And when you have that grace of singing a song and lifts your soul, you know, and that is one way how we can use a song. And the children do well to learn to sing. And as families, we ought to set time aside to think, You know, there were some people interested in the truth of gathering, and they had not known the hymn book that we so value. So we had. What we call cottage meetings for over six years and we would think for half an hour or longer because these people wanted to get to know these hymns, you know, and valued those hymns. Brother Hunt is now with the Lord. He was in Virginia, you know, he was too sick to really come regularly to Washington, DC to the meetings. He has been there several times, I understand, but one thing that he valued so much. Was that little flock him booked? He realized the depth of the hymns in that hymn book. And I think, Brother Bob, you met somebody on the plane, right, that valued you were at the hinge to him. And he was impressed with the quality and depth of those hymns. I agree the sermon on it, brother. I agree we should get together and sing more often. We used to do it more often. And I mean as I go around, it's not as often as we used to do it in assembly. Just getting together, that's all. And you know, some of the high points when I travel is that when they get together and have a thing, you know, a little flock or sometimes echoes are great, but whatever, you are singing together, so it's a beautiful thing. At the neighbor Bay at the conference just last month, I guess it was. After the last meeting we went got together, we had us say. It was a high point for me. I love the conference, but that was wonderful way to end it. And it was just individuals I know I was in. Ottawa. I don't know. It wasn't Ottawa, but that's Ottawa assembly. But the sister, I was staying there, she called all the older ones in the area and said get together, we'll have a sing. Oh that was beautiful. Just to be with them. They're gone. Most of them are gone now, but. And they were singing off key and badly. But that is the point. We made a joyful noise under the Lord. That's all he wants. Yeah, it was beautiful. We could hardly stay on key for one brother. And I love that brother. He's going to be with the Lord. Gordon Gray. He was so far, but he was so happy. This is what we need. We really need it. Obama didn't we just sing that song about harps, strong and tuned. When is that supposed to happen? It'll happen for your glory. We'll be tuned when we get there, but we're getting tuned up now. Oh yes, it's being too long to check up to see. But I think myself, I better not say it. I think Paul and Silas were singing in the way that you were Speaking of Brother Heinz. And I believe that that's what touched the Philippian jailers conscience. They weren't singing for his benefit, but for their own. And with grace in their hearts. It's clear that they were thrown into jail wrongly. And they needed Grace to accept that. They were later vindicated. But it was that, I believe, that really touched that man's conscience. I worked in a shop and there was a lot of machines running, and I would sing to myself, and I was singing. Death and judgment are behind me. Grace and Glory are before a married man with five children came. He said I need to see in the office. So he walked into the office. He sat down and he

said, is there really going to be a judgment? Then a little while later, the brother who had taken the gospel the night before spoke on the end of Revelation about the Great White Throne. And I opened it to him, but it was a way of entrance. I didn't know he was even listening. And then another young man came in a little while later and he said, I've got a question for you. I thought it had something to do with the work, and he asked me the same question. Is there really going to be a judgment so we don't need to go around looking? It's not, Moses whisked, Not that his face shine. Paul and Silas weren't trying to sing through the bars to the jailer.

But he heard maybe the maybe it wasn't a brother on the other side of the wall, Brother Bauman. But perhaps something would touch his conscience. Scripture speaks of singing in three different ways, doesn't it? It says he had lifted me up out of an horrible pit, out of the miry clay and set my feet up on a rock to put a new song into my mouth. Even praise unto our God when it's talked about in Ephesians, it says, speaking to yourselves in psalms and hymns and spiritual songs so we can sing for the good of our own souls. And as you were singing, death and judgment are behind us. I'm sure that was for the good of your own soul. You were enjoying the place that grace had brought you into. And here it's interesting. In the chapter that we have, it says. Teaching and admonishing one another. So songs have those three different uses, don't they? Praise to the Lord. Speaking to ourselves and also teaching and admonishing one another. And we should always remember that, and that's the importance of them being scriptural. We want to certainly, as we sing praise to the Lord, to sing intelligently. That's the force of Romans 12, which is your intelligent. It's really your it says in Romans chapter 12 and verse one, you're reasonable. Mr. Darby translates that your intelligence service. So we should saying intelligently entering into these things. We praise the Lord, we teach others, and we sing for the blessing of our own souls. I'm sure many of us have done that. You're just speaking to yourself. The Lord may use it to others. And I think that's what Paul and Silas were doing. They were just enjoying the Lord, if those chains and everything and was speaking to themselves. But God used it also as a testimony to others. But I also say that it seems here to show that it speaks of the word of Christ dwelling in them richly. But then it says teaching and admonishing one another in psalms and hymns and spiritual songs. And the songs are not Scripture, but they should be scriptural. But they're not Scripture. And so we have the word of God, And the songs should be written in harmony with the word of God, so that they bring out and express in song the truth that is contained in this blessed book, the word of God. It's interesting how they're brought together. The word of Christ, that's the truth of God is revealed in his word. But then the songs that bring that truth to us in a very precious way and so that we can sing. And I've often said it's the most marvelous thing, brethren, when we think of it. There are not. There are no two birds that can sing together. There isn't any possibility. They have songs, but they Can't Sing together. But isn't it marvelous that as men and women, God has given us the capacity to sing and 1000 voices can unite and sing in harmony and so that we praise the Lord together? It's a great privilege that has been given to us and we ought to value it and seek this thing together in harmony as we tell what the Lord has done for us. I was thinking of how Jehoshaphat ordered the battle and Second Chronicles 20. They were afraid because the enemies had ganged up on them and they said, Lord, we don't know what to do but our eyes upon thee. And when they went out to battle and here the front of the army, there were singers. Can you believe it? Going to meet the enemy with songs And the Lord gave them the victory. And I see the same thing here. Verse 16. First of all, in 15 we had the peace and the thankfulness and then we had the singing. And verse 17 What's so ever you do in Word or deed? Do all in the name of the Lord Jesus, giving thanks to God and the Father by him. But it follows the singing, doesn't it? We have the first time singing in the word of God after they had crossed the Rat Sea. That speaks of redemption and I think this shows very clearly that they're redeemed. Have the privilege of singing. Redemption and singing goes together and we'll do it in heaven. Would you agree that we sing because we're happy and the world seems to try to make themselves happy? We should express what is inside in song. But like I said earlier, sometimes I'm saddened and I can my spirit can be lifted by a song. But when it comes to worship, you know and I think it could be something that is within and then flows out.

Talk to. Young brothers in our medium Montreal. Few years ago. And I said to them they were concerned about the hymns and the hymn books because they killed them. Some of their own speak English. And I when the first shot I came along. Elizabeth Ann when she got to be three years of age. I said after the reading. We're going to sing the first payment envelope. She's young yet, but we did that by starting from the first time and went through the little block and then when she got older she was enjoying it and she after we'd gone through the book, she said tonight. My other daughter came along. Judy Bell, we did the same. So this brother said I'm going to try that. One of them has five children, and. It delighted my heart when I sat where they were sitting and I heard the little French fellow singing the hymns in English. But this other brother, he was quite concerned, so he spoke to the others and now they waited quite a few of the hymns in the France and they made photostats and the folks that can speak English. You see them at the back of the big book there, and they're reading the French translation as we sing the tune. But I think it's wonderful for to bring the family up to get their children to know that the hymns, because I guess we all do, but I know I do. Very frequently during the month, each month. I thank the Lord. But I have that Christian parents. But we're yeah, there's there's a precious name of the Lord Jesus. And also that I'm there where his name is placed, where he's placed his name gathered to the precious name of the Lord Jesus. I thank him that we have this in book, which I believe. Man, God and fear. The guidance of the Holy Spirit and many of them entered into the trials. They passed through those temptations and trials, and I think that we should be very thankful that we have the little flock in book. And I think there's a married couple. You would rejoice if you get your children to get to know them well. As I said of hearing these French children quite frequently going around the basement singing the hymns. Well, talking about the Saviors, work on Calgary's crossing that, but we certainly have got them. A lot of the defensively we're talking about plastics. I'm not contradicting you, but. During the depression, I thought, if you haven't passed through the depression, you don't know what I'm talking about. During depression, it was pretty tough. We went under the Wakefield and I and some other others in the meeting, visiting the people in the neighborhood who have sent their children, and we took some groceries. My member, right, there's quite a bit of peanut butter in it, and bread and I because that was cheap and no butter. But we did the best we could. We were getting $12.00. I was getting $12.00 a week. Things were tough. But we went in there and rather than when we passed the bag there and we showed anything to the parents. Which wasn't me there and cheese or that. The women used to say alloy. We sing our count our many blessings with each other. That they're bringing us these things, but gradually we get on speaking them more and say bring in what Christ has done, but it does your hard cooking save. About God blessing them the way he does. Maybe the rest of the time would be good if we would sing #38 in the appendix and could we stand when we sing it? #38 in the back of the book. You hear me back there in the corner. Good. Good. I guess this thing's working. OK. Well, I guess we're wound down to the last meeting. I'm always. Solemnize when I think of it because. There's no question, Brethren, that one of these conferences is going to be our last. The Lord Jesus is coming. You know it's now December that writes December 1St. Just a little over a month and we're into a brand new year if he tarries. How much time do we have left? We don't know. No man knows the day or the hour. One thing is certain. Every time that clock up there in the wall ticks, it's bringing us nearer and nearer and still nearer. In proper English to say more still near. But you know, you get the sense of what I'm speaking about. Time is ticking away, isn't it? Sticking away. And my heart goes out to the children. My heart goes out to the young people. Because we're living in an ever changing world, and I'll tell you this, I don't believe the changes that are coming in are for the better. Not only is the world getting worse, but it's getting worse faster. I want to tell you some of

the things that have happened in Canada in recent days. In our legislative bodies up there. But I'll tell you this. That it hasn't been for the better. Do these things make me afraid? They make me feel bad for those who haven't received the Lord Jesus as their savior. I know this that as the day continues to darken here for. This world. It continues to get brighter for those of us that know the Lord Jesus, because now we know that now is our salvation nearer. Than when we believed. And there's one thing for sure. Our deliverance out of this world is about an hourly probability. I'm not even using the word possibility. I'm using the word probability because that's what I believe. Somebody said that you and I couldn't have picked a better day to be alive than in the present dispensation. How good is the God we adore? Yes, we have problems. We have problems in our families, problems in the assemblies, all of these different things. But as we've been hearing, is our eye on the man and the glory.

It says in the book of Galatians that Peter and James and Cephas who seemed to be pillars. Let's be occupied with the one. Jesus, the goal before our soul. All right, I'm not going to speak on anything ground shattering. I'm just going to speak on two beautiful verses that I learned as a child. These verses were instrumental in bringing me to the feet of the Savior. Not all encompassed in verse in John chapter 3, verse 16. Let's read it. For God so loved the world that he gave. His only begotten son. Whosoever believeth in him should not perish, but have everlasting. Life, you can have it. You can have it. God offers salvation. That precious love gave the very best gift that heaven could give. God couldn't give anything any better than his beloved Son. And that precious savior came down into this world, and he's really saying to us, I'm going to show you what the heart of God is all about. It's really like think if he had never come into this world, we would never have known what the love of God was all about. And he came not only down into this world, but in the truth of the Samaritan there that we have in the Gospels. Right to where we were. That puts a different spin on it all together, doesn't it? Right to where we were. Because I was a bankrupt Sinner. I merely A Sinner, but a bankrupt one. You know what that means? That means that God, according to Ephesians 28 and nine, had to give me the very faith to believe. I would never have believed it. You present the gospel to people today. It's too fantastic, they say. I can't believe that. You mean to tell me that God would love me that much. That he take the time out of 6 billion people to pay attention to me? Absolutely. That's the heart of God. Man can't fathom that. He can't grasp that. But God so loved this world that he gave his only. Begotten son. What does Isaiah 9 and six say? He was a child born, but he was a son. Given. Son given. I want to ask you this afternoon. Have you received? This wonderful gift I wish I had the language to describe. This blessed one in all his beauty. I wish that I did not have the limitations of the English language. I wish I could tell you exactly who this person is and what he's done. I can't do it. But I trust that the Spirit of God has taken these few feeble things that I'm saying and seeking to bring Jesus before you. He gave his only begotten son that whosoever doesn't matter who you are. You may be black or white. Rich or poor? A pauper or a Prince? A president or a ditch digger? That's the great thing about the gospel. It's to whosoever will. Whosoever. When I was a boy of eight years old, although I was raised in a Christian home, my my parents were brought up in the church in England. When I was a kid of five. I can still remember that priest up there with his black robes on cross around his neck. I never heard the gospel till I was eight years of age. I want to say this to you kids in this room this afternoon. What an unspeakable privilege to be brought up in the assembly to hear the gospel at a young age. I never heard it until I was eight years of age. Baptist minister came to my parents house. He read those beautiful verses in Ephesians 28 and nine. For by grace are ye saved through faith that not of yourselves see in the Anglican church all they ever hammered into you was works, works, works. Do the best you can. Don't hurt anybody when you get beyond the grave. Someday God will put the good deeds in the in the one side of the scale and the bad and the other. And if one balances out the other depending on which way the scale falls, that's where you go.

That's what I heard as a child. That's what I heard. Baptist ministers brought that little verse, for by grace are ye saved through earth faith? I remember distinctly my oldest sister turning to my mother and saying, well, Mom, what have you got to say? What have you got to say, mom to that? I remember my mother saying years later. If I could have rung her neck right there, I would have. She said. What could I say? The verse totally handcuffed me. I couldn't say a word. I couldn't say a word. There it is. Or by grace are you saved through faith that not of yourselves, that is a gift of God. Not all works, lest any man should boast. That's it. So God saved my mother. My father was saved years before that, but Dad was a quiet man. And he, although he did seek to bring these things before my mother, he wasn't the type to push these things. But God in his grace reached down. Plucked her into all of the family, thirteen of us, as branches from the burning. No credit demand. I'm not standing here this afternoon. It's no credit to me. None. The pure grace of God. The pure grace of God. I'll tell you this, the longer I go on in the path of faith, the more I realize that it's nothing but the pure grace of God. For God still loved the world that He gave. His only begotten Son was all grace, wasn't it, that whosoever believeth in him should not perish. But have everlasting life to pass, eternally ruined into sinners. Hell, that is going to be the portion of all that reject Jesus. And I'll tell you, this world does not have much time left. Doesn't have much time left. He came tonight. I think the four horses of the apocalypse would start almost immediately. I believe that things are in place in the world at the present time, right now. That things are going to be launched. Ready. Look how Look how fast the Berlin Wall came down. Look at the Soviet Union. Years ago, the gospel wasn't allowed into that place. God and his sovereignty said. I want that wall out of there because I want the gospel to go in. In his sovereign way, he's allowed it to go in. All right, I've said enough on this final verse. Over in Romans 10. Romans, chapter 10. And verse nine, that if thou shalt confess with thy mouth Jesus as Lord, as the real thought here. And shall believe in thine heart that God hath raised him from the dead, or from among the dead. Thou shalt be saved. It's got to be Confession with the Mouth. Maybe you've accepted the Lord Jesus as your savior, but you've never told anybody. Do it. Do it. Confess with your mouth. And believe that in your heart that God raised him from the dead, by the way. Resurrection is the greatest power that's known in the word of God. Did you know that? It's the greatest power that's known. The ability to bring lifeout of death is the greatest power that's known. Our Jesus has that power. I can just get the scenario there and at the. Tomb of Lazarus. Just before that he says to Mary, or he says to Martha. She said, Yeah, Lord, I know He shall rise in the resurrection at the last day. What was the Savior's response? I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall what never die not great. That's the greatest power, the ability to bring lifeout of death. Jesus possesses that power. You're spiritually dead today. If you haven't accepted him as your savior, he has the power to give you a new life. And you need that new life. You're not going to enter heaven without that new life. You're not even going to see the Kingdom of God without that new life. It's not done. Thou shalt confess with thy mouth Jesus as Lord, and shall believe in thine heart that God hath raised him from among the dead. Thou shalt be saved, for with a heart man believeth under righteousness. I want to say this. That it's with the heart that man believes, not the head.

And that's the way it is when we receive the truth of God too. It's with a heart, he said to the two on the road to Emmaus O senseless and what? Slow of head, no slow of heart. Low of heart. That's the way it is. We've been here in these meetings, we've been enjoying these truths. Have they gone down into our hearts? If they do, they're going. It's going to affect our walk. It's going to affect our walk. I met Christians. Very well versed in the word of God. Very well versed. But the difference are those who walk in these things. And it's because it's down here. It's in the heart. A little illustration for the children. There's two armies here, the red armies here, the white armies here. Just to kind of delineate

them, separate them. 10,000 on this side, 10,000 on this side. All the latest sophisticated weapons on this side, all the latest technology and sophisticated weaponry on this side. Two Cracker Jack generals over both groups. Who's going to win? Who's going to win? The Army with the heart. That's who's going to win. The Army with the heart. The army that has the heart and justice. Push it over the top. That's all that's needed. That's all that's needed. Do you and I have a heart for Christ? Well, they bring in new translations and they say this. And if they say, well, if we had this in the word of God, it would make our pathway easier. If we had that, it's the heart, isn't it? It's the heart, my son. Give me thine heart. Why? He wants to fill it with himself. That's the difference. That's the difference. As he attracted our hearts is that love that we see in him has it. It's so attracted us that we want nothing else. That's the difference, isn't it? That's what will make the difference for you dear young people. It's 5:00. I've got to stop it. That's what's going to make the difference for you dear young people, and those of us that are older too. That's what's going to help us as we go on. In this path of faith is to be occupied with Christ, and it is the only thing that works. It's the only thing that works, and it's the only thing that ever will work in this path of faith occupation with a person of Christ. Oh, may our poor hearts. Be so attracted to him, occupied with that precious grace. That we see in him and that unspeakable love. That we elsewhere they see no one or nothing else. Confession with the most believing in the heart. Saved. Good for believers too, and keep us from situations that dishonor the Lord. Confession with the mote believing in the heart. OK, I'm we don't have any hymn sheets. We're going to just sing that one from memory. What can wash away my sins? Nothing but the blood of Jesus. What can? I talk about the bloody Jesus blood and make me whole. Let's pray together.

Kentucky Conference: 2008, Colossians 3:1-3

Reading

Our souls this afternoon, I'd like to suggest perhaps we could consider the third chapter of the Book of Colossians. Stop. There's a reflection on things above, not on things on the earth for years bad, and your life ahead would drive them. God, when Christ, who is our life shall appear, then shall ye also appear with him and glory mortified. Therefore your members, which are upon the earth orientation and plainness, and organ affection, evil infupison and covetousness, which is idolatry, for which things take the strength of God, incumbent on the children of disobedience. In the woods he also won't sometimes when he lived in them, but now he also put off all these anger, wrath, malice, blasphemy and filthy communication out of your mouth. Well, I have one to another saying that he has put off the old man with his seeds, and has put on the new man with his renewed and knowledge after the image of him and create him where there is neither Greek or Jews nor uncross decisions. Barbarian, Dizzy and Biomedium Strength is all and enol. Put on, therefore, as the elect of God, holy and beloved, follow the birth of you, kindness, humbleness of mind, meekness, long-suffering. Forbearing one another and forgiving one another. If any man have a floral against enemy, even as Frank forgave you, so also to ye. And above all these things put on cherry, which is a bound of perfectness, and let the peace of God rule in your heart through the which also here called in one body, and be thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and managing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever you do, and where do you do all in the name of the Lord, See of us giving thanks to God and the Father by account. Why commit yourselves up to your own husbands, as it is fit in the Lord Husband Leger wise, and be non voter against them. Children, obey your parents and all things where this is well pleasing unto the Lord. Fathers, provoke not your children's anger and blessing you disturb it. Servants obey. All things are masters according to the pledge. Not what I heard was commendable, but I'm single as a parent for fearing God, and whatsoever he do, do it horribly answered the Lord, and not unto men, knowing them of the Lord, He shall receive the reward of the inheritance, for he serves the Lord praying. But he that doeth wrong and people are wrong with he has done and there is no respect for the person. Well, Christianity sets us in relationship to Christ. But I remember one time our brother Chuck Hendricks raised a question at a conference like this. He said, what is Christianity? And someone said, well, Christianity can be summed up in one word, Christ. But that needs explanation because it's not Christ in the way the disciples knew Christ when he walked here on earth. They walked with the Lord Jesus. John said our hands have handled of the word of life. They saw him with the physical eye. They touched him in a physical way. But as we read in another place, henceforth know we know man after the flesh. For though we knew Christ after the flesh, henceforth know we Him no more. No, we don't know Christ in the same way that the disciples knew Him when He walked here amongst men. Nor is it in the same way that His earthly people will be associated with Him in the coming day when He comes back and they see Him and they say, what are these wounds and so on. No, we're associated, brethren, with Christ, but it's Christ in glory. We are connected with a risen, glorified head who is seated at the right hand of God.

Now in the book of Ephesians, we find that we are already positionally seated in heavenly places in Christ. In Colossians, it's Christ in you, the hope of glory. We're still seen as here on our way with the glory before us. But brethren, we're associated with that man who is already seated at the right hand of God. He's our head as Colossians brings before us. He's the head of the body. Were linked to him as the members here on earth by the Spirit of God. And in this chapter he begins the very practical exhortations that go along with the truth that has been brought before the Colossians Saints in the first two chapters as to Christ being the head as to be dead, being dead and risen with Christ and associated with him in that way and so on. And so now he's going to exhort us to set our affections or our mind on things above. To be occupied with Christ, the one we're associated with. But I say it's not Christ here in this world. It's not Christ as we're going to see him in a future day or this world is going to see him in a future day. But it's Christ where he is now. And brethren, isn't that what we need? To be occupied with the man in the glory to realize our relationship to him, to realize as brother Bob. And what really brought this chapter home to my soul was when brother Bob was speaking about how. The things that are seen are temporal. The things that are not seen are eternal. We've never seen Christ with the physical eye, but is he any less real to the eye of faith? We've never seen heaven, We've never seen our spiritual blessings. But brethren, are they any less real to the eye of faith? No. If we can just get a glimpse of Christ in glory, we can just get a grasp in our souls of all that we have in Him. And all that is ahead in that future day of glory. Why that's going to adjust things. So we put off the deeds of the flesh so that we live to His glory now, so that we press on in the path of faith. And I know there's many problems and difficulties, many brethren here with real burdens, and they are real physical burdens and trials and family problems and assembly difficulties. These things are very real. But brethren, if we're just these days, we're here if we can just get a fresh glimpse. Of the man in the glory, if we can just get a fresh glimpse of what's ahead, what is ours in him and the resources that we have in him, I believe it will encourage us and spur us on to go back. Maybe we will go back to the difficulties for a short time before the Lord comes, but it will give us the courage and strength to press on. As Bob said, not always to be delivered from them, but to be delivered through them with Christ before our souls. Uh, conference many years ago, one of the leading brothers said, uh. Be what you are. And you read the. In A Galatians 326. We are all the children of God by

faith in Christ Jesus now pregnant, be that not a child of Adam. We don't know Adam anything. That's the only thing he's he's given to us really. Christ. It's life and it's heavenly life too. Be what you are, a child God. It's been helpful to my soul to see the context of this chapter in connection with the Old Testament truth. In chapter 2. And verse 11. Or verse 10, We'll read it, and ye are complete in him which is the head of all principality and power, in whom also ye are circumcised with the circumcision made without hands, and putting off the body of the sins of the flesh by the circumcision of Christ, 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.

This is the book of Colossians, and it brings before us in the Old Testament figure the children of Israel having just crossed the North River. I've gone into the promised land and gone to Gilgal and there they had circumcision. And that's what we just read in chapter 2 is spiritual circumcision. And these chapters bring before us that thought. It begins with the facts and it's a fact. It's not a maybe thing, but we are dead with Christ and we have been raised with Him, our chapters and so it says. We first had the fact of it in what we read and then there's a consequence of it in chapter 2 and verse 20 when he says if ye be dead with Christ, and then there's the result of being dead with Christ in chapter 3 verse one. Then he says if you be risen with Christ and there is a natural result for us of having been risen with Christ. The consequence of being dead with Christ, as he says in verse 20, is from the rudiments of the world. In Colossians, the enemy of our souls is the world. Enrollments. It's the flesh, and in Ephesians it's Satan and heavenly powers against us. But here it's the world, and when the children of Israel were in the wilderness. The world was still in their hearts. And they wanted to go back oftentimes to each other and every. I suspect everyone of us who's been on the road a little while at one time or another may be presently in our spiritual lives, we find the world. Has a power to attract us. And in this wilderness, in doctrine, yes, we recognize that, uh, doctrinally as a world, uh, and we're strangers and pilgrims, we say, and so on. And yet, like the children of Israel in the wilderness, there's that strength of the world to draw the heart back to Egypt. It's not until they get to Gilgal, the place of circumcision, that the reproach of Egypt. Is rolled away. And what we have in our chapter is that which delivers our hearts from each other. It's the fact that our hearts are set and attracted because we are dead, because we are risen with him, that the object of our hearts is outside the world. He's in heaven. And if we be risen with Christ, and we are, then we're taught to put our affections, our thoughts, to have them centered in the Lord Jesus and if we find, in him. An object of our hearts that satisfies the soul. It delivers us from the power of Egypt, but if we have not practically found in Him, in His person as a man in the glory that which draws our hearts by affection. As Ephesians 3 says, it speaks of the love of Christ in US, dwelling in US. If that love is not operative in the heart, then the things of Egypt will continue to attract Him. And so, as we go through this chapter, the intent is to so fix our gaze upon our Lord Jesus as the man in the glory with whom we are associated by death and resurrection, that we will have enjoy the practical deliverance from the power of Egypt in our lives. You see it illustrated in another way in connection with the children of Israel. Very quickly after they had crossed the Red Sea and entered the wilderness, as Brother Don said, their hearts returned into Egypt. I just say this, thank God they never got back there. But Steven in the 7th chapter of Acts, when he recounts their history, he says in their hearts they returned unto Egypt. And thank God we've been delivered from this world, by whom the world is crucified unto me, and I under the world. Paul said concerning the cross. And positionally we'll never get back there, but the danger is like the children of Israel, we return in our hearts. But it's interesting that there in the 16th of Exodus, as they blamed Moses and said would that we had died in Egypt and so on.

Moses cries unto the Lord, and the Lord tells Moses to tell the children of Israel to turn around. They were looking in the wrong direction. They were already looking back toward Egypt from whence they had come. And when they turned around to lookout over the wilderness, what did they see? Well, it says they saw the glory of the Lord in the cloud. And as long as they had that glory before them, they were encouraged to press on amidst the difficulties and the obstacles that were there. The problem with the children of Israel is they lost sight of the goal. They lost sight of the end. They lost sight of the glory of the Lord that had been revealed in the cloud. I just want to echo what Brother Dawn said. I believe, brethren, what's going to encourage our hearts to go on is to lift our eyes above the circumstances and the horizons of this sad, sin, sick, wilderness world. Now, not that we ever want to be indifferent to the circumstances that God passes us through. He allows us to pass through things in His schooling, in His training, sometimes in His chastening, and we need to be exercised as to those things and learn from them and so on. But brethren, I believe that we learn from the history of the children of Israel that we need to look beyond those circumstances to see himself to have, as has been said, our affections go out more to him because where the heart is than the feet will follow Where the heart is, then it's not a hard thing to give up the things that are connected with the the old man and connected with this world and so on. You know, I've just spent a week on the Sinai Peninsula. I've been to past Elam where the children of Israel encamped. I've driven through a good part in different occasions of the Sinai Peninsula. When scripture calls it a wilderness, that's exactly what it is. It is one barren piece of sand and rock for miles and miles, not a cloud in the sky to. It was 48°C when we were there. This year. It is a wilderness. But God was going to be everything to them. In that wilderness He wanted them to find their whole delight and resource in Himself. Brethren, we are in a spiritual wilderness, but where are we going to find our joy and delight? What is going to capture our hearts affections? Oh brethren, it ought to be Christ. And if it's Christ, brethren, then these things, these practical things are really going to need exhortation to the heart that's attracted to Christ. Oh brother, if we can just get a fresh glimpse of the man in the glory, I believe this is what we need for the last moments in which we live. And it's beyond the wilderness even here, isn't it, across the Jordan, like Don Hussein, with the land before them. And I think that's good, what you mentioned before, Jim, that our union with Christ is in resurrection. That's important. The body of Christ was not formed until after the Lord Jesus was risen from the dead. Ascended to the glory and sent the Holy Spirit down to form the body of Christ in union with him is in resurrection. And I'd like to read those verses. You mentioned them, Jim, but in verse second Corinthians five, I think it's important to see this it says. In verse 15 he died. For all that they which live should not henceforth live unto themselves. But unto him that died for them, and rose again. Wherefore henceforth knowing no man after the flesh, Yego, we have known Christ after the flesh. Yet now henceforth know we Him no more. Therefore if any man be in Christ, and you could read this, there is a new creation. Old things are passed away. Behold, all things are become new, and all things are of God. So we're across the Jordan, the land before us. Christ is in glory there and that's the object for our souls. Remember that in resurrection, the first person that the Lord Jesus met was Mary Magdalene and she wanted to touch him. And he said, touch me not. I have not yet ascended to my Father and your Father and to my God and your God. Mary wanted to have him back as she had known him here in this world. She wanted Him.

And Christ after the flesh, We don't know Christ after the flesh. And that's the error of pictures of Jesus. We don't know him that way. We know him in the glory. We know him as the risen ascended man in the glory. It's interesting you think about it. When the Lord Jesus appeared to different ones in resurrection, first glance they didn't seem to recognize him. Almost everyone that he that saw him. And resurrection it's different, the relationship is different and so it's Christ in resurrection. Christ ascended at the right hand of God to that man. We are united by the power of the Holy Spirit. So he is the one now that we are to look to verse one says if or you can put since you then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Oh brethren, what an exhortation for our hearts. Are we

seeking those things which are above? I stop sometimes at the end of the day rather, and think, what percentage of today have I been occupied with those things that are above? I'm afraid the percentage is pretty low most of the time, but we've been called to that scene of glory. Brother, we're passing through down here and everyone knows we have to earn a living one way or another, but couldn't we up the percentage of being occupied? That side, we're going home soon. Shouldn't we be more interested in heaven and heavenly things associated with our Lord Jesus there? It's a real exhortation for our hearts. Maybe it'd be helpful too in connection with what you've said, Bob and Don, that to just note very briefly the difference between the Red Sea and the Jordan and to say that Israel, and it's a physical illustration there. And so they were at three in three different positions in three different times in their history. They were in Egypt, which is a picture of this world. They were in the wilderness, and we're in a spiritual wilderness. And then they went into the land, which figures to us what you have in Ephesians, the vast panorama of spiritual heavenly blessings that you brought before us in the previous meeting. That which we can have an enjoyment of in our souls now and take possession of in our souls by faith now, not something we have to wait to enjoy until we get to heaven. And but in the crossing of the Red Sea, if I can put it this simply, I see the end of my sins. It's Christ death for me, and Christ died for my sins. The Red Sea took takes in tight, takes care of my sins, and they're gone. But the crossing of the juror in the crossing of the Jordan, I see the end of myself because the crossing of the Jordan is not just Christ death for me, but my death with Christ. And so this brings us, as Dawn said, what we have in Colossians, where it's not just that Christ has died for us, but that we are dead with Christ and risen too, because Christ is risen. But it's it's our identification. With the death of Christ. And so that's why Don mentioned that. It brings us to Gilgal, where there was the cutting off of the flesh. And until we see that, there really isn't the full appreciation and liberty of Christian position. There are many Christians who see at the cross the end of their sins, but they never see the end of themselves or Christ's death, their death with Christ, and they're never really brought into full Christian liberty. They spend their whole life struggling with the flesh and not realizing what God has. The old man not realizing what God has done with it. It's dead. Yes, the flesh is still active and we're going to, he's going to take that up and remind them of this and not to go back to the deeds of the flesh. So I think it's just helpful to put it in that in perspective. And so we are in all three. Two, we're in this world, we're still here in this world where Pharaoh is seeking to hinder souls from coming under the good of redemption and deliverance. We're still in a spiritual wilderness. We fight with Amlo, have that battle with Amalek, a picture of Satan's working on the flesh. And we're in Canaan as well, so to speak, where the enemy is seeking to hinder our.

Enjoyment of the things that are really ours in Christ. But as Don said, and I think it's how you said too, it's helpful to see that this brings us across the Jordan to Gilgal and brings us into proper Christian position so that we can then go on from Colossians go in and possess the land. Although as we said at the beginning, Colossians doesn't bring us that far. But I want to just echo what you said too about setting our. Seeking those things that are above brethren, we sent spend a lot of time seeking the things of this world. And again, it just seems it takes everything we've got to survive in the work a day business world in which we find ourselves. But I just want to say this, especially to those who are younger, I believe more and more we need to learn to discipline ourselves to take time each day to consider. The things that are above to consider Christ and all that we have in him, and those things that are of eternal value. Maybe years ago a brother could work at the bench with his hands and be occupied with the scriptures, have his Bible propped up and read and meditate. Maybe a brother could go out and run the plow or feed the cows and have his mind occupied with Scripture. But you can't run a combine like that. You can't drive down the freeway like that. You can't run a computer like that. It takes all you've got to survive today in school and in work or wherever we find ourselves. But brethren, are we learning to discipline ourselves? They talk about time management, but I believe we need to learn to manage our time so that we take time every day to be occupied with Christ, where He is and his things. Brethren, those are the things that are eternal. And I really believe that. And when we get on heaven's shore, Jim, we're going to look back and lament the fact. And we didn't spend more time. With those things that are real and eternal and lasting. That's why we have this exhortation here. Come on, brother, let's not just look at it and then go back home and be the same. Let's give more time to be occupied with those things that are above where Christ sits with God's right now. Let's do it. It's interesting in this epistle and at the beginning of this third chapter how the Spirit of God uses Paul to bring before them that it's not possible to have both the world and to have Christ. Christ is in the heavens and the world is the world and it's not going to change. It rejected Christ and and so the affections of the world were exposed. The world for all it was and the flesh and all that it was, was exposed at the cross of Calvary. Now he says, you're heavenly men. Your object is in heaven. And so that's where the mind needs to be, the heart needs to be. Christ sitteth on the right hand of God. Someone has said that this epistle was perhaps written by Paul after these believers were only saved perhaps 1St about six weeks. And we might think this is quite deep, but they were connected with those things that had to do with the earth, and they knew what it was to live in the flesh and to act in the flesh. And so now Paul exposes what the flesh really is and how it works. And how the world desires to, just as you have. Illustrated that it seeks to SAP the energy and the time of the believer in every way. So now he says here you've got a new object. It's in the heavens, it's not in the earth. Lift up your head and your your eyes. It's above where Christ sitteth at your right hand at the right hand of God. Set your affection or your mind on things above and not on things on the earth. Now there's responsibility. He tells us how to do it. In the rest remainder of the chapter. Who say that Christianity begins with a man in the glory? I'd like to expend on that for a few moments. When God looked at this world.

Particularly at the time of the flood, he said. The end of all flesh is come before me. When the world crucified the Lord Jesus, God condemned the world. That final condemnation. And so we live in a world that is condemned, and the life that we have, that we were born with in Adam has no future. Inadamal die and that's the condition of mankind today. You meet a man on the street and he has a life that has no fruit for God in it, has nothing for God. That is pleasing in his sight. He lives in a world that God has condemned and he has no future. The Lord Jesus died. And when we die with him, as we are seeing before God in his death, then we are delivered from that state of things. The Lord Jesus rise and raises from the dead and in light. It is a life and it is a new position before God, where sin can never come, where death can never come, where God can find satisfaction and fruit to his own joy, and when the Lord Jesus rises to the glory. There, there he begins something new. And associates with himself. Souls whose beginning, whose origin, whose future is connected with glory. It isn't connected with the earth at all. It's not connected with anything of the old creation. That's why Bob was reading in 2nd Corinthians 5. If any man be in Christ, he's a new creation, and Christianity is something new, a work of God. Through price that associates man in Christ with God, where God is in the glory. And so that's the destiny of such. Their future. So it's not just taking us out of something old, but God is telling us something new that attracts our hearts and our thoughts and delivers. We are delivered, prices are delivered, but we're delivered from everything that was into something that is new. And an essential piece of it is found in our chapter where he says in verse 3. Now you're dead. And your life? Is hit with Christ and God when Christ who is our life, we were born with a natural life that ends in death and has no future and no fruit in it for God. And so in the death and resurrection of Christ, God has now by new birth imparted to us. A new line. Not just another atom like life, but the life of Christ. We don't have it independently of Him. You and I have each lives and we can each die separately and all that. But the life that we have in Christ is truly different in its very character. It is life, his life that we share in. And could I die? Not unless he can. Not unless he can. I have an atom light that I can die independently of anyone of the rest in this room. But I have a life in Christ that will last for eternity. It is as solid and as sure

as Christ is alive from the dead forevermore. Because Christ, who is my our life, His head with Christ and God. And so where's my future? Where's my life? Where's my goal? Where's my object? It's not here in the world, not in this chapter. It's Batman, who is my life, who is in the glory. And so we're taught, Put your heart, put your thoughts, put your life, your practical life.

And him. That's what it says in verse 2. Doesn't set your margin in my Bible says set your mind. On things above, not on things on the earth. There's a very definite exhortation. Set your mind on things above. Be thinking about them. Remember on time in South America, I took this up with a special meeting and I said, I want you to think about something up there and let's make a list of the things that are above where Christ sits at the right end of God. It was interesting, the blank look. I saw everybody's face. It's, it's evident, brethren, we're not thinking about those things. What are those things about? Set your mind on it. We're going to be raptured at any moment. We're going to enter into that scene of glory. And I know it far surpasses anything we know down here. And so we're limited in our ability to be able to understand much about that scene. But we still can, brother. And there's a lot in scripture that talks about those things above. The Tabernacle was made according to the pattern of heavenly things. We had meditate on the Tabernacle, maybe we'd understand heaven a little bit better. That's our portion. That's where we're called to. We're not called for earthly glory or any position down here. We're going to have a place with Christ in that coming day of glory when he reigns over this earth. But our position is there. And so this is a very definite exhortation. Set your mind. I I suggest we use that as an exercise, brethren, to each day try to exercise our thoughts. In setting them and thinking about something on that sphere of a, set your minds there. But there are two exhortations in these two verses that go necessarily together and in the proper order, because we can't set our minds on things above if we haven't done what it says in the first verse. And that is to seek those things which are above. If I don't know what those things are, how can I set my mind on them? And so we might necessarily ask ourselves, how can I seek those things that are above? What's the practical way I seek those things above? You know, I'm afraid sometimes, especially those of us who get a little older, we use these expressions and perhaps we understand them to certain degree, but perhaps we don't take the time to explain exactly what we're to do. And maybe there's someone here and you say, well, it's all right to tell us to seek those things that are above and to set our mind on those things above. But how do we literally, actually, practically do it? Well, before I I'm specific, I've enjoyed a little illustration in the Old Testament or a little contrast in connection with Lot and Abraham. Bob mentioned in the address how Lot in the 13th chapter of Genesis. He lifted up his eyes and he sought some things, but he only lifted up his eyes as far as the horizons of this world and what he saw he chose for present advantage. It looked pretty good and he chose it, but it was only for present advantage. It was only seeking the things as far as the horizons of this world. But two chapters later, in the 15th chapter, Abraham lifted up his eyes too, but he lifted up his eyes to heaven, and he saw the stars of heaven. He thought, if I can put it this way, heavenly things. And the Lord gave him a wonderful promise based on the facts that he had lifted up his eyes a lot further than Lot. Not something for present advantage, but something that was going to have eternal blessing and consequence as well. And the fulfillment of that will yet be in a future day. And what a blessing there will be, because Abraham lifted up his eyes to heaven. He sought, if I can put it that way, for our application. He sought those things that are above. Now we say, how do we seek those things that are above? But brethren, you'll never know what SARS in Christ if you don't read this book. If you don't open this book and seek and search through the Scriptures and learn of Christ and all that is ours in and through him.

How are you going to know? How are you going to set your mind in the second verse and think about those things if you don't even seek them out and know what they are? And so the first thing we have to do is know what they are. And I say you're not going to find out what they are by seeking the textbooks of this world. You're not going to know what things are about by taking philosophy and psychology and all the courses that the colleges and universities offer, not saying sometimes we don't have to. Take in certain things to get through in this world, but those aren't the things that are above. They're things that are connected with this world. And some of those things may be not wrong in themselves. They may be necessary to get through life. But what are the things that are eternal? There's the things that are in this book. In the New Testament, you have the life of Christ. In the gospel, you have Christianity developed. In the epistles, you have the glories, the fruition of the glories of Christ in Revelation when he comes. And he takes his rightful place. Then you go back to the Old Testament, and as Bob said, you have the tights and illustrations, the figures and foreshadows, the Tabernacle, and all these beautiful things that help to illustrate the truth of the New Testament. Seek those things. Search the scriptures daily. Seek those things, and then set your mind on them. Meditate on them. Give yourself holy to them. And then there will be. Profit and fruit. And then the affections will be set in the right perspective. Why doesn't it say here in this first verse? Read about those things which are above. It's because it requires diligence, it requires spiritual energy to not only read the Word of God, but to search diligently to seek those things which are above, to seek them out for myself personally and not just to come to a Bible conference or to go to the local assembly meetings and to have the Scriptures read. That's good. That's necessary in the Spirit of God is able to take the Word and to make it bear fruit in my life as if I will go to those events, to those and avail myself of those occasions. But there's an individual energy of faith that's required to seek and to search. And God is hidden treasures all throughout his work. And Jim referred to Acts chapter 17. It's good. I'd like to just turn to it in verse 11. It says there in Acts 17, verse 11 about the Bereans, God commands them for what they did because it says they received the word, the word of God. They received it with all readiness of mind. And so they had a heart and a mind prepared of God to be able to receive it in humility. And then they searched the scriptures. They searched. They didn't just read it. You and I have the entire word of God here in our hands. And these dear ones, they had the scriptures copied out by hand. And I see them, I just think of them pouring over those scriptures to, to just. Learn for themselves. In the energy of faith, what Paul was telling, telling them they wanted to know it and find it out for themselves. And then it says daily. Wasn't just a sporadic thing. There was, there was a continuation, there was endurance. There was a desire. They weren't going to give up if they didn't find it the first day, they weren't going to give up, but they didn't find out about those things the second day. There was going to be endurance. And then once they actually acquired it for themselves and faith, they were going to set their hearts on it. They were just going to enjoy it in the presence of their God. And that's how we need to read the Scriptures too. Do we think #234? 234.

Kentucky Conference: 2008, Colossians 3:4-11

Reading

I'm going to suggest we start at verse four of Colossians chapter 3. Therefore your members, which are upon the earth, communication, uncleanness and ordinary affection, evils and kupisin and covetousness, which is idolatry, for which sake the ramp of God comes on the children of disobedience, in the which ye also walks sometime when you live themselves. But now He also put off all these anger and wrath, malice, blasphemy and filthy communication out of your mouth. Line that one to another, saying that you have put off the old man with his

ease, and have put on the new man. We'll just renew it in knowledge after the image of Him that created Him. Where there is neither Greek nor two, circumcision nor uncircumcision, Barbarians at the end find more free, but Christ is all and in all. Put out therefore, as the elect of God fully into love, bow the mercies, kindness, humbleness of mind, and sickness, along suffering, forbearing one another and forgiving one another. If any man have a quarrel against any, Even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness, and let the peace of God rule in your hearts to the which also ye are called in one body, and be thankful. Let the word of Christ dwell on 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. And whatsoever you do in Word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him. Why submit yourselves onto your own husbands as it is fit in the Lord? Husbands, love your wives and be not bitter against them. Children, obey your parents in all things, for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh, not with Iservice's men pleasers, but in singleness of heart, fearing God. And whatsoever you do, do it heartily as to the Lord, and not unto men. Knowing that of the Lord, He shall receive the reward of the inheritance. For ye serve the Lord Christ, but he that doeth wrong shall receive for the wrong which He has done, and there is no respect of persons. Some very, very practical exhortations for our walk here in this world. But in the 1St 4 verses of this chapter, he lays, as it were, the foundation. Because the mind and the heart must be right if the exhortations are going to have their proper effect. And so sometimes that we hear exhortations and they really don't affect us, we don't take heed to their practical application in our lives. And why is that, brethren? Well, perhaps it's partly true because we haven't set our mind on things above. We're not occupied with Christ where he is now. We don't understand true Christian position. If these things aren't understood and appreciated. And as I say, the heart isn't set right, then the the practical exhortations are not going to have any effect. And so before he takes up these practical things. He brings before US1 more thing in our in the verse we started with, and that is what's ahead the future, because, brethren, we've had before us in the previous reading, that which is present where Christ is now, that which is is true of us now and that which we should be occupied with now. But brethren, there's a wonderful future ahead. This world has Christ hasn't been manifested in his glory to this world yet. He came in loneliness and grace. They refused Him, and after He had remained on earth long enough to give ample testimony to His own as to His bodily resurrection, His feet left the Mount of Olives, and the cloud received Him out of their sight, and they saw Him no more. But there is a day coming, brethren, when this world is going to see Him in glory. The heavens are going to open up to reveal Him. The last glimpse. This world, God of the Lord Jesus, was hanging on a cross.

Crowned with a crown of thorns. But the day is coming, brethren, when He's going to come forth in power and glory, and wonder of wonders, we're going to be associated with Him. And so he reminds the Saints here He brings before them, When Christ who is our life shall appear, then shall ye also appear with Him in glory. And, brethren, that ought to motivate us to live for His glory. Now that ought to motivate us to look up and by faith be occupied with Him. Knowing that we're going to see him face to face in the coming day, knowing that he's going to be revealed to this world in power and glory, and we're going to be associated with him. And so in first John chapter 3, you have it again. It speaks of when he appears, we should, uh, shall be like him, for we shall see him as he is. And then it says, and every man that hath this hope in him purifies himself even as he is pure, brethren, to realize there's a day coming when Christ is going to appear in this world. And we're gonna appear with and like Him, coming to be glorified in his Saints and admired in all of them that are about Him in that day. That is a purifying hope. The measure in which this grips our souls is gonna have a practical effect on our lives. And so, as I say, we're gonna go on and take up these practical. Exhortations. But the object before us forms our character, the object before us forms our character. And so we have Christ seated there now as our present object. Our present occupation and we have the glory to look forward to. That's the contrast between verses three and four and verse 3. Our life is hid. The world looks at us. They don't understand the way we live. Why? Because our life is hit with Christ in God. But then the contrast is. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. So the time is gonna come when our life will be manifested. But I've found this exceedingly precious. Rather than to realize that we can say Christ is our life, we can look up into the glory of God. There's a man sitting up there. A real man, resurrected in flesh and bones. He is our life. You know, it impresses me and I see it quite often that we get occupied with ourselves, brethren. And sometimes it's pretty discouraging. I should say all the time, it's pretty discouraging. For myself, I have to say that, but we have the right by God's grace to say Christ is our life. He is hid with, uh, our life is hid with Christ and God. But we can look up and we can see that man in the glory, complete perfection at every turn. And we can say that's my life and the more you and I are occupied with him. The more it's going to, perhaps unconsciously, but it will transform us, the more we're occupied with him. Yet when I fail, I have to judge myself. But beyond that, we shouldn't be going back over our failures again and again and again. Leave it behind. Ye are dead. When a person is dead, you're taken out and buried. Do they pull them up every once in a while to see how he's doing? No, leave him there. That's what we are. Our life is hid with Christ and God. Be occupied with that man and the glory. SMS.

Phrase Our life to me is very precious. It's wonderful to take it personally as you've been speaking, Bob, say this is my life and look up and see the Lord Jesus. In all its perfection and and take that personally. But it's a wonderful thing to take it the way it is presented here as collected. Our life. I look around the room here. I think about this verse yesterday, looking around. This is something brethren, we share collectively. He is our life. We are bound together in Him. And our time and our times together ought to reflect this. It's important to recognize too, and it. Point, it's our life. He is our life. A lot of times that word life is used as something, oh, he had a good life and it's the kind of life that the person lived and so on. It's more than that here, and it's what's already been said. Is it consistent with it more than that? When we put our trust in the Lord Jesus Christ, we receive eternal life. It is a totally new life. It's a life that is given to us in John three. That which is born of the flesh is flesh. That's the natural life that each one of us is born with. But that which is born of the Spirit is Spirit. And so it's a life that comes from God. But that's the life. That eternal life, the life that comes in the Spirit, where is that life, is the life of Christ. We, as as been said, are bound up in the same bundle of light. Each one of us naturally has our individual lives, our individual personal. Life that's in the flesh, in the blood. But when it comes to eternal life, it's one life and we have been made to partake in it, to share in that one and one only. Life, and that is the life of the Lord Jesus Christ. And so we participate with Him in that life. He has it in himself, we have it in Him. That is, He has it. As God, He has it in His own person, we have it as creatures in Himself, independence upon Him, and He maintains it. But it's the same one and only life. It's not like our natural lives, independent individual lives. And consequently, when his life is displayed, because it's our life, we're displayed with it because we've displayed what we are which and what we have, which is his life. I say this because it's not talking about a character of life or simply I have a good life or I'm living the good life or I have a good object for my life or something like that. It goes beyond that. It is the life itself is. The life that we have is Christ. His life is our life. And we'll have no different life when we get to glory than we have now. It will be the same life. The only difference is the flesh will be completely gone. Now we have the flesh. And so he finds it necessary to go on in these verses and exhort us to mortify or put to death there for your members and to put off the things of the flesh and so on. And we're going to need those exhortations as long as we're here. But when we leave that all behind, we're going to be morally and physically like Christ, without

anything from within or around us to distract us, to tempt us. And it will be no different life, I say, than that which we possess now. And that, wonderful brethren, to think that we have divine life now, the very life of Christ. As Brother Dawn has said, it's a life that delights in the will of God. It's a it's a life that cannot sin because it's the very life of, of Christ. Now the question is what are we, what are we living in the good of that or are we acting in the flesh? It's one or the other. It's not a question of possession, brethren. It's a question of what are we living in the enjoyment and good of? Are we living in the good of the life of Christ? Or are we living, sad to say, sometimes we do. Are we living and in the.

Awfulness of the flesh. The flesh hasn't changed. The flesh and a believer hasn't changed. The flesh in Peter was no different than the flesh in Judas. Peter denied his Lord three times with oaths and curses. Peter was weak. Peter was real, but the flesh in Peter was no different. That which is born of the flesh is flesh. But wonder of wonders, brethren, we have divine life. Christ is our life, and that in that way we can live for God's glory. But to think, brethren, that there's a day of display coming. You know, think of it, you know, you, you look at my life now, you don't always see the life of Christ. You don't always see the manifestation of Christ in my life. But there's a day coming when the world is going to look on and they're going to see perfectly reflected in every believer Christ because there will be nothing to hinder in that day. And I think this verse four gives us to understand that. When Christ comes back in glory, that is at the end of the Tribulation. The the scriptures used 3 words in connection with that event. One is the appearing, another one is the revelation, and the other is the manifestation. But they are all in reference to when the Lord comes back in the probably what is in all time connected with this earth, the greatest display of power and glory there has ever been or ever will be. When Jesus comes back and his Saints come with him, the myriads of those redeemed ones, and there they will see us, our neighbors, our unsaved neighbors will see us, and we will be manifested with Him in glory. Now the point is, as you were saying, Jim, what kind of testimony are we manifesting now? My father-in-law was a officer in the Canadian Navy and he gave an illustration that has helped me in this chapter. Verses 567. Are those? On a ship, let's say the ship has changed its commanders. And there are some of the sailors on that ship that are so bad they have to be put to death. And that's what we have in verses 5-6 and seven. But there are other sailors on that ship that need to be put off the boat. So in verses 8:00 and 9:00, you have those sailors that are to be put off, and then you have the new crew. For the new, uh, sailors. You have in verse 1011. Uh, well, 12 put on it says and 13 and 14 the ones that we are to put on. It has been a help to me. We can kind of think of that way. There's been a change in our commander. Once we receive the Lord Jesus Christ, it is no longer ourselves. It is Christ that is before us and there needs to be a change, complete change. We're gonna be manifested before this world at the coming of the Lord, but in a certain way we are a testimony to this world even now by the way we act. How are we acting before this world? There's a little bit of an Old Testament picture that's often we think of in Exodus chapter umm 34. And verse 29, in connection with Moses, he was in the presence of the Lord, and he spent time in the presence of the Lord. He saw something of the glory of the Lord. And it says in verse 29, Exodus 3429, it came to pass when Moses came down from the Mount Sinai with the two tables of testimony in Moses hand, when he came down from the mount, that Moses whisked not that his face, the skin of his face shone while he talked with him.

And so there was evidence. Of His occupation with divine things. And that's really what he's bringing before us here, isn't it? That there ought to be evidence in my life. That I'm occupied with divine things or brother Harry Hail I never met him but I think of the thing that he oftentimes think of it. We can have as much of Christ as we want and our lives are going to show how much we want and so this is really he brings before us that Christ is our life in verse four and that future day when we're going to be appear with them. There was going to be a manifestation. We're going to be acknowledged as those that, umm, had a love for the Lord Jesus and those that, uh, he has, uh, uh, redeemed those that he appreciated even as we, as we went on in the scene of his rejection and anything that was done for his glory as we walked through the scene and manifested his glory, He'll appreciate and we're going to be manifested there with him. But now in these verses of scripture, as you say in verses 5-6 and seven. There are some things that are going to hinder that glory from shining out if I allow the flesh in any way. Is there a good part of the flesh? Is it is Are there? We think of civilization and we think of how there are some finer elements of what man has created. Perhaps the finest of music, perhaps the finest of dress, perhaps the finest of all these things. Is there a good part of the flesh? Can I take part of something that's good? But it's the of the flesh. God's conclusion concluded that it's all filthy. It's all. Umm of the first man, Adam, and we need to put them says mortify. Therefore your members which are upon the earth, there isn't anything of the flesh that's profitable. And so it begins with fornication. Why? Because it's taking pleasure in something without reference to God whatsoever. No reference to God. I'm going to take pleasure in it. And so if I'm going to display the glory of Christ in this scene. I'm not going to have the liberty to please myself. Need to please Christ. Need to have a view of Himself in the glory of that coming day. Contrast, uh, the things on earth are con are contrast in connection with the things we've had before us, the things that are above. We're just set our mind on things above where Christ sitteth, because everything that is above our heavenly is in reference to Christ. Thus God's reference point. Everything I say is in reference to Christ, but everything connected with this earth is in reference to the flesh and to man. It's for its self gratification. Man draws a circle and puts himself in the center of that circle and does everything for himself. That's man. He's the center of his world, but the center of God's thoughts and what he would have us occupied with in connection with heavenly things is Christ. So we've had Christ as the center of the world above. Now he's going to take up some things that, as you say, it really has man as the center, man as the reference point. And self gratification. And isn't that the world we live in today? And this really neutralizes our testimony if we get place to any of this, rather than we all have to recognize that our flesh responds to these things. But it says mortify put to death. And a person that is put to death doesn't have any desire for these things. He's dead. We are dead, but we are to, uh, practically carry that out in our life. Don't give place to that. There's areas of the Internet that are terrible, brethren, and we need to not give even a little place to that. TV, magazines, be careful of those things. If you let the flesh have just a little place, I'm going to keep the majority about just a little bit. Remember what happened to Saul? King Saul of the Old Testament. God told him to cut off the Amalekites completely and saw reserved a few that he thought were really good. Who was it that ended up killing Saul?

He fell on his sword. He remembered to try to end his life, but he didn't end it. And it was an Amalekite that came along and put an end to Saul. And if we do not use a strong hand against the flesh, the flesh is gonna pop back in our face and completely destroy our testimony. Don't give place, not even a little bit to that. That's why it says mortify these things. Their sexual sins that are mentioned here fornication, uncleanness, inordinate affection. Evocence. And then it mentions covetousness, which is idolatry, the desire to continue to have better and more and more brethren. We're getting ready for the move to glory. Shouldn't it be that we think about downsizing a bit? I think if we really think about it, it would be better. But covetousness, it seems like it's the American dream, bigger and better. Let's not go that way, brethren. It's idolatry. In Ephesians in a similar passage, Paul is warning the Christians in a similar light against the sins of the flesh and against fornication, and I find it very interesting. I'm referring to Ephesians chapter 4 and verse 17. He says this, I say, therefore intensifying the Lord, that he henceforth walk not as other Gentiles walk. Now, isn't it interesting that earlier in Ephesians, Paul talks as to how they're sitting in the heavenlies and how how they have this new position as members of the one body where there are no Jews nor Gentiles? So that is our

position, and yet we're still in this thing and we have these old sinful natures that need to be kept in the place of death, and we need to continue to reckon ourselves to have died in sin. So there's that practicality here. But we are still Gentiles. We still have these simple desires and we have to deal with them seriously. So we have this wonderful new position in Christ. We're looking forward to the shout when we move, leave our whole simple bodies once and forever. And yet we're in this real world where there is that, uh, temptation that faces this. And we're still Gentiles. And we got to deal with this practically each and every last one of us that we're, we're not yet, umm. Uh, in our new body, so we still have the old natures that have to be dealt with very seriously. Amalek in the Old Testament is a picture of Satan's working on the flesh. And in the wilderness, Israel had war with Amalek in the 17th of Exodus. And the reason I say is a picture of Satans working on the flesh is because Amalek, if we trace his lineage with a grandson of Esau and Esau was a man who sold his birthright for momentary gratification for, as we would say, a bowl of porridge. He something for the moment he sold his birthright. And it's interesting if you follow the history of Amalek, the last mention of Amalek in the Old Testament is that in connection with Haman in the days of Esther. And Haman sought to annihilate the people of God. He wasn't able to do it. And the flesh in a believer can never cause him to lose his salvation or drag him down to hell. But as Bob said, the working of the flesh, if it's given it's given place, it can cause us to lose our testimony. It can cause us to lose our joy. It can cause us to lose our discernment. But what's significant to realize is that. In that battle with Amalek in the 17th of Exodus, they, they, it says Joshua disquieted Amalek, a discomforted Amalek with the edge of the sword. He didn't get rid of him because it says that they would have war with Amalek from generation to generation. And we need to realize, brethren, that the flesh is very real and the enemy is very real. And Satan in the believer, he can't rob him of his salvation. But he seeks to rob him of his joy in the Lord. He seeks to rob him of his testimony. And his discernment and so on. And he's not going to give up. And we can never in divine things say, well, we're home free. The Ephesians has been pointed out. They were able to take in the highest truth committed to man. The Colossians had not quite as high, but some wonderful truth presented to them. But on both occasions they needed these practical warnings and these exhortation.

As to moral evil, as to covetousness and the sample lists of sin, I say it's Satan's activity on the flesh, and we're going to have to deal with it until we get home to glory. So that's the first time in Scripture that I find right? Exodus 17. That's the first time that I have found writing write these in a book and. From generation to generation we don't get any better. Our children are just like their parents. They come up, they got the same heart, their same nature. And so it has to go on in the assembly because the 5th chapter they had that horrible case and that lasted a good wage. And then in the just look at what it says in the. 7th chapter of Second Corinthians. Cornet didn't, uh, get assembly perfect. They just were asked to have this again and again and uh, in the 7th chapter, the first verse, having therefore these promises daily, beloved, let us cleanse ourselves from all filthiness of the place and spirit, perfecting holiness in the fear of God. Our God said it, be holy, for I am holy, be perfect for I am perfect. Dear Father in heaven is perfect. That's in the old heaven. You're definitely just standard and we can't change it either and the assembly can't change it. And so we have to be teaching these things. Teach the responsibility that comes individual in these collectives. I mean these simple sense or simple sense unclean things. And, uh, I think it, uh, you go to the last chapter of Second Corinthians to show you that, uh. You don't, Uh. Get the assembly perfect heater. In the 13th chapter of the 2nd Corinthians, this is the third time I am coming to you and so on. I told you and we're telling you. Uh, examine yourselves the first five, whether you be in the faith, prove your own selves, know ye not your own selves how that Jesus Christ is in you except he be reprobates it. You don't get to pass the danger of these things are rising again in another generation in the assembly. So it's holiness in a practical way individually, but they're watching out for from the assembly. I'd like to just say this too in connection with our comments as to why you often find that fornication heads a list of sample sins that are given. There are two other occasions other than Colossians 3 that I can think of, and probably more. One has been pointed out in Ephesians. Another one is in First Thessalonians 4 where he gives another list there and warning to the Saints and fornication heads that list as well. And there may be other thoughts, but I would just suggest that fornication. Is so serious for two reasons. One is because it spoils the picture of Christ and the Church. The other is that it, and really in that regard, is that it's the the one sin that leaves a mark on the human body for the rest of a person's life. Now, brethren, that's not to say there isn't restoration. Because where sin abounds, grace does much more abound, and God is greater than our failure in sin. But it is so serious when the type when what God set up at the beginning as not only for the blessing and happiness of man on the earth, but as a type of Christ in the church. God was from Eden looking right down well from a past eternity. But when he placed Adam and Eve in the garden, he was looking on to the time when his Son would have a bride for his eternal joy and satisfaction. And to spoil the type of Christ in the church is such a serious thing that it's plus one sin, I say, that leaves a mark on the human body for the rest of a person's life. That's why it says in Proverbs. A wound, not a scar, but a wound. A wound is something that doesn't heal. A wound and dishonor shall he get. And brethren, it's a very serious thing. And I, this has looked so lightly on in the world in which we live. Though I sometimes said the difference between my young people going to high school in Smiths Falls and my going to high school in Smiths Falls 25 years before, it was this that when I went to high school in Smith Falls, there was still some line of demarcation.

Between right and wrong, there was still some standard of morals, as blurred as the line may have become. But when my young people went no, it wasn't that the line was just blurred, the line was completely removed. Everything is now acceptable and morality is really an amoral society. We don't live in an immoral society. We've moved beyond that to an amoral society where there are no morals. And brother young people, we need these exhortations and we need to take heed to them. David sinned. He fell into sin with Bathsheba, and he sinned grievously. And it's true, there was restoration for David, thank God, and he was used in a wonderful way by God subsequent to it. But a sword never departed from his house forever. I was just over in the Middle East, and it's very evident that when Abraham sinned, yes, he was restored to the Lord. But its descendants are still the constant enemies of the people of God to this day. There's the fruit of what was sown in that sin and young people and all of us, because it's for all of us. We never get beyond it. And we need to take heed to this. And why does fornication so often had a list of sample sins and warnings to the Saints of God? It's because it is so serious it's not worth it. Fornication is sexual activity outside the marriage tie, and Scripture absolutely and unequivocally forbids it. And if you do it a wound and dishonor you'll get. We're talking plain, but it is very, very serious. And don't fall into it. The world says, oh, it's only for a moment and nobody's going to know or find out. Oh, it's very serious. God knows. And we reap what we sow. What you say is right, Jim. And I just like to reinforce it with this All sin is against God. And there is a syndicate your neighbor, but there is a syndicate yourself. Like to make a few remarks connection with what's before us from Romans chapter 7:00 and 8:00. What's before us is somewhat explained in more detail here. Just to read a tiny bit of it. In Romans Chapter 7. Umm, verse 22 But I delight in the law of God after the inward man, but I see another law in my members, worrying against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am, who shall deliver me from the body of this death. I thank God through Jesus Christ our Lord, so then with the mind I myself. Serve the law of God, but with the flesh the law of sin. Chapter 8. There is therefore now no condemnation to them which are in Christ Jesus. Down to verse. Umm 8 So then they that are in the flesh cannot please God, But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the spirit of Christ, he is not of his. And if Christ be in you, the body is dead because of sin, but the Spirit is light because of righteousness, and so on. Just to make a few comments about what we have here. Man. Corrupted himself. By his unbelief and his original

disobedience to God, and when he sinned the first time, he was changed. Because he received as a consequence of his sin and his body that which Scripture called sin. And it is a fixed principle and it's in the members. That's why in our chapter it says mortify your members because all sin that takes place in US is an activity of our members.

Of our body and sin exist in the body. Actually, and we won't try to get to the finer point of it, but flesh and sin are not identical. We often use them synonymously, but they're not, and the flesh has to do with that which. Determines our actions. When Eve was in the Garden of Eden, she looked at the fruits and she said it's good to my eye. It's desirable to make me wise and so on. And it motivated her by what she saw, because unbelief was there to take an action against God, and all of us now have that morally corrupt. Flash and sin, and consequently when we see something, we look at it and we say that's desirable to me. And I'd like it, and we wanna have it. And the sin in our members motivates us. It's a fixed principle within us that will always cause us through the flesh to disobey God. When we put our trust in the Lord Jesus Christ, we receive a new life. But we still have that flesh, and we still have sin in our members. And in a practical sense, every one of us goes through the experience of finding out that the flesh doesn't change and the sin in it doesn't change. It's still there. It still acts the same way. And I want to say it's still easily overcomes because the mind says hey do this. But the flesh acting by sin does, says I'm gonna do that. And all of us know what it's like to say I won't do that again. Even as believers, I will not do that again. And we do it. The point I want to make without trying to. Develop it further is we must have a deliverer. That's what the man in Romans 7 practically had to learn. He could not deliver himself from the power of sin and his members. He could not deliver himself from the flesh that was still in him, even though he had a life which desired to do good. Until in his soul, practically he said, Who shall deliver me from this body of death? And everyone who has life, even life in Christ in a practical sense, in the school of God, has to learn the necessity of having a deliverer. Until we do, we will constantly try to overcome the flesh in US and be totally miserable and failing at it. And so the Lord Jesus Christ is not only our Savior, He is also our Deliverer. And He delivers us in two ways. In our chapter, it's by the life he gives us. In Romans it's by the Spirit, and so in chapter 8 we have the practical deliverance of the man suffering and the condition of Chapter 7, and in chapter 8 it's the Spirit of life in Christ Jesus that has set me free. And that is the Spirit acting upon our new life gives a power to cause us to make a different line of decisions that honor God and don't control us anymore by the flesh. And it said we don't learn this truth abstractly and doctrinally.

Alone, but others have said we must learn it in the school of God. Brethren, we don't just learn it in a Bible reading. And consequently I say it because it's so easy for us to just sit here and say put to death. That's what Scripture says, put to death your members. That is, we are responsible to live life in Christ by the power of the Spirit. And make the practical decisions that don't give that flesh and pin a place. But we can't do it in our own power. That's the main point I want to bring. You cannot do it in yourself. But every one of us has tried. It's natural to us to try. And we're miserable. Often Christians can live a whole lifetime of misery because the domination of the flesh that's still in them controls. So often the life and so the same faith that put our trust in the Lord Jesus as Savior. We need to look to Him as deliverer and allow the Spirit of God to have its work in US. Just add to what you've said from others rules that really the subject of deliverance in Romans begins halfway through chapter 5 if you want to understand how the Spirit of God. Unfold the subject of deliverance over the power of sin. We must begin. Right around verse 12, chapter 5, and it's going to explain that there are two men that God sees. He sees Adam, he sees Christ. Chapter 6, God explained to us that the cross of Christ, that's first man, Adam, was condemned. So we must see that. Other of atoms, if we're going to understand deliverance, I'm so glad we covered just a little bit. No, we're not in the room, but the truth we have in Romans is really important for us to understand so that we can really understand philosophy. That's all I'll say. Well, I think that's helpful because I was thinking too in Romans 8, there was another important element thrown into the equation. Before there was a turn around in that man's soul and that is he had to come to the realization it is no more I but sin that dwelleth in me. So those two things were important. Who shall deliver me? And it's no more I because maybe there's someone here. And you say somebody asked me to do something and I said I don't want to do that. And then you felt guilty because you said I really did want to do that, but it's no more I but sin that dwelleth in me. You were right in saying I no longer want to do that because the divine nature doesn't and it can't. But the question is. The problem is that the flesh is there and the flesh wants to do it. And so when the man realized that, he needed to deliver and realized the light in which God saw him. God doesn't see me in the light of the flesh of the old man. He sees me in the light of the new man. He sees me in all the perfection of the life of Christ. But I would also like to say this as to the illustration in the 17th of Exodus, just to illustrate what Brother Dawn said, because I think it's illustrated so beautifully there. In Colossians, as Don was saying, it's our connection with Christ in glory and our life being hid with Christ in God. And there were two secrets of the victory against with Amalek there, uh, overcoming Amalek there in uh, Exodus 17. One is their connection with Moses, a picture of the Lord Jesus gone on high to fill all things. Moses went up on the mount and Aaron and her stayed up his hands till the going down of the sun. And we won't go into the type but. Just to suffice it to say, that's perhaps more what we have in Colossians. But then there was another secret of their victory as dawn has been bringing out that's more in connection with Romans. And that is we have Joshua as the captain down in the valley of conflict with the people of God. And if Moses is a picture of Christ on high living for us and our connection with Christ in glory, then Joshua is perhaps more a picture of Christ in spirit because we have as the power for our lives.

To meet the enemy. Here we have the Spirit of God, and it's interesting that it doesn't say that Israel got the victory. It was Joshua that discomforted Amalek. And how did he do it? With the edge of the sword. The sword speaks of the Word of God. And so it's the Spirit of God. The Word of God applied in the power of the Spirit. And that's how we're going to overcome the flesh. Brethren, we have the Spirit of God. We have the Word of God. You get a bad thought in your mind, Don't let it develop or it's going. Don't let it continue or it's going to develop into one of these sins. But what do you do? Oh, you turn in your mind to the Word of God. You let the Word of God in the power of the Spirit come in and you fill a cup to the brim with water. You don't leave room for any air or anything else. And that's what we need to do. So I think it's illustrated very beautifully there in Exodus 17. We have Christ in glory and we're connected with him. Our life is hid with Christ and God, and we have the life of Christ. Christ is our life. And then we have the Spirit of God as the power. So that we can meet the enemy and so that there can be victory. But it's not our victory, as Dawn was saying, we need to deliver. And if there's been any victory in our lives, brethren, we can't take credit to ourselves. It's all credit to him. And the figure that was mentioned yesterday of Israel when they went across the Jordan, went to Gilgal first. That's the cutting off of the flesh. It's the place of circumcision. Means all the way around completely cut off in Philippians it talks about concision. Concision means cutting act. It's not cutting at brethren, it's cutting off. It's not allowing any place for it. And if there was going to be victory in Canaan, they needed to return to Gilgal every time they had a victory and. Joshua would say that, he said. Let us return to Gilgal to renew the Kingdom. It's important to return, to recognize any victory that God gives us, brethren, and I find it so often in myself that there's a tendency when there's something that I've done that might be something for the Lords. Glory to glory in myself. Got to get back to Gilgal if I'm going to continue to. Have victory in my life or else there's going to be defeat in our lives. We cannot trust that flesh anyway, shape or form, so it's to be cut off, be put to death. I'd just like to read those last three verses of Exodus 17 because I think we need it in writing and we need to read this book. In the last three verses of Exodus 17. Our last four verses. Verse 13. And Joshua discomforted Emily

and his people with the edge of the sword. Now this look at these last verses. And the Lord said unto Moses, Write this. For a memorial in a book and rehearse it in the ears of Joshua. That's true. For I says the Lord will utterly put out remembrance of amulet from under heaven. And Moses built an older called the name of Jehovah Nissi. What does that mean? Jordan SI the Lord might banner in the last verse. But he said, because the Lord has sworn, think of that the Lord has sworn that the Lord will have war with Amalek from generation to generation. Brother Bob, the verse that you quoted in Philippians chapter three, I think it's verse two, it says beware of the concision. That's something to be on guard against because we have this list that's given to us in Colossians chapter 3, verses 5 and six here, 5-6 and seven perhaps are one passage, one paragraph, and we're to be aware of not to make rules to allow a little bit of the flesh. So that we can gratify the flesh a little bit in our course of life. Just give a little example of it in Matthews Gospel chapter 18. The Lord spoke there and he taught very clearly in connection with that very matter. In verse eight he says, Wherefore if thy hand or thy foot offend thee, cut them off and cast them from thee. It is better for thee to enter into life halt or maimed rather than to having two hands or.

2 feet to be cast into everlasting fire. Well, the hand perhaps might speak of my occupation, something that I might do for a living. And umm, if it's going to keep me from walking in a holy path, a path of obedience to the word of God, a path of life, I'm to cut it off. I'm to not to allow a little bit of it, just do it one day a week or something like that. No, I'm to cut it all off. The foot speaks of a course of life, and if there's a course of life that I'm going to go into. And I'm walking in a particular path, and it's not a path of obedience to the word of God. It's not going to. It's allowing of the flesh in my life and to cut it off, all of it, not just some of it. I'll give a little illustration. I had a brother. We were speaking a little bit about the entertainment of this world. And he said, you know, I used to have a television and I thought I could measure it. I thought I could just use the television just for the news and some of the finer elements of it, you might say. And he said, I found I couldn't do it. I had to take a hammer and smash it and put it in the garbage can. And I had to be finished with it. And this is really what the word of God is giving us here in Colossians. We have a responsibility. The Spirit of God is not mentioned here because it's our responsibility before God to judge these things. And to be done with them. And there's not just a little bit we're to be aware of the concision, we're to do it in entirety as Moses did. He forsook Egypt, He abandoned everything, every prospect that there was in Egypt. He turned his heart towards the Lord. Even before he left Egypt, he had forsaken it in his heart. And now we have that responsibility to identify those things that are of the flesh and to deal with them, to exercise self judgment. Like to make a go back for comment on verse and Genesis chapter? Three. In our chapter. Where we have, we've been talking about the flesh and we see it manifested in the things that are mentioned. And it's corrupted form, in its most corrupted form, it didn't start that way. And the Garden of Eden, it didn't have that same developed character. But what happened is after man sinned the flesh in him. Corrupted itself more and more until we see in the time of the flood two things, violence and corruption. Filled the earth, but I won't because this flesh is so subtle. I would like to go back and just comment a little bit on where it is and its seed state and what characterizes it. And we see that in Genesis chapter 3. And verse 6. When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree desired to make one wise, she took. Of the fruit thereof, and did eat. This is really the seed of the flesh. It's the beginning. Of independence. And self will. It was good to the eye. It was. There wasn't any question about it. It was good for food. It was pleasant to the eyes. It was going to give her him something they hadn't had before. It was desirable. We hear the expression. What's wrong with that? These things that she said passed all the tests of a question like that, what's wrong with that? Why shouldn't I do it, or have it or take it? It's good.

It's for good. It's for good food. It's pleasant to the eye, it's desirable. Why can't I have it? There's two reasons. There's two things that are involved in it, the Lord said, and his own when he was tempted. Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God shall man live. We don't just live by the food we eat, we also live. By dependence and obedience to what God says. That's why they forfeited their life, because they acted in independence and disobedience to what God had said. The flesh in US will act in independence of God, and if it's desirable, if it's good, even though it's in a corrupted, awful, corrupted state now of fornication on cleanness and all those things, which is its most developed condition. Still to the flesh it says, I want it, and it will take it. And in our chapter, why the life is so important to us is because God has now given us the life of Christ, which is characterized by dependence and obedience. And consequently this has already been brought out. The Word of God is so important to us because the dependent man, the Lord Jesus, would not act without a word. His opinion, his dependence as man was so great and so perfect. Even if there was food and he needed food, he would not take it because he was dependent on the word from the from God. And so he waited until. He got it, the Word, and then He would eat, and He was obedient. I do always those things which please the Father, and so the Spirit of God acts in US in that life. And if the Spirit of God is there working instead of the flesh and sin, then if the dependent obedient man is manifested. And so it is with us rather. And in the measure in which that life which is perfect in its dependence and obedience and has, has already been mentioned here, it's exhortation, its responsibility to live that character of life, to put away the old and to live the new, to put away the old character of life which is the flesh working in us. That's the old man, that's his character. But God has made us the new man, and He wants us to live that life. Well, this list that we've been considering in verse five, we very quickly see the seriousness of these things that are listed. But there's another list, brethren, and perhaps we look very lightly on these things sometimes. And that is in verse eight, he says, but now ye also put off all these anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another. Seeing you have put off the old man with his deeds. Now, brethren, I think this list perhaps strikes us all. It strikes me perhaps we can say by the grace of God, we're not guilty of some most of the things that are all of the things of the first list, at least the out those outward moral things. But brethren, when was the last time we were angry? When was the last time you got angry at somebody? Or when was the last time we encouraged someone in that course? You say I got angry at that person and they did such and such and you said, you know, I don't blame you. I would have got angry too. You know, that didn't help the person that just helped the person to act in the flesh. And so anger and and wrath, malice, these things, why not one to another, these things, these things strike home, don't they? But these things were to put off as well. Sin is sin Now it's true there are those sins, but. Leave a mark on the human body. There are sins that affect others in a very real way. There's sins that have consequences for the rest of our life. There's things that sometimes we don't think are so serious, but they're very serious in the sight of God, and they are the manifestations of the flesh. And brethren were to put those things off as well.

Excuse me, umm, I'd like to just for the sake of the young people, I don't think. Uh, we. Clarify that the meanings of some of these terms in verse 5, and I don't before we get too far away from it, I'd like to just go over them briefly because it's we use the King James Version, which I hardly approve of. But some of the words are not real current today's language. So I'd like to just briefly for the sake of the young people and those others. Who might not be familiar with these terms? Go over them briefly fornication we've spoken of. That's that's something that's openly spoken of in the world and understood uncleanness. We if we have a conscience, we know who we what uncleanness is. We when we come in contact with it inordinate affection. That's improper passion, something that's glorified in this world. It, it appears in sports, Umm, hockey games and and football games are notorious for improper passion. The same with a lot of these umm. Uh, video games, violence, improper passion, and of course a lot of, uh, today's music involves improper or illicit passion. And then the word evil concupiscence. Word

concupiscence is a big old fashioned word for lust and the world glorifies lust and God puts it right up in the top list. Here is something that is to be put to death. And then covetousness. Well, that's a mild term. In today's language, it means greed. And we can be guilty of it. Greed, which is idolatry. Pardon my interruption. I think it's important to have those distinctions because we live in a filthy world, and you and I might, as we live from day-to-day, get accustomed to the filth. But God sees things very clearly, and it is a filthy world and it glories in the filth of it too. And so these things are mentioned very specifically. God doesn't waste any words, and He says it very, very succinctly. I'll just say that. Here in, in the verse that you mentioned, Jim, it says three things that really have to do with our Roth, our anger. It says anger, Roth and malice. Now, if you and I were writing this, we might have just used one word. We might have just said anger. But what's the difference? Why does God use 3 words? Well, one of them, perhaps the first one is the rising up of indignation in my heart. I, someone cuts me off on the road or someone does something and I feel anger, right? Well then it says rock. Well now I start to really feel it. It shows now on my face that I'm angry. There's wroth. Let every man be swift to hear. Slow to wroth. Swifty here, slow to speak, slow to rock. For the wrath of man worketh not the righteousness of God. And so it shows on my face, but then it says malice. Now it says I want to hurt somebody, I want to get back, I want to get even. But the Spirit of God records that the Lord could say vengeance is mine, saith the Lord. I will repay. So all three of those things are evil, and all three of those things are those reactions and the sin, the sin nature, the flesh rising up and action. And so every time. That I feel angry every time that I feel anger. Or Roth or malice. It's not the work of the Spirit of God at all. It's the work of the flesh. And I ought to judge it, ought to say it. And I often quote that verse to myself and James. I think it's chapter one. Let every man be swift to hear, slow to speak, slow to rock. For the wrath of man worketh not the righteousness of God. Wrath has the sense in it of retribution as well, doesn't it, to get even with that person and. Do something I would like to. Agree with what you say, brother Robert, I'd like to temper your comments with just this. That scripture says be angry and sin not. So there is a time for anger, but I'd like to show where the Lord Jesus was angry. It's interesting actually. I think the word occurs twice in Mark's gospel and the first one is in chapter 3.

And it's in connection with that man in the. Synagogue who had a withered hand and there were those who were watching to see if you would, uh, heal him on the Sabbath day just with the purpose of accusing him. And he says in verse four, is it lawful to do good on the Sabbath days or to do evil to save life or to kill. But they held their peace and then verse five. And when he had looked. Round about on them with anger being grieved for the hardness of their hearts. Now here was an example of proper anger because there was no sin in the Lord Jesus, but there was anger at this juncture and I I like to think of it as that it was they were hindering the blessing in somebody else. It wasn't for something that it against him. It was hindering the blessing for somebody else that he was angry about. And so there is a place for anger, but we need to be careful not to let the anger get out of hand. It's easy that that happens. And we need to ask if you're angry about something, are you angry because they did something bad to you? So that's not the case in the Lord Jesus. They hit him in the face, they crown them with thorns, they spit in his face. Never any reaction of anger for those things, but it was when he they hindered the blessing that that God wanted so to give that he was angry. The other one is in a little further on in Marks gospel and it doesn't use the word anger but I think it is somewhat of the same thought. It's where. They tried to bring the children to the Lord. Recently sees that it says uh. It's, uh, in chapter 10. Yes, chapter 10 and verse 13. And they brought young children to him that he should touch them, and his disciples rebuked those that brought them. And when Jesus sighed, he was much displeased. Somebody had the Darby translation there. Indignant. Indignant. Yeah, it's somewhat of the same word there. It is also a case of somebody else that was being hindered in getting to the blessing. That was reason for the Lord being indignant. Uh, just, uh, kind of balances. Appreciate that, yeah. Verse nine it says. You have put off the old man with his deeds. That is here in this chapter. It's not as thought as we have dealing with the flesh and Romans or Second Corinthians, always a bearing about the body, the dying of the Lord Jesus. That's something that needs to be done continuously. We always need to remember what it costs for Jesus to put away sin, to have a sensitive conscience, not to allow the flag to act in us our whole lives. But the sense of what's put before us here is this is something that we're supposed to make a definite conscious decision about to do and be done with it. We're to put off the old character of life, and from that point on we're to be characterized by a new life, new character to that life, as he says, verse sin and having put on the new. And so in the positive sense, we've had to go over the sinful side, but here we introduced the other side of it. And he says, having put on the new, which is renewed in knowledge after the image of him that created him and skipping down just for a moment to.

Verse 11 The bottom of the end of verse 11. But Christ is all and in all comment is this. Life isn't lived in a vacuum. Life necessitates an object. You can't live life totally within yourself. You God has so made us as a creature that we have to have things outside of ourselves that become the object of our lives. And the natural realm, some people, their object of life is money or fame. Or honor, or control and power. These are things that man goes after in order to make himself happy and be satisfied within himself. But God gives us the one and only perfect object. To satisfy the new man, and that is Christ is everything. And in all, as Paul said we had in the last meeting, for me to live is Christ. We have to have an object before our hearts in order to live life. You can't live it apart from that. Something is going to have its way over your attention. So in this chapter it begins sets your mind on things above. Put your mind on your object, put your thoughts upon your object. And that's what it means in Galatians 2 and 20 when the apostle Paul says. I am crucified with Christ, as you might say what we've already had. I am crucified with Christ. Nevertheless I live. The life which I now live in the flesh, I live by the faith of the Son of Man. Pardon me, Son of God. Son of God who loved me and gave himself for me. Or to restate it this way, I live by the faith which has the Son of God as his, the object of that faith who lost me and gave himself for me. And so Paul was saying, yes, I live, I'm crucified with Christ, but I'm not still dead. I now live in Christ and that life which I presently live. I live by faith in the object. My object, the Son of God, is it a satisfying object? He loved me. He gave Himself for me. Does that satisfy the heart? It sure does. If it is a soul that is totally given up to the enjoyment of its object becomes transformed to be like its object. And so in Second Corinthians chapter 3, we all with open face, beholding as in a glass the glory of the Lord. That's the object. Our change. Are transformed into the same image even as from glory to glory, and so to have a proper object to the heart.

Kentucky Conference: 2008, Colossians 3:10-25

Reading

Colossians chapter 3, starting at verse 10. And have put on the Newman, which is renewed in knowledge after the image of him that created him, where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, banned, norfree. But Christ is all and in all. Put on, therefore, as the elect of God, holy and beloved, bow the mercies, kindness, humbleness of mind, meekness, long-suffering for bearing one another and forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things put on charity, in which is the bond of perfectness, and let the peace of God rule in your hearts to the witch also. Ye are called in one

body, and be thankful. 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. And whatsoever you do in Word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him. Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives and be not bitter against them. Children, obey your parents in all things, for this is well pleasing unto the Lord. Father, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh, not with eye service as men pleasers, but in singleness of hard fearing God. And whatsoever you do, do it heartily as to the Lord, and not unto men, knowing that of the Lord you shall receive the reward of the inheritance, for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done. And there is no respect of persons. And exhorted to put off the old, but now we're exhorted to put on the new. We spent a great deal of time, and I trust to our prophet Speaking of those things that are not to characterize the believer in a practical way, those things that are really. Manifestations of the flesh and because the flesh in a believer doesn't change. And I would just echo, I think someone already said it, but sometimes the young people, I think look at those who are a little older and think things are going to get better as they get older. But the flesh doesn't improve as we get older. It's like that old pile of rotten lumber, the longer you leave it there, it's just not going to improve. You don't go back. You don't have a pile of rotten lumber and expect to go back in 10 years and find it improved and maybe pull out a few boards and use them. No, in fact, it's going to get worse if any, if anything. And so, uh, the flesh and as we get older, it doesn't get any better. It's, it's still there. And we who are older have these struggles as well. But thankfully they're we're going to go on now and speak of the positive that which we are to put on. And these things are characteristic of the new man. And these things can be manifest in the power of the Spirit of God in your life and mind. And maybe there's someone here and you say, well, I came to this conference and I really haven't been living like I should. And some of these things have characterized my life. But you know, we don't have to go back the same way. We have the power and every one of us brethren here sitting in these chairs here this morning have the same resources at our disposal again, the resources that we have in Christ and the power of the Spirit and from the Word of God. These resources aren't just available to a few or those who are older. No, these resources are available to all of us if we are willing to by faith, take hold of these resources. And use them for the glory of God. Our brother Darby's translation, it seems to put a past tense on this old and on the new as well. It says umm having put off the old man with his decent sounds like it's something that has been done. Having put it off. And sometimes we spend a lot of trying time trying to put it off. But God really sees that it's a it's, it's, it's, it's, it's in our history. And we need to see it that way too, having put off. It's helpful when you see things the way God sees that, and then we can practically enjoy that position that we've been placed in. Because we spend a lot of time and effort trying to do something.

That, really, God has already done. Well, I think Brother Buchanan Buchanan made the comment at the beginning of the first reading Be What You Are. And I think that was a very helpful comment to begin with. And so the practical exhortations that we have in these chapters, and they are very practical exhortation, they are in light of what we are, what God has done. And that's really true in all of Scripture. The practical exhortations are always in view of the truth that's given in the first part of the epistle. And you often find that in the Scripture he gives. The truth itself and the doctrine concerning our position or what God has done for us and in US or whatever. And then he goes on to say, now in light of what God has done in the blessing you've been brought into, now you have, there are some practical exhortations and some responsibility that we are to carry out. So I think that's very helpful. Why is it different in an Asian store 24? And 22. I think if you read the new translation, it is the same. Having put off, it is something that is looked at as done. As far as God is concerned, it's done and we are to look at what look at things that way as well. Like you say it, it is something to take God's testimony as to it. So nice people say, well the scripture says we are dead, but I don't feel very dead. When temptation comes along, there is a response in me. We are to believe God, brethren, not to believe our feelings. Our feelings change. And I think it is helpful too. It was mentioned the other day. Maybe we could turn to it in Romans seven. I think you mentioned that, Jim, in verse 17. In his struggle, this man in the 7th of Romans comes to this point, and I think it is. A helpful point to get to. He says in verse 17 Now then it is no more I that do it, but sin that dwelleth in me. Verse 20 Now if I do that, I would not, it is no more I that do it, but sin that dwelleth in me. In other words, he says there are two natures inside. There is one that wants to do right. But has no power in itself to do that, which is right. And then there is the one that wants to do sin. That's the sin nature, that principle of sin in US. But then I think Don mentioned in chapter 8. Verse eight it says so then they that are in the flesh cannot please God. But ye are not in the flesh. That is a good thing to remember, we who are believers in the Lord Jesus. Are not in the flesh the position of the believer is in the spirit, the flesh or sin is in us, but we are not in that if we were in that we would have to obey it, but we are not in that position. We are in the spirit and the spirit of God is the power now of that new life in Christ. So it's it's good to distinguish those although there's. Differences of meaning in the old man and the flesh or sin in the flesh, Those are terms that are somewhat related. I'm not sure that I understand it very well. You mentioned a little bit Don, yesterday. I don't know if there's. That's a very difficult distinction to make it. We benefit by going into great, deep detail.

I would just say. I feel like we spent this. Experience, direction and time yesterday as far as we can go. On that subject, I feel like today we should go on the 1St 10. And not try to go over yesterday. We, it's something that we gradually, little by little learn here a little, there a little. And my own soul, I feel like the Lord would have us not try to redo yesterday. Umm. Isn't to say we have made it all clear or we have all understood it, but may the Lord help us. We've had scripture that we can go back to as Phil mentioned yesterday. Umm Romans gives us more detail on this subject than we have here in Colossians Romans. The difference is in flesh and in spirit. In Colossians, it's in life. In death and then in life, and there are two different aspects of the subject. And in Romans you get more about the conflict with the flesh and Colossians the conflict is with the world and. Consequently, picking up verse 10, I'd like to make a few comments about it. First, it is renewed in knowledge. Every one of us, when we're born, we start to acquire knowledge. Our minds start to be filled with things. And what we fill our minds with often produces. The attitude, the interest, the direction of what we think about things and what's important to us. Every single magazine you open up. Or see here on the radio or see on television. All the advertisement is to put in your mind something that will produce in you a desire to have something you don't have. That's the and when you hear somebody speak and give their quote opinion. Starts to put in your mind thoughts of well this is right and that's wrong and something else. The only place you can go to to get your mind straight and correct with God is the Word of God or that which helps you to understand it. That is the only solid basis to get your mind properly. Trained, if you will. To understand what is of God and what is of man and what is of yourself. When we go to the word of God, we learn about God, we learn about the Lord Jesus, we learn about ourselves, we learn about the world in which we live. We learn about everything we need for life and godliness. And so in Romans 12, it's speaking about people who get saved. And it says be transformed by the renewing of your mind, in other words. Before, their minds were filled with man's thoughts. Their attitudes were formed by the thoughts of men now that they had been saved. The moment you're saved, you still have the same old mind, you have a new heart, you have a new life, but you still have the same mind. Some people, it takes them a while to get a different speech habit. That the habit of speech which comes from the mind was born previous to salvation. And they don't always immediately drop some of the speech habits that are really not consistent with the truth of God.

And so we need to, if you will, put aside the thoughts that were formed by man and his views of life and have the word of God as our food and it transforms, that is, it changes. Our minds to think differently, to have different attitudes towards things and the ultimate. And this to me is wonderful. In uh, John 17, it says, and this is life eternal. What is life internal? That they may know the the only true God and Jesus Christ whom thou hast sent. And much of the prayer that we had in Ephesians 1 and Ephesians 3. And here is the thought that we might have the true knowledge of God.

That's the ultimate thing that transforms us, that we might have the true knowledge of Christ, and God takes that true knowledge. And one thing it does, the true knowledge of God, makes us humble. Man is proud by knowledge. But the true knowledge that comes from God makes the man humble as as it said in Job. I have heard of thee by the hearing of the ear. But now I see. Wherefore I abhor myself and repent in dust and ashes. If we come to the true knowledge of God, it brings us to the true knowledge of our own selves and our own place, and that's a very humbling thing. If we come to the true knowledge of the Lord Jesus Christ, it fills the heart to overflowing. And. Understanding of knowledge comes, as Bob said the other day, in the heart. Ephesians, one tells us. And so he says, you need that knowledge, brethren. You need to be renewed in knowledge. And when you are, you'll find that Christ is all and in all. Mr. Darby translates that in verse 11. At the end, Christ is everything. Everything. Then he gives the in verse 11 here the distinctions between the Greek and the Jew. The natural man would like to have distinctions and boast in those distinctions, but God in his grace has formed the church and it's one body and every one of us is needs to be molded after the same image, the image of Christ, the one that's created us. And so there's no Greek nor Jew, there's no national distinction. And then the circumcision and the uncircumcision, why we might boast in our religion. But he says there's no religious distinction either. And then barbarian and Scythian. And so we might say one is educated ones uneducated, we might boast in that. But he says there's no intellectual distinction either. And then he says bond are free. And so we might boast in our social standing as far as where we're at in our social standing in the in this world, but that doesn't have any place in the things of God either. And so the natural. Man would boast in those things and God says when it comes to being conformed to the image of our Savior, the Lord Jesus or those natural things cannot enter in. They're not a part of the new life. And so we have responsibility to set those things aside and to have our occupation with that blessed one. Knowledge without God. Go ahead, go ahead in Philippians would help just one verse for me to live is Christ to live Christ. That's sort of what you're saying to us, isn't it? Don live in Christ. The only happy, satisfying. End result and Paul earned it and he tells us and I just say may the Lord help us each one to learn the truth of it. Paul didn't say I've arrived, but he had arrived in the sense that that was the objective of his life and God would work in each one of us that it might be more 100% so and most of us would say we have a good way to go yet, but it it's still it's put before us as our pattern. That we might find Christ. Everything to our hearts and everything to our lives. Eric used to put these things to us in a simple way. If any man be in Christ, she is a new creation. We've had that verse several times quoted to us in Christ. And we've recently lost some, but we still love and think about they departed to be with Christ.

But they don't like Christ yet. When he comes, when he appears, we shall be like him. It's going to happen. We ought to make some little progress in our walk toward that place. Well, the athlete says for me to live is is sports. The businessman says for me to live is business, but for the Christian, for me to live is Christ. Not thinking in connection with the comments that have been made that knowledge connected with this world or knowledge without God is the reference point always puts man at the center of everything. It makes everything of man. And whether it's in a national way, as you say, whether it's education. Uh, Whether it's social standing or whatever, it makes much of man. And you only have to go to corners of the world where some of those ancient, uh, civilizations rose and fell to realize they had a lot of knowledge. You know, Egypt is a base Nation Today, but it wasn't a base nation at one time. And their understanding of the universe and all was tremendous. Those pyramids weren't just built haphazardly in the Giza desert, no. They had understanding of things that was tremendous, but they didn't have God as the reference point. Consequently, they made much of man and spent their whole lives exalting man and trying to prepare for the afterlife in a way that we've quickly see was not according to God's thoughts and so, but when. We're saved and we get the knowledge of God. It's Christ centered. Man's knowledge apart from God is man centered, the knowledge of God. Puts Christ at the center. It makes everything of Christ, and even in a religious way. You know, Paul as Saul of Tarsus was a religious man. He was a real, very religious man, and he had a lot of knowledge and a lot of zeal, but it caused him to do very many things contrary even to the name of Christ. But after he got saved and he got the true knowledge of God and the truth as it is in Christ, why, it changed his whole focus. It took his eyes off man. It didn't make Saul of Tarsus the center of everything now. It made Christ the center and I believe this is what he's saying here when he says Christ is everything. The knowledge of God makes everything of Christ and nothing of man. Now brethren, if if that's our focus, if our desire is to have the knowledge of God. Then Christ is going to be everything it's going to. It is going to humble us. As someone has said, it's not going to make anything of self or of man. The difficulty is our reference point isn't always God and Christ. Often we get back to the elements of this world. Where the reference reference point is man. In verse 12. Is put on there for as the elect of God, holy and beloved. Previously said exhortations are based on. Position, or the place in which God puts us, or what he provides for us. So when the epistles, the first chapters give the doctrine, and the latter chapters give the exhortations. And so he's going to say something for them to do put on. But the when he does, he reminds him of three things. And that is what they are, if you will, a lack of God. Holy and beloved. Every one of us who is in this room this morning to whom this exhortation will apply. His first told You are elect of God, you are holy, and you are beloved. And that is the basis on which we are told or given the exhortation. To have our lives characterized by vowels of mercy, kindness, humbleness, and so on. I want to back up because the comment was made earlier about the 10th of the verb put off and put on and so on. The Greek calls it the errors tense and the thought in it, which the English doesn't have a direct equivalence, so there's a lot of explanation that's been given about that Greek tense of the word, but the thought is.

To do something once. And then from then on maintain that which is done. Put it in one cent. I'm saved. There was one point in my life when I put my trust in the Lord Jesus Christ. But the consequence of that faith in the Lord Jesus Christ continues on. And it stays that way. I am saved. I don't go back and get saved again. I don't have to keep redoing my salvation. I was saved once and now the result of that faith in the Lord Jesus continues on and will continue on for eternity. And so that's the sense of fear that put on it is we are to put on as holy beloved elect. The character of what we are. As holy, beloved and elect, and we are to put it on, so that from now on and through the rest of our existence, we are to be characterized as people of mercy, kindness, humbleness, meekness and long-suffering. We aren't to have to go back and keep becoming that. We are now to be seen as that and that is to continue with us. We're not to be humble one day and proud the next. We're not to be meek one day and overbearing the next and so on. But it is to be that which when somebody looks at our lives, they said, well, that person is a merciful. Humble, meek person. Man would call it character. This is the character that is to be displayed in our life. It is the character of one who is holy, beloved and elect of God. So in verse 10 it is the heiress there. It is, uh, having put off, put on the Newman and then verse 12 is the exhortation. Put on, therefore, because of that put on, let it be seen in practical working it out in your lives. Vowels of mercy, kindness, humbleness of mind, meekness. Long-suffering. Today's world. Pride is exalted. We're in the schools. They're often told to be

proud of yourself. You often see the bumper sticker on a car, the proud parent of an honor student. That's glorified in today's world, but pride is something that does not give place to God. It makes something of ourselves, as if we were the ones that were responsible for this honor. I say sometimes, perhaps it would be cooperative with the thankful parent of an honor student. Because that gives credit to God. But pride, brethren, is not what we are to be characterized by as believers in the Lord Jesus. Humbleness of mind. And it has been said that humbleness is not being occupied with ourselves, even in a negative way. It is not being occupied with ourselves at all. That's true humbleness. Someone recently told me of a couple of little acrostics. I might, I guess you would call them one. For faith is forsaking all, I take him. I as the center of that word. Faith forsaking all, I take him. That's really what we're Speaking of here. But pride is was presented as pursuing riches. I decide everything, and that's the flesh. Pursuing riches, I decide everything. I is the center of all the thoughts of the natural man. But in faith we take, we review, we rejoice and enjoy. The fact that we are elect of God individually, God has picked us up.

And we were ruined in sin and degradation, but he picked us up as individuals, and then instead of walking in the filth of this world, were holy. And that is the practical separation from evil is seen as in our lives, and we rejoice in that which is good. We didn't have the power to rejoice in that which was good before. But we walk in practical separation from that which is evil, and then we have a sense of how He's loved us, and we walk in the sunshine of his love daily as we just seek to honor Him. These are really attributes of Christ, aren't they? Those things that are seen in a believer. If what we have had before in the chapter is true, if Christ is our object, if we've set our minds on things above, if Christ in a practical way is everything to us, then these things that are attributes and qualities of Christ are going to be reflected and shown in a practical way in our lives. It's already been alluded to, but that's what we have in the end of first Second Corinthians 3, where we all, with unveiled faith, beholding the Lord, are changed into the same image from glory to glory by the Spirit of the Lord. What that verse really is saying, brethren, in the measure in which Christ is everything to us and in the measure in which we're occupied with him, there's going to be an unconscious reflection of Christ in our lives. These things are going to be manifested in our lives and our relationships, one with another, without even trying. We're not even gonna realize that these things are characteristic of us if our focus and occupation is Christ Himself. Might just point out that there's four times here in this chapter that it uses that term one another. In verse nine it says lie not one to another. And then in verse 13 forbearing one another and forgiving one another. And then in verse 16 partway through admonishing one another in psalms and hymns and spiritual songs. And so there is individual responsibility to manifest the spirit of Christ between one and the other. And so sometimes we get the idea that perhaps we're lost in the crowd and we don't really take these individual responsibilities seriously, but God desires that as we have the relationship and the interaction one with another, that these things would be manifest in our lives. Get back to this question, umm, the 1St that you just mentioned, uh, they're monitoring one another in Psalm. Continued spiritual thoughts, uh, probably explain that because how do you do that? I'll give you a thought on that till I can speak from experience, having been around some people that sing occasionally and there are things that people have ministered to me that they would have difficulty putting into words and saying directly to me, but they admonished me and they're singing their hymns. I think that's provision of God. In that scripture, we often can impart truth and admonish one another in in psalms and hymns and spiritual songs in ways that we couldn't perhaps directly. I think it's nice too, to be able to have those him sings together in the home sometimes. Uh, umm, you know, I was visiting in a home and we just, uh, after supper, just, uh, open up the word of God and read together and enjoyed some of the things of the Lord. And then, umm, there was a him that came to mind. And one of the sisters went over to the piano and began to play the hymn. And it was in keeping with what we had been Speaking of in, in the word. And if I could use the term that, ahem, Singh broke out. And so there were those that those hymns that were sung together. And then the psalms really are the inspired Word of God and they really give the feelings of the Lord in as was already mentioned, we have the enjoyment of being able to sing some of the songs and the young people sing songs together and they sing of the Word of God. And some of those psalms, we can enjoy them. The hymns are those things that are for worship.

We can sing hymns together and they are suitable for worship. They're suitable to present Christ to us and to speak to the Lord himself in prayer, as it were, as we sing together. And then those songs, spiritual songs or songs that perhaps we wouldn't sing in an assembly meeting, but our little ones can sing and they can admonish us too. Isn't it something that a young child can walk around the house and sing something about the Lord's coming? A young child can walk around the house and sing oh be careful, little eye is what you see and those things and God in that way can use it to admonish even those that are older. #231 Says Lord, since we sing as pilgrims. Oh, give us pilgrims ways, low thoughts of self, befitting Proclaimers of thy praise. That's really a word of exhortation and admonishment to us. So there's many hymns that that are that way. They it's really prophesying. It's really. Speaking the word of God and in a way that is very helpful at times and I think again say that in the him it is something that gets to your heart more than perhaps just the explanation of Scripture. I I'd like to give the explanation I found in a there was a sister in the Oak Park meeting years ago, Annie Laurie Jordan. And some of you remember her, that she had a hymn book that was given to her by Mr. Potter. And in the front of the Himbach he gave the explanation of these three psalms, hymns, spiritual songs. I thought it was quite interesting. What he said was Psalms are our experiences in the wilderness. So you have a lot of that in the book of Psalms. We have hymns that relate to that in our hymn book and then hymns like you were saying, Robert is what is directly addressed to God. Thou art the everlasting word, the Father's only Son that's addressed to God. Isn't that wonderful, brethren? Some of our we like to sing, and I think it's nice to sing about our blessings, but it's nice to at times just directly address. The Lord Jesus Christ in worship and in praise, not only. In our meetings together, but in our homes as well. And then spiritual songs, according to his little definition of it, was our spiritual blessings, and we sing about those. So that was the explanation that he gave, and I've enjoyed it. I want to just say about Psalms as a safeguard, that I don't believe these are necessarily referring to the Psalms of David or the book of Psalms. And I say that because we want to be careful that we sing that which is intelligent for a Christian to sing. And sometimes I've heard the Psalms put to music or sung, and sometimes we're singing, they're singing things that aren't really proper Christian positioner. Experience, for instance, remember not the sins of my youth, not proper for a Christian to sing that because our sins and iniquities are gone and he'll remember them no more. And and there are we we apply the Psalms, but they really don't bring before us many of them true Christian experience. But as you say, there are I believe hymns right in the little flock hymn book that could be put under the category of really all three of these, not just him, but. Psalms and spirit spiritual songs. And I want to just say this too about hymns that are are singing that we want to be careful we don't build doctrine on him. You know, I believe that there are many who never grow in their souls because they take their doctrine from the hymns that they sing. And many of those hymns aren't sound in their doctrine. But aren't we thankful, brethren, that we have several collections, not just the little flock, but there's a rich. Heritage of hymns that are built on doctrine, good scriptural hymns that bring before us the truth, and perhaps the truth in a way that there's no better way to express something than has already been expressed in the words of a hymn. And so we want to be careful that when we sing, we sing those hymns that are built on doctrine because it's those things we remember. And it's good to teach our children and young people to sing because they often remember what they sing.

Before what? What they read A child will often remember the words of a song before they remember the words of some book. And it says here it's been pointed out, admonishing one another. Now in in the book of Ephesians, it says speaking to yourselves. I just wanna make this little differentiation. If you, if you'll allow me a little application. I believe first of all, we learned to speak to ourselves in psalms and hymns and spiritual songs. What does that mean? You ever wake up in the night and you're just struggling with something, some burden, some decision, and the Spirit of God brings before you the words of a hymn that are real comfort and you go over those in your mind. Or you're driving your car and maybe something comes to your mind that's defiling, and then you go back to the words of some Him that brings Christ and the truth before you. I like to think of that as speaking to yourselves in psalms and hymns and spiritual songs. And that's why it's good to be familiar and memorize good scriptural, doctrinal hymns. But then there's admonishing one another. You know, in these meetings that we've had this weekend, there's often been in ministry. The quoting of the words of a hymn, because, again, there may be no better way to express something than has already been expressed in the words of a hymn. That's admonishing one another in psalms and hymns and spiritual songs, and I believe both are important and helpful in our Christian life. Like to back up and make a comment on verse 15? ServiceNow the new translation. Let the peace of Christ preside in your hearts. God this morning is on a throne of peace. And none of the events that are gonna take place in the world today are going to disturb his peace. The Lord Jesus, when he lived here as a man on this earth, lived every day of his life in perfect communion with the God of peace. And the Lord Jesus went through very difficult, more difficult than any of us. Trials and tribulations and upsetting circumstances in his life. But they never disturb the peace of his soul. He went through each day. In fellowship with God. And in the calm, peaceful. Sense of the throne of God. When the Lord Jesus rose from the dead, and he saw his disciples for the first time in resurrection, the first words out of his Merle were Peace be unto you. And then he says, My peace I give unto you. And the Lord Jesus knew that he was going to be leaving them and returning home to the Father's house. But he was passing on to them. The desire of his own heart that they too they had had himself. To go to in every circumstance that might, you might say, have disturbed peace for them. But he was saying, My peace I give unto you with the intent that they too would from that point forward live their lives in the same spirit of peace, that it would preside in their hearts in the same way that it had in His. We know what it is to be different than that right of. Put it another way, so often our piece is directly connected with our circumstances. His piece was not connected with or dependent upon the circumstances of his life.

When it's my piece is in my circumstances, then the moment something goes wrong, that's the end of my piece. Oh no, what am I going to do? Now this is terrible or whatever, but the Lord Jesus would teach us to walk in the same spirit of peace that it might preside in our hearts so that we too might face the changing and ever. Sometimes difficult circumstances of life. With peace. And he extends it here one step further because he says too umm, in the end of that verse he says. To which also ye have been called in one body. And so that same piece that doesn't characterize the world, but it is the desire that if it presides in US individually, then it would also, because we're one body, that same spirit of peace would be with us collectively. We kind of jumped over versus. 13 and 14 as well, rather than I just like to go back there because it's so important. Meekness, uh, we didn't speak about that in the end of verse 12 either. Meekness is not taking offense. Humbleness of mind of being, not giving offense, but meekness not taking offense. Long-suffering, important qualities to be put on, and then, it says in 13 forbearing one another. And forgiving one another. And as we speak about discipline in the assembly, but this is self-discipline. And if we don't have self-discipline, how can we talk about disciplining one another? There is many, there are many things that we should simply for bear. Perhaps there's things that just kind of rubbed me the wrong direction with a certain brother. Well, many things, brethren, we need to learn. To forebear it means just putting up with it ourselves, not making a vague matter about it. And it adds this in this 13th verse that you don't have in Ephesians. It's almost the same verse in the end of Ephesians chapter 4. But it says here if any man have a quarrel against any, sometimes there are points that come up amongst brethren, and we feel like we have a point. That we would really like to make with this brother. Well, this is something to be considered, brother, and sometimes it's not a matter of vital importance. Let's measure things properly and if it's that way, let's just let it drop. Even as Christ forgave you, so also do ye. And then verse 14 been talking about things to put on in verses 12 and 13. And now in verse 14 it says above all these things. This is something extremely important. We were in the winter time. I think we had appreciate it better. We'd call it an overcoat. Today, the heat outside, maybe we don't appreciate it so much. But above all these things, put on love, which is the bond of perfectness. Beautiful brethren, to think about love should characterize us thinking about the good of others, not thinking so much about our own profit, but on the good of others. So Bob, I'd like to comment on these verses that you've been commenting on and say what struck me as you read that few verses is an absence of the first man, absence of the old man. If we, if we truly enter in our soul to our position of being dead to the first man, these characteristics would be on display. The 1St man won't get in the way. Won't get offended. Won't speak to put itself forward. What we have in these verses is the absence of the 1St man. And the presence of the 2nd man. I thought on verse 14 when it refers to love being the bond of per perfectness or perfection, could we compare that perhaps to the mortar between the bricks in a building? That's the what binds it all together. Uh, I asked the question, how would we feel about going inside of a building where they been putting together just laid the bricks on top of one another without this mortar to bind them together, we wouldn't feel very safe there, would we? And it's very important.

When a building is erected, of course that they have the architectural plans, the perfect order, where all the bricks and where everything is to go. But if you had that wonderful order and lacked the mortar, the bond of perfection, then the order would still be worthless. Sooner or later the building would collapse. And I want to stay without being too controversial, that assembly order is all important and I believe in it and I hope we all do. But as important as order is, we have to have the love also amongst ourselves for the orders going to fail, just like a building would collapse. Without water. There is fruit for God if this is the order that we go on in and thinking of Isaiah chapter 32 and verse 17. It says there in Isaiah 32 and 17 that the work of righteousness shall be peace and the effect of righteousness quietness and assurance forever. And so God's going to have His way among the children of Israel. There is going to be peace in His holy habitation. But in the present day that we live in, there is a desire that the Lord has to see that His people go on in peace on a righteous basis. And that there might be that piece of God that rules in the heart. So the assembly should be a place of peace. It should be a place. Of harmony among God's people and in individual. Interaction with one another, as this portion brings before us, it ought to be characterized by peace and love. Romans gives us the power of the new man in, in umm, uh, or the energy and what produces the fruit for God is the Spirit of God. Chapter 8 of Romans brings uh, mentions the Spirit of God 18 times I believe. But here really it's the word of God in. That gives us the power, the instruction. And so he says, Let the word of Christ dwell in you richly in all wisdom. And then in singing with grace in your heart. So it's the word of God. In our hearts, and it's the grace of God in our hearts as we are occupied with Christ. And we reflect his, umm, holiness in our interaction with one another, and that's what produces the fruit for him. Jimmy Smith was the one who put together the Spanish hymn book, and he used to use this verse 16 to show that the Bible and the hymn book go together. I like that. But that's why I said earlier that hymns need to be based on the Scripture. And so it's interesting, isn't it, that he brings before us the Word of Christ. And so when the Word of Christ is enjoyed in the soul and understood, then if something that's presented in a hymn isn't doctrinally accurate, we reject it. And aren't we again, thankful for brothers of past eras like Mr.

Darby, like Jimmy Smith and others who put together hymn books in other languages? For those who had an understanding of the truth and were exercised to present hymns that were based on doctrine, and in our Little Flaw Kim book, for instance, you notice that some of the wording of the hymns is slightly different. Than what it was written by the original hymn writer because Mr. Darby and others were exercised to make sure that they were scripturally, uh, scripturally sound and accurate. Just like to point out, it's interesting. We mentioned how that Christ is everything in verse 11. And then he brings before us three things in connection with Christ in the 13th verse, the forgiveness of Christ even as Christ forgave you. Then there's the peace of Christ as Dawn pointed out the new translation. And then there's the word of Christ and brethren, when Christ is the focus of everyth of, of everything, then all these things fall into place, don't they? There's going to be love manifested. There's going to be peace. Uh, there's going to be forgiveness. There's going to be sound doctrine and teaching even in the hymns that we sing and admonish one another with. But it's Christ as the center. So it's like the, the hub of the, the wheel, the old fashioned wheel with carriage wheel with the folks.

You know, the hub is the center and the hub of that wheel is what holds the spokes together. And someone has said the closer the spokes are to that wheel, the closer they are to one another as well. And so again, it goes back to this statement. This this statement that he makes is really the center of everything. Christ is everything. So we have the forgiveness of Christ, the peace of Christ, the word of Christ. And he's gonna go on in the end of the chapter and the exhortations become more specific. We've had some, we have some general exhortations in these verses that we're considering, but these, the exhortations are gonna become very, very specific now. But if Christ isn't everything, if Christ isn't the focus and center of our thoughts and our lives, these exhortations mean nothing. These, these relationships in our lives are going to be out of whack as they are in the world today. And why are they sometimes out of whack amongst the people of God? It's because Christ isn't everything. Verse 17. The translation says everything you do. Everything you do to all in the name of the Lord Jesus. The Lord brings in His authority. And consequently, if there's anything that I would contemplate saying or doing that his name could not be associated with, it's not to be said or done. That that. Excuse me, go ahead. It first goes with Matthew 1820, gathering together in the name of the Lord. Excuse me, if I could do it in his name, then it's not to be done, No, but because it is to be done in his name, then it's done in his name and so everything. Someone once commented I remember years ago and said, well, you mean you even eat your food? And aren't there some everyday things that we just do? I remember a brother being recounted to me about a brother in the Lord my wife's grandfather. Who traveled among the Lord's people? And he was at a home one day and he was being encouraged to have another piece of pie, I think it was at the end of his meal. And his response to a sister, I have eaten all I can eat to the glory of God. And that was the end of pushing the next piece of pie on him. He said it and he was, if you knew him, he was a man there. It wasn't a joke. It wasn't a light statement. He meant it totally seriously as an answer. I have eaten all I can eat for the glory of God. And so it was even in that, in doing it in the name of the Lord Jesus. And if it couldn't be done, it wasn't to be done. So there are really no exclusions, exclusions to this comment. It's not most things you do or this and that you do. But we can stop ourselves and ask ourselves sometimes the question, can I do this to the honor and in the name of the Lord Jesus? Can I say this to someone in the spirit of Christ and in his name? Or is it me, my flesh? That is, wants to say it or do it. We've had before us. Putting our mind on things above we've had before us. Looking at the unseen, the things that are eternal. But there's a lot in this world that's rather mundane or. You know, what about sewing on a button or changing a diaper or doing dishes or a lot of things? How do you connect?

The mundane things with. The unseen world. This is the verse that does it. Whatsoever we do in Word or deed, you all in the name of the Lord Jesus, giving thanks to God and the Father by him. I remember an old brother years ago that. He smoked. He had trouble with that habit. And one day he was driving down the road, about to light up another cigarette. I can't give thanks for this. And he threw him out the window and never smoked again. Well, I was thinking of the little. Remark, uh, heavenly motives. In little things. List the meanest drudgery to the highest form of service. And with his commendation rather than review. Martha had to be reviewed when she wanted her sister to help serve. But later he served without that. And this verse helps us attach. A heavenly motive. It's a very ordinary thing. In connection with what you said there, Lemoyne, there's one other verse later in the chapter. We may not get down to it natural course of things at the rate we're going, but just to connect it, uh, there's one other verse that attaches mundane things with heavenly things in verse 23. Whatsoever you do, do it hardly as to the Lord and not unto men. Verse 17 gives us the authority, heavenly authority for what we do. Verse 23 is a heavenly attitude. Well, even Samuel as a boy ministered to the Lord, didn't he? And you say, well, what did he do in the temple? That was ministry to the Lord. Well, one thing it tells us he did, he opened the doors of the temple in the morning. You remember, after the Lord had spoken to him, he got up and he opened the doors. And then Eli called him and asked what had what he had heard from from the Lord. And I suppose he carried out very many mundane tasks. Eli was getting older. He needed help. It's an interesting comment. Another place too, about the wood offering. Interesting, isn't it? The person who brought in the wood to keep the fire going for the offerings probably never thought it'd be recorded in God's eternal word as encouragement for others seem no doubt like a very insignificant and mundane task. But you know, it's not the greatness of what we do, or it's not what we do itself, so much it's doing it us unto the Lord, and that's. That that's what we're to do, as Brother Dawn has said, to be in the name of the Lord, and it's to be with Thanksgiving. Maybe sometimes we feel the Lord's given us something to do that's not very pleasant. I can't say I ever thank the Lord for changing diapers. But as Lemoyne said, but if we can do those things with Thanksgiving and realize that this is what God has given us to do and to do it for Him in His name with Thanksgiving. Than he values and appreciates it. And I think we need to be careful what we what we think of as maintain. Maintain mundane mundane umm. What sister in this room would call mundane if the Lord had a garment here and yet needed a button? Who would say, well, let somebody else do it, That's a pretty low job. One sister here, if the Lord Jesus as a child was among us and needed his diaper changed, would say, well, that's kind of a low deal. I don't know, I'll let somebody else change the diaper before that child is precious to God. And it is an honor in many respects to be able to do that which. Is in His name. I want to go back. There was something that was on my heart and it's an appropriate moment to bring it back because of the thought of mundane and that is in scripture.

We know the Lord was a Carpenter. We know Peter was a fisherman. We know Paul was a tent maker, and in the world today, many men are known by their occupation. He's an electrician or a farmer or a computer programmer or whatever. In Scripture, you seldom find the woman. Occupation I. Identify and what she's doing. But I believe in my heart, brethren, that. When you look at things from an eternal perspective, the sister generally has the greater opportunity in everyday life to do that which counts for eternity because her place. Especially in the home with children is dealing with a child who has an eternal future. The man, when he plows his fields or when he programs his computer or so on, is not directly dealing with anything that is going to last for eternity and consequently she has an incredibly before God important responsibility. In the care of that which is in its nature and being. And so I say that because man has totally set upside down what's important and encourage people to think of their self importance as related to this life alone, when in the reality of things from God's perspective, what is truly important are those things. Which will last for eternity, but at the same time God wants us to honor him in every single detail of our

lives as we've just had to do all heartily as unto the Lord. And that's the idea in that verse that John said do it heartily is unto the Lord. And that's why I use the illustration. If the Lord had a button on a garment that needed it, I think it would be easy to do it heartily. As unto himself. But when it's some other thing, we don't identify it with Him, and therefore it becomes. Monday, but it would be elevated to its true place if we did it as unto him, as if the Lord himself had said to us, I have a button for you to repair or replace on this garden. Or the Lord came to us and said, this child needs its diaper change. Would you do it for me? And then it takes on its character? So everything is to be done that way. It's interesting. And the the word in verse 22 is really servants, it says, but it's really slaves. In that time it talked about a person who is never really free to do anything apart from the service to his master. And yet it says in verse 24 at the end. Ye serve the Lord Christ, so whatever is done. Programming the computer or. Brick Lane. Or farming. It's to be done. For the Lord and I must say, brethren, the idea that there are certain brethren that are in the Lord's service and others aren't is not a scriptural idea. We are all servants of the Lord. True, different capacities and different activities. But where the Lord has placed you, do it hardly. As unto the Lord, ye serve the Lord Christ. It's all the service of the Lord. And I sometimes say to the brethren in South America, many of them are bricklayers because they, they, uh, construct buildings with bricks more than they do with wood like we do up here. But I say, if you would lay those bricks and realize you're doing it for the Lord, you're not gonna do it in a sloppy way. You're not gonna cut the cement content of the mortar. You use just to save some money. You're not gonna do it that way. And people are going to learn in time that you do a good job. Then comes the time to open your mouth to say a word for the Lord. They're going to listen to you more than somebody that is supposedly a preacher. And I find, brethren, if I say I'm a preacher or a missionary, it is a definite hindrance to people listen to.

To me, I find that sometimes when I say that, if I say that, it's just like they reach up and turn off their radio, they're not listening any longer. Because they've been fed up with people that have a bad testimony that are preachers. Do your work well, whatever it is, you are serving the Lord in the job you have right now. We have the idea that sometimes to serve the Lord you have to leave your secular work and take up your Bible and go out and preach and visit. That may be one way of serving the Lord, but you are serving the Lord in your secular work right now. Do it heartily for Him, the testimony that results. Will be tremendous. I was reading in the news of a monarch of a certain country that the story is that in order to relate to the common man and to see what's going on in his country, he actually is said to leave his bodyguards behind, disguise himself somewhat, and then drive a taxi cab just to be out there with the common people and know what's going on. And I read that of course I can relate to that, had to do the fact that I do the same occupation from time to time. But I thought to myself, isn't that really an example of what every Christian is even? The slave that is mentioned in this passage, we have this wonderful position where children of the monarch, where kings and priests that are heavily calling, and yet God would have us here in the humblest of positions, even the slave. And there the world considers this a slave, but yet we're doing something for the Lord Jesus as a member of his body. We're still kings and priests even in that most state. God doesn't lift us out of our natural relationships when we become believers in the Lord Jesus. So you have in these verses 18 wives, 19 husbands, 20 children, 21 fathers, 22 servants, and chapter 4 verse 1 masters. All those relationships are in place and to be. Fulfilled properly in our Christian relationships now. And the responsibility is on me wherever I am as far as the relationship goes. And I say that because so often we hear people say, well, he's not doing his part or she's not doing her part. And so a wife might say, well, me submit to him. He doesn't love me the way he should. He sometimes acts in a bitter way. He holds bitterness against me. Might say, Well, she she should, she should submit. If she submitted more, I'd love her more, and I wouldn't hold bitterness. A child might say, Well, obey my father when he makes me angry, and so on. A father might say, well, if they'd obey me, I wouldn't be so angry with the servants too, or the slaves. Well, if I had a decent master. But no. And Peter were the servants are slaves. They're to do their work properly and submit not just to the good and gentle, but to the forward. And so God always places the responsibility on me. If it's the wife, she's responsible. If it's the husband, he's responsible. The parents are responsible, the children are responsible, the employers responsible, the employees responsible. I can't rather look at somebody else and say, well I can't do that because the other party isn't holding up their end or doing their part. No God requires of me when it's a little different, I know. But when the Lord was telling Peter something of the path that Peter was going to have in following the Lord, he saw John standing there and he said, but Lord, what will this man do? He said, well, what about John and his responsibility? The Lord said, no Peter, if I will that he tarry till I come. What is that to thee? Follow thou me, he said. Peter. I've got a path for John and I'll take care of John, but I'm bringing before you your responsibility and what you're going to have in following me now, you make sure you carry that out. Let me give you a little illustration that perhaps illustrates this. When we were children, particularly my sister and I, we would be given a task to do. Maybe it was to clean off the dinner table and do the dishes after the evening meal. And mother would leave us to the task and after a while she'd come back in the room and she usually say.

Jim, you're not doing what I asked you to do. And I would usually point at my sister and say, well, Jennifer's not doing her part. And my mother would always say, Jim, you do what I've asked you to do, and I'll take care of your sister. Now that's what he's saying to us here. If we're wives, do what he's asked us to do. If we're husbands, do what he's asked us to do. If we're children, parents, servants, whatever, carry out before the Lord with Thanksgiving and do it heartily as unto the Lord. He says, thus where the reward is going to come, you're serving the Lord Christ, and that's where the reward and the blessing is going to be. Just want to point out that in verse UH-17, we have that wonderful, uh, admonition given, but then the very first thing in verse 18 brings before a submission or being subject. And I believe the thought there is just as you are saying is being subject to the place that God has put us in. And Brother Dawn brought that out very beautifully in connection with the woman in the home. Just submit to that order that God has placed in your life and mine. Not all of us are. Can be occupied the position of each one of these things that are is mentioned, you know, servants and masters and so on and and fathers. The the wife isn't to want the husbands place and the husband isn't to want to, you know, some other place. He's to fulfill the responsibility that God has placed him in that position. He's to submit to that order. And so it really begins with submission. What a happy state there would be in our homes. In our assemblies, in the workplace of those that belong to the Lord Jesus, if we just submit it. To the order that God has placed for our blessing. So there's a reward at the end of the chapter for those that do these carry out these things for the Lord. There's a reward. He doesn't, uh, lose track of that. Everything's written down and he'll reward. And then he says don't seek retribution on the other person. Maybe there are those who haven't carried things out the way they should. Maybe the husband hasn't been what he should. Maybe the wife hasn't been what she should. Maybe the children haven't obeyed. Maybe the father has anger the children. Whatever he says, just leave that. You know, brethren, we sow in our society today, we want to justify ourselves, We want everything straightened out and we want it straightened out now. He says, no, you serve the Lord, you go on in the relationship as God has established it, do it a service unto the Lord, and leave everything else with him. Now I often think of that verse in First Corinthians that says judge nothing before the time until the Lord comes, who will bring to light the hidden things of darkness, make manifest the counsels of the heart, and then shall every man have praise of God. And brethren, are we willing to just go on with Christ as our center and our focus, seeking to live for His glory, to serve him, to manifest Christ in our lives and to leave everything else with him, Not to assert ourselves, not to look for retribution, not to look for justification here? You know the Lord Jesus did that, didn't He who was more misunderstood than the Lord Jesus, who when he reviled was revolved, revolved not again when he suffered,

He threatened not. You say, how could he do such a thing? He committed himself to him, the judgeth righteously. Paul was misunderstood, but he said we labor that whether present or absent, we may be accepted of him. He didn't try to justify himself or get things straightened out here. He said, I just leave those things and brethren, there's a day coming when it's all going to be straightened out for the glory of God and the glory of Christ. And what a day that's going to be. Well, are you and I until that day willing to just practically live Christ in our lives? An expectation of this, uh, the 1St 21 and I believe we should at least mention it because of its importance. Have the greatest responsibility, uh, within the family unit and, umm, there are times as far as when we see.

St. John's Conference: 2019, Colossians 3:1-12

Reading

254 Death and judgments are behind us. Grace and glory are before all the billows rule for Jesus. There they spent Sarah Post. 2:54. From. True. Now we stand in creation. Bring me by speaking on our garden. Now. Friday day. Like to read a few verses in Psalm 19? Psalm 19. And verse seven speaks here of the Word of God, which we hope to open shortly. The law of the Lord is perfect converting soul. The testimony of the Lord is sure making wise the simple. The statutes of the Lord are right rejoicing. The heart commandment of the Lord is pure enlightening the eyes. The fear of the Lord is clean, enduring forever. The judgments of the Lord are true and righteous. Altogether. More to be desired, are they than gold? Yeah, than much fine gold. Sweeter also than honey and a honeycomb. Moreover by them, as I servant warned, and in keeping of them there is great reward. We pray together. Our loving God and Father, Thou knowest our needs better than we do. And so we asked for that portion and feed us with food that is convenient for us, that which is needful. So we pray that the Spirit of God might have that liberty to teach us, to build us up, to strengthen us, encourage us. All these things that are needful in this time, in this place. We just commend ourselves to the the precious and worthy name of our Savior, the Lord Jesus Christ. Jason Letter. Local brothers. Have desired the meetings that can be. My 31. I had a portion on my heart. I wasn't sure about whether I had the Lord's mind or not. But this little hen. Death and judgment are behind us. Race of warriors before. And then Jesus died, and we died with him to everything great. Invasion does not proportion, but the book of Ephesians gives us the ministry there that.

Our position in Christ were looked at as already. Taken up and seated with place and glory. The highest truth that we can have, but we're not there yet. The Lord Jesus has not given the show. And where His body down here on the earth. And we're in the wilderness. So with that in mind. I was thinking of watching which gives us the wilderness pathway. Watching 3. Gives us the Union in Christ. But the pathway here, we're not yet. With them and glory, but we're joined in him by spirit. So we're in the wilderness pathway and it mentions there about. Seeking those things which are above where Christ sitteth on the right hand of God. Set your affections on things involved and other things on the earth. Ye are dead and your life is dead. Christ and God, there's much down here. In this wilderness pathway to attract our hearts and minds away from Christ. Much all around us, especially in the day in which we live, not only for the young people but for all ages to attract us and get us focused on things down here. We're not to be looking at things on the earth. Their eyes are not to be downward at things here, but we should be looking upward because there is where our hope lies. There's where our head is, and we're going to be with them and like them for all eternity. And so this Chapter 3 gives us instruction to the wilderness. For everyone we have. For the wives of verse 18, husbands in verse 19, the children in verse 20, fathers in verse 21, and servants in verse 22. We have something in this chapter for for us all. And I wonder if the brothers mind would be that we take this chapter up. Being very. He was the brethren. I might say. Yes, that there's 25 verses in the chapter. It might be nice to keep in mind there's two reading meetings which give us approximately 2 1/2 hours combined. I don't think it's too much to expect that we could do 12 versus. In one reading and that way they would get through the chapter. Just something to keep in mind. I'll read and watch some stuff to read them. Read the only verse 12. Read the whole chapter and just keep in mind what you said. Read the whole. Read the whole chapter 3. If he then be risen with Christ, sink those dreams which are above where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth, for your dead and your life is hid with Christ and gods. When Christ, who is our life, shall appear, and shall ye also appear with human glory. Mortify therefore your members which are upon the earth, fornication and cleanness, inordinate affection. Evil Conclusions. Which is idolatry, through which things seek the wrath of God cometh on the children of disobedience. Luigi also walks on time when he lived in them, but now he also put off all these anger, wrath, malice, blasphemy, filthy communication out of your mouth. Why not one to another, seeing you have put off the old man with his deeds, and put on the new man, which is renewed in knowledge after the image of him that created him, where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, gone nor free.

Courage dissolve and win all. Put on, therefore, as the elected God, holy and beloved, bowels of mercies, kindness, humbleness of mind, weakness, long-suffering, preparing one another and forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also be ye. And above all these things put on charity, which is the bond of perfectness. Let the peace of God ruin your hearts, with which also ye are called in one body and the other painful. Let the Word of Christ dwell on you richly in all wisdom, teaching and admonishing one another, and songs and hymns and spiritual songs. Your hearts to the Lord, and whatsoever you do, and murder thee to all, in the name of the Lord Jesus, giving thanks to God and the Father by him. Wise make yourselves unto your own husbands, as it is fit to the Lord. Husbands, love your wives, and do not bitter against them. Children, obey your parents in all things, for this is well peace and unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants obeying all things, your masters according to the flesh, not with thy services men teasers, but in singleness apart, fearing God. And whatsoever you do, do it heartily as to the Lords, and not unto men. Knowing it of the Lord, you shall receive your Lord of the inheritance, for ye serve the Lord Christ, but he that doeth for arms shall receive the wrong which he had done, and there is no respect for persons. Part of the have to stand up. Bear with me, we are part of a new creation race. For him when he signed appropriate. But. Now through the work of Christ, that he read. Buried with him in baptism. We now are part of a new creation race. That is an individual thought. I think the passage is beautiful. But keep in mind. That our position now. Is part of that new creation race of which Christ is? We don't have. The headship of the body here. So this is. Our individual place. In that new creation race. Form as a result of Christ's finish work. So when you died with Christ? And were raised with him to new we have a new creation. And we're part of that. Is that right here? We saw that. We've gone down into death of Christ. And. We're waiting actually for the to be joined with him in the morning. And as individuals here we have responsibilities too, who live our lives according to the truth that has committed to us. First in the previous chapter. Colossians 2 tells us exactly what Brother John was saying. Verse 12. Buried with him in baptism. We're in also your vision with and through the faith of the operation of God is to raise them from the dead.

So at the beginning of our chapter it says if you then the vision was Christ. And so on, as I mean it's the same seat for the things which are above. If the if cannot verse is not a question of maybe yes or maybe no, It's a question of sense. Since we are resident with Christ. If. If you have a trusted. Lord Jesus Christ as their Savior, then each one of the sort of gun rack. Has been said there are new preachers in Christ Jesus and we are risen with Christ. But then if we are, since we are, we need to be careful of our walk. At least I should. Give a new desires heavenly. From the Lord. And new birth. And the new man? Getting the new desires. Verse 10 you have put on the Newman which is created the knowledge after the end of the end I created him. So we. Where a new race of people, but. We're a spiritual race of people. And so we have an appetite for spiritual things. And so the center of affection on things above, not things down here. Things down here, we know are worldly. There we attract the flesh evidence. And. Satan's very busy to. Put many things in front of not only the young people, but us that are older as well. Purpose would be to rip us off and get us looking on earth and things instead of a heavenly things. Which, as new creatures in Christ, is what we should be feeding on. We are going to be with him. We are going to have eternity with him. It's nice to start now, here in this scene. To grow spiritually and the feed upon those things that will heavy kernel and kernel weight interlock. I was looking back as well in the chapter 2 before and her brother already read verse 12 but in verse 20 it says wherefore if he be dead with Christ from the rudiments for the elements of the world? Why is the living in the world? Are you subject to ordinances much not case not handling? Which all are to perish with the using after the commandments and the doctrines of men, Which things have indeed a show of wisdom and will, worship and humility and neglecting of the body, not in any honor to the satisfying in the flesh. Speaks of the Spirit in Romans 8, but you might look at the couple of verses there. Romans 8. There's one There's therefore now no condemnation of them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Verse four, that the righteousness of the law might be fulfilled enough to walk not after the flesh, but after the Spirit. For they that are after the flesh through mine, the things are flesh, the day that after the Spears, the things of the Spirit. For to be carnally minded as death, but to be spiritually minded his life and peace, because the carnal mind is enmity against God. For is not subject to the law of God, neither in being and being. So then they that are in the flesh cannot please God, if you're not in the flesh in the spirit. There so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is not abused, and so on.

The first 2 verses of our chapter would be then be risen with Christ. Seek those things which are above where Christ sitteth on the right hand of God. Set your mind on things above, not on things in the earth, and so were to have a change of mind with that repentance when you come to salvation. Aren't we into give those things to the rudiments and the elements of this world up follow only those things which please the Father and. Just like Christ did when He was here, I came only to do the Father's will and the things that pleased him. And verse 3 where Doctor mentions a new light. Your life is hit with Christ in the Lord. When we put our trust in the Lord Jesus as our Savior. We have to save the sense takes that sin away. He gives us his new life. And that new light which is his way. Sometimes referred to as nature. But I knew like cannot send. Because it's his lawyers. Where Jesus could not sense. When I sin as a believer. Allowing the old nature that I was born with to operate. And so the old maker. And I shouldn't require it all, it's impossible. Because it only, it can only send. You need to keep those two things clear, I believe. And the question as of. Brother used to say, in which nature am I feeding? Leaning on the Word of God and. Going communion with him. That's speeding and it will be easier for me if I can put it that way, to operate. In that new, that new life which cannot sin. But if I'm feeding myself on the old nature, I'm feeding myself on the things of this world around. And there's as Venus was saying, there are a lot of distractions, or distractions actually. Then I'm feeding the old major and it's going to be operating more than it should. Some of the could display that life, life that we have on the board. Some necessary things. For us to do. But pleasurable sometimes cut cut things off that you know that's wrong. But what we are to do? Different things here that. In which things say the wrath of God coming from the children of disobedience. So. It should not be seen in the. The child of God and believer. Anything in the world around us, these kind of danger, but it should not be seen. I don't believe that. So we have a responsibility to cut those things off, not to allow them in their lives. Because we do have other opportunities, pointed out the old nature. Subtracted to those things. But. If we're going to to display price. Position that we're in here in this world. The child of God. And the pavilion display him those things that would pull us away, pull us down. Would need to be judged. And so it's, I think the secret is setting, setting our affection on things above if we set our minds and our hearts on things above on Christ.

He is and his glory and have an appetite for him. He would want to then cut those things off that would dishonor and displease him. So this is. Putting Price before us and seeing him even. Even though we're not lifting up here in Colossians, with him we are. We have this nature and we're going to be with them. You know, coming day regarding display price. We have this nature in US and believe it. And pointed out as part of a new a new race of people. And Christ died. He was the first fruit of that race, He. And, he wrote, he was raised up as a as a new man. Head of the new race and all believers that have put their trust in the Lord Jesus Christ are part of that new race of hands. So we are part of that and here's looking at believers here in this in this world, how do we conduct ourselves? How do we display Lord Jesus of Christ in our lives here of men? Walking here with his nature. And the desire to do that, or are we desiring the things down here that's going to distract us? So these are the two choices. Believe there's a little different aspect if we go over to Matthew's Gospel chapter 6. Comments made have been very good. And we should live in the benefit of the new life. But I was I was just thinking of verse 19, Matthew. Six verse 19. Just lay not up for yourselves treasures upon earth, where moth and rust doth corrupts, and where thieves breakthrough and steal. But layoff for yourselves treasure is in heaven, where neither moth nor rust doth corrupt, and where these do not breakthrough nor steal. For where your treasure is, there will your heart be also. Simple point is that. If we strive for things in this world, we strive for things that are temporal, fleeting and onshore. A man that way you heard about last night that lost his daughters in crossing over the ocean. He had great riches in Chicago, but when the Chicago Fire took place, he was bankrupt. A left with nothing. So we see how quickly things in this world can disappear. But if we have treasure in heaven, it's eternal. It's an inheritance which cannot be taken away and so. Our lives such that we are laying up treasure in heaven or treasure on the earth. Because we are going to leave this world. We don't know when, it may be short time, our journey might be long, but nonetheless we know that we shall leave this world and it will be in glory eternally that we will enjoy, of course, our true treasure, which is the person of the Lord Jesus Christ. And so it says, where your treasure is, there will your heart be also, if we really have a heart for the Lord Jesus. That's where our mind will be in our chapter verse two it says your affection, your mind on things above. So it's wonderful to contemplate the person and the work of the Lord Jesus Christ. I noticed a lot has been said about. The fact that in verse two it should be set your mind on things above rather than your affections. I think it's very difficult, if we've been occupied with this, with this length and everything connected with it, to have our affections then connected with the Lord in heaven. What we really need is to set our mind there. And how do we do that? By reading the Word of God and meditating on it. And the more we do that, what will happen? Our affections then will be attracted to the Lord Jesus. And so I think that's why the word should be.

Mind rather than affections. I want to say too, and this has been a help to me, that in the book of Ephesians were looked upon as in Christ in the heavenly, but in Colossians were looked upon as being on earth, connected to our heaven, our heaven, In fact, back in Ottawa many years ago. Our brother Ichi Hale always used to talk about the keys to various books. And I think of that second chapter and the 19th verse as being

the key, you might say, to the book of Colossians not holding the head from which all the body by joints and bands, having nourishment ministered and knit together, increases with the increase of God. There was a problem in philosophy. If you go back to the second chapter again to verse verse 8. It says beware lest any man spoil you through philosophy and vain deceit and the traditions after the traditions of man. So there was a problem there in Colossae. They were being taken up with the philosophies of men and they were getting their eyes off the Lord Jesus at their head in the glory. And so they needed to set their mind on things above, recognizing that they were part of the body on earth connected to their head in heaven. And he was the one that should be guided. Another thing too, that I've enjoyed in connection with this chapter, we get the expression put on, put on and put off. And I believe that when it talks about putting off various things, it has to do with the old life before we were saved. We went on with the various things that are mentioned here, fornication, uncleanness in order to affection, evil, confusion, confuses, confusions. ETC. That's what that's what characterized the old man. But now that we are saved, now that we have accepted the Lord, if they're saved, we're to put off those things and we're to put on and it gives a list of the things we should put on. So it's a matter of putting off the old man and putting on the Newman. That's a little different than. The flesh. So we'll have the fleshness until the Lord comes. We can't put that off. We can put it to death or put it in the place of death, but we can put off that which characterized the old life, and we can put on that which is according to. The Lord's desires for us. To be seen in that sense. Is the old man already been put off for the work of Christ? But Speaking of other flesh. And never tell the subscription that that the old nature. Has been crucified, put to death. It says that it's been condemned. Christ condemned sin in the flesh. So our whole nature, we're going to have it until. You go home to glory, just never looked at as being dead. In scripture, the old man is the old man and put off of the work of Christ and cross. It's in the place of death. That's a characteristic of what we were before we had saved. It should never be seen in us. Here in this chapter by characteristic should not be seen in the new man. It has been put off the Christ on the cross, but the question certainly can be seen. And if we allow the client to act in us, it could bring out a characteristic. The old man. But it it should not. Not characteristic of a believer to display something that that old man that had been kind of way on the prophet of Christ.

Flash tell was in in Romans 8. Has been condemned. Christ condemned sin in the pledge. It's in the place of condemnation, Brother Gordon Hajo said. He explained it analogy that something has condemned, like a building. The city will come along and they'll staple a notice on the building. Building is condemned to be demolished. It's just waiting for the Wrecking Ball, the nothing work to be done with it. It's totally useless. And that's what the flesh is. It has no benefit to it whatsoever. And we, we need to reckon that Christ has condemned it and is waiting for the record volume. As soon as the Lord Jesus gives him a shout, it seemed to be gone. But as long as we're here and believers in this world, we're going to have that question. We have a we have our responsibility in that regard to judge it and to keep them in that place of condemnation. Romans, chapter 6. There's a verse there. Romans 6 and verse 11. The same likewise reckoning also yourselves to be dead indeed, since but alive unto God through Jesus Christ. Reckon. I think we could say consider, consider yourself. To be dead indeed under sin. We don't need to live in that old life anymore. We have the power to have the Spirit of God and John to live in that in a new life. So consider yourselves to be dead indeed on this. I was thinking of the innocent mentioned uses at the beginning. There and in the first chapter of these seasons, not to. Not to digress too much from Washington and the first chapter of the teachings, we have all of those spiritual heavenly blessings. As a result of the work of Christ. Just running down quickly. Verse four were chosen in them. Why would he choose us? They said. In verse five with pro destination. The adoption of children by this price on verse six, we're accepted in the robot. In verse seven, we have redemption through their blood and the forgiveness of sins. In verse 11. We have an inheritance. What more could we want? Than all of these heavenly blessings. People say, sometimes you hear even believers saying. Something like this. The Lord has left my business. Well, that's that's nice, but I don't really believe the words. Lessons. Believe that when? May allow us to. Well, and whatever we, our occupation is in their total. But it's not for the purpose of gaining war of this world. We already have an inheritance which cannot be taken away as as Darrell was saying. Were taken away in a moment by a fire, this inheritance that we have in Christ. All of these heavenly blessings and to be annoying that we're going to be with him. For 80 or 90 years, Like for eternity 7. Why would we want to have more of what this will allow? When it's going to all disappear in a moment. In connection with the mind, I was just. Thinking of Romans chapter 12, we put verse one actually on our.

The conference agenda. And says, there, I deceit you therefore, brethren, by the mercies of God, if you present your bodies with living sacrifice only acceptable in the God, which is your reasonable service. Nina Trent conformed to this world would be transformed by the renewing of your mind that you may be that you may prove what is that good and acceptable and perfect will of God. And then you have another verse in second printings. Chapter 10 and verse 3. It's always been an exercise. Says there. Before we walk in the flesh, we do know more after the flesh, for the weapons of our warfare are not carnal, but mighty through God. You're pulling down the strongholds, casting down imaginations and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. There you have two passages that bring very clearly before us that we have a responsibility to exercise with what we do with our minds. And it speaks here of our warfare. And I believe that Satan has been incredibly. Skillful, if you will, at. Waging warfare against our minds in this day and age that we live, particularly with technology, you know, that's actually an area that I have to be involved with from my job and there is a war for our minds going on with technology and. Exhausting every spare moment of our days and. We need to realize that there is a war going on here. And I was thinking connection with what you were saying, Robert, and I'd appreciate this. I have a new life. Part of a new creation. But there's two aspects not yet fulfilled. But the cross has already seen two of that. They will be that I will get a new body that this incorruptible, this corruptible put on incorruptible First Corinthians 15. And then in Second Peter we have that there will be a new heavens and a new earth. Those two things are yet before us, but that is our future. We only have the new life. We don't look for new heavens and new earth because it's heaven that we are having new people. But what a glorious future lies ahead and it should be a motivation to to take our minds off this world. I don't think we have that picture of that in Paul himself. The road Colossians, of course. 2nd Corinthians Chapter 11 We see what Paul was saying here. A few things that he had You might stay in the flesh among his people. That they could both probably that they would. Verse 22, Verse 21 I speak to serving reproach and so on. Verse 22 Are they Hebrew? So am I are the Israelites, so am I see the Babraham, so am I, and so on. And in the next chapter he tells them. About what to place to him right so that verse two of chapter 12. I knew a man in Christ about 14 years ago. He says whether anybody cannot tell come up to the 3rd heaven and saw those things that says that were unspeakable. Hard to describe. Very so the thought being that there's Paul, you know, position on the earth, but it's taken out of this world. You're talking about new creation. Well, he's caught up to the 3rd heaven and heard those things and saw those things that really fill this vision, changed his vision totally from the from the old Adam creation. They might say that he was part of. And so he he has a complete change of vision. And this is the thought that gets me to come into that. Now he wants to give us that same vision we are. New creation in Christ. They go to Galatians chapter one, the next book coming up here. And we he'll say this, he says. Verse 15 of chapter one. But when it please God, who separated me from my mother's womb and called me by his grace to reveal his Son and me, that I might preach him on the heater and so on. And this is the point now vote the next book, Ephesians. We just looked at a little bit and the Ephesians chapter. Chapter 3. You know, continue and say.

Find it. Verse 3. He says, How that by revelation He made known unto me the mystery. Police, he's been given this mystery. Now, I assume again from the 3rd Ave. might say, and little farther down. He says well verse 5. Verse one, which in other ages was not made known under the sons of man, as it was now revealed unto his holy apostles and prophets by spirit. But a Gentiles should be fellow heirs and the same body and partakers of his promise in Christ by the gospel where I was made a minister according to the gift of the grace of God. Given unto me by the actual working of His power. Unto me, or unless in the least of All Saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery that's from the beginning of the world I've been hitting God. If we had all things because of Jesus Christ. We will marvelous to the intent and now on to the principalities and powers, and that will replace that we all invited Church, the manifold wisdom of God. So we're laying up this mystery that was given to him. In glory by arisen and glorified Christ and so it had the effectual working that it's separated in the United States from this from this current world and and brought them to that that heavenly sight. And so this is where we thought that we we too were taking these things and realize that we too have died and arisen with Christ to seek those things which are about he wants to fool us as a word. Now the things of the old creation, that with those of the new. And the one is that we're in the enjoyment of those things. We have spiritual sports, but I'm from California. Animation. It's difficult. For. The one who put things, Judge sent. But that's what the scripture asked us to do. Going to mortify members and bodies and the judge. Them. It tells us here to. But now you also put off all these anger bond college classical. These are all things that. We did. He called it the same. These are things that we hear, unsafe people. Saying and doing. And as you can easily get caught up and so we need to be aware of these things, but we're not to be doing this ourselves. So we're to put these things off. Why not one another? Thing you have put off the old man. Now it goes that what was put off to putting on. And have put on the Newman which is renew the knowledge after the end we can I created him. And then verse 12 put on there for. The elected God fully. Of mine meekness on suffering bury one another. Give me one any man that would quarrel against me, even as vice we gave you, so also we need. And above all these things put on, carry on. So we have things mentioned that we're put off. And things mentioned that were to put on. To the verse in Philippians. We can use would help us. Put things on. Talking about keeping our minds.

And the enemy to try to corrupt their minds and get us dwelling on things down here. Things that wife enjoys rather than the things that Christ enjoys, the things that we enjoy because we're at hand, so it says here and put the attachment for. For sex and be careful, for nothing, everything with fear and supplication of Thanksgiving. Let's request me to pay known unto God. Peace of God which passed all understanding and shall keep your hearts and minds through like you. That's a promise from from the Lord. Take the things to him that would have a difficulty with relay the other before him. And he will give us peace. He will help us with us. Away from us and we'll keep our hearts and our minds. And so you need to be dependent. Speaking here of the tendency to come before the Lord and ask help for these things. I know that and my own self. It's easy to. Say, well, I can handle that. I don't need to pray about that. I know what I'm supposed to do. So you know, I don't need to seek the more his health. But if there's things that we know we're having difficulty. Things that we know we can't manage yourselves. Things that water does it's a concern to us for care to take them to the Lord but he's the one that can give us peace and keep our minds from doing things maybe that we. Do that we should. That's going to help me, that person looking. Really. A promise by the Lord? Take those things you have, you will help us. What do you think about and? Or shoot after as an object. Close our lives. We know that what we think about. Shoe laughter as an option controls our life. And. It's a comment. Is the life of Christ that we have within us. It's not Christ personally dwelling within us. We don't have two divine persons. This is just a. With the comment where it speaks of Christ in you the hope of glory, that does not mean that Christ is physically in the believer. But it is the life of Christ. Mr. Kelly makes it very clear in his writings. It is the life of Christ that we have. And we have the new nature. And that is already commented. We actually have put when we accepted Christ in that confession, we put off the old man we have, He's looked upon as having been put off. When we accept so. I don't want to get to Him, to something difficult. For the young people, just remember this, that you have now the very life of Christ. I'll never make the Lord my treasure in heaven unless I know that He has a treasury down here. I don't think. An exhortation to. To try to make the Lord our treasure, if we. Are conscious that we are His treasure down here. Then that's going to. Bring out our hearts and minds toward the Lord what we think about. Already said that. So a thought reap an action. So an action reap a habit. So a habit a reap a character show, a character reap a destiny. So what we think about is is so important and it has been brought out. If our minds are occupied with the Word of God and eternal things, it will be reflected in our walk.

In connection with setting your mind on things above it, we didn't read that eighth verse of Philippians 4 because there we have it, I think. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lonely, whatsoever things are a good report. If there be any virtue, if there be any praise, think on these things. Well, we know that all those things were true of the Lord Jesus, and if we're occupied with Him, these things will occupy and. We'll be occupied with heavenly things I wanted to mention too in our chapter. Then in the fifth verse were to put to death all these various things that are mentioned. We know what characterizes the world today. All you have to do is look at the Internet or the newspaper and all it talks about is what we have in this fifth, fifth verse. And as Christians I know we can fall into these things, but generally speaking. We keep away from that, but you'll notice when you come down to verse 8. It mentions another list. It mentions anger and wrath and malice and bitter thoughts towards others. Blasphemy. Filthy communication out of your mouth. Why not one to another? I think you could say that these things are habits and it's very easy to allow them to continue in our lives. We need to judge these things. And I think it's very important we have the same thing. Chapter 4. Where it mentions in the 26th verse Well verse 25 put away lying, speak every man truth with his neighbor. Verse 26 be angry and sin not. Verse 29 Let not corrupt an invitation to see him. You're not. So sometimes we allow these things as habits in our lives. We need the judgment, don't we? Those verses standards mentioned by putting off there where they and. And verse 9. This is after says line out to one another. It's going to say seeing that she had put on off the old man's ski that those things you you mentioned there Thursday 9 or what cares characterized before we could see the thing that characterized the old man. We the old Man is really the character of someone unsafe. How you looked at how the Aries himself, how he ordered like it's. Dairy drugs. That old man had to put off by Christ on the cross. He should not be seen in the city saying. But we do know that you need help with them. And just as the Jews have mentioned in chapter 2, a lot of different things there that they have trouble with putting on. You know that the Jews have covered putting on Judaism, which is really originalism. All the things, ceremonies and everything of Judaism is an attraction to them. And even though Christ had crucified them on the cross, they had a hard time to let go of it. And those things are still around us today. And there are things that attract the flesh and they're hard to let go of. And Christians today have the same problem with them as they did here, as the news did. And. There's all kinds of other things that the enemy has to to attract practice away from from the Christian pathway. Really it's like trying to do because this is what speaking up here is how we should walk. With the characteristic of the life that we have now in Christ, it's our walk here.

But the body itself is not sinful. We all know the vile body is not a correct translation. It's a body of humiliation. The body itself is not looked upon as sinful. However, I can use the members of my body in a sinful way. That's quite possible. That's what the apostle is saying here. I can use my hand. I can use my feet and other members of my body. To practice sin. And that's what I've done in the past. And now we are not to allow the body to be used in that way anymore. We are to own the Lords of claim, the Lord's claims upon our body, upon our members, so that they will, they will manifest. The new life that we can stated. That's what we have, brother John and Rowland 6th again. Verse 13 Neither yield ye your member the instruments of unrighteousness, understand, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness under God. I was wondering about first, not to go back to verse 2, but where it says affections and we've all agreed that Blind should be there, but her brother John mentioned something a few minutes ago about our hearts and our minds. Our hearts definitely come into these things as the body was mentioned. Our heart is deceitful and desperately wicked. But. When it says that we should verse 10 where Christ sitteth on the right hand of God, that should be the focus of everything in our life. Not so much that we have the affections on things above, but that Christ is there and that should be where our affection is set. And so when we consider what he did for us on Calvary's cross. It does bring our hearts into it because we loved Him, because He first loved us. And so therefore our hearts and minds should be set on Him, that one that is there in the glory and. When we see the children of disobedience in verse six, we're no longer considered that we should be the children of obedience. Now following after the example that we have in first Peter 2 will probably suffer for us leaving an example that we should follow in the steps and to put these things off in verse 8, when you agree that that's a responsibility that we have each one of us to be before him and and asking for help and Karen put these things off. It was interesting showing to read those verses in the second Corinthians and just one more verse down and verse six of chapter 10 it says and having inner readiness. To revenge all disobedience under obedience is fulfilled and so we must be at a readiness to this help to put those acts of disobedience off before we continue form. In Titus chapter 3 we have similar portion that we ourselves in verse three were sometimes foolish and disobedient, deceived, serving divers loss and pleasures, living in malice and envy, hateful, hating one another. But after that the kindness and love of God our Savior toward man appeared not by works of righteousness. Which we have done. But according to his verse, He saved us by the Washington regeneration, renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior. And so Jesus back to Christ, isn't it? We see it again in Chapter 11, which is similar to the verse our brother Derek Red. But there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond or free. But Christ is all and in all put on therefore as the elect of God holy, and blood and bowels of mercy. And so on. And so when we put these things off, stand your over internal. And we did Timothy. And it reminds me of those verses in Second Timothy chapter 2. It says let everyone that name it the name of Christ depart from iniquity. But in a great house that are not only vessels of gold and silver, but also of wood in the earth, and some to honor, and some to dishonor. If a man therefore purge himself from these or put them off, he shall be a vessel unto honor, sanctified, and meet for the Master use and prepared unto every good work. Lee also youthful lust, but follow righteousness, faith and charity, peace within the common Lord of the pure heart. And again, characteristics of Christ, aren't they? And so. This should be our desire. Call the name of Christ and depart from iniquity. And then to be willing and able to be fit for his use. And that was what Paul is Derek brought out. He was fit for his use.

I guess one of the questions we should ask, how do things enter into our mind and our heart? I think when the first thing actually is, it goes through our eyes. So that's why even children, Son said. We'll be careful little eyes, what you see and. As people teach defensive driving, sometimes you add a role or something as an obstacle. What they teach, they teach you not to keep your eyes on the obstacle because if you do that, you will actually, you know, you tend to follow the car will go there. You should aim for the opening escape way and aim for that. And your, your, your, your hands and your mind will just go there. So as a question, I think we also need to be aware of it. Good things and bad things enter into a heart and mind for us. Quite often, and we need to be careful and how much time what we spend with our eyes and on what, and we'll set our hearts and mind in the right direction or the wrong direction. Peter brings out a similar thing in the first Peter 4. Where he also uses things in the mind. The same mind is the first one there. Verse Peter four and verse one for as much than as Christ has suffered for us in the flesh. This is not as atonement suffering as the cross, but the suffering of the flesh. Here you just arm yourself. Likewise with the same mind. We did have something in the flesh of cease from sin that ye be no longer should live the rest of his time in the flesh to the lust of man left to the will of God. Farther down it says. I think so. All these things put on fervent charity among themselves for cherish and cover the molecular sins who have loved spoken of. I believe her smile is tied in with that he's hospitality 1 to another without grudging. In other words that Oscar all in terms of my home being open, but it's the the love showing that same hospitable love one to another. And out of verse 10, I believe as well as every man I can see they give Even so minister the same one to another. I believe it's reference to the same hospitality and charity, love, and not to give this gift of ministry, which is a verse 11 I do believe, but I believe in verse 10. This is as good stewards of the manifold grace of God. We have all received and recipients of the grace of God. And so now we're called upon to use that same grace to show it same grace to others as good stewards. That what you've been getting to us. So it's, it's all tied together, isn't it, in a practical way, that charity and hospitality and the ministry of grace. Just like to make a comment on what the match brought before us in second Peter chapter 2. The question was how do things enter into our mind? I believe seeing is definitely one way, but hearing is also another way. And in Second Peter chapter 2, it's speaking about Sodom and Gomorrah verse six and talks about Lot in verse eight. It says that righteous man dwelling among them in seeing and hearing vexed his righteous soul. From day-to-day with their unlawful deeds, you know, just living in this world, we are a little bit like lot in the Sodom. And if we allow these things to come in and and take a part in our lives and minds and so on, and then the result is that we grieve the Spirit of God is brought before us in Ephesians. And when we grieve the Spirit of God, what does that produce? Unhappiness in our life? So in order to get back that joy of fellowship with the Lord, as he says in John's Gospel chapter 13 and 17, I believe is the verse says if you know these things, happy are you if you do so there, it takes an effort, doesn't it, to block out those things that we see around us daily everywhere in this world and set our affection and mind on that which is above.

One way, Kennedy or any purpose? Could have said well. Very much I'll just, you know, kind of stuck here and see the situation that I can do it, but he quit his text. We set our minds on things down here. We get the models first. John chapter 2. In verse 15 it says Bob, not the world. Man love the world and love a father of him. For all that is in the world, lots of the flesh, the lust of the eyes, pride of life out of the Father throughout the world, those same three things that Satan used to. Receive Adam and Eve in the garden of the same three things he uses today to trip up the believer. The same pretty things and but it comes through the blood of the world. Love, not the world. If we love the world because of opening Satan, that command and use one of those three things to get our hearts and our minds away. Spiritual things by the world. So another verse two of that is enrollments down to 12 and. Says there be not conformed to this world, but being transformed by the renewing of your mind. You may include, but it's good and acceptable. Perfect world of God. Our minds should be set on spiritual things. I believe we should be comparing spiritual spiritual as we get in first grade and. Growing spiritually on the school of the Word of God spiritually. But there is that attraction. We need to be renewed in our mind. We need to have a mind change. Within. Especially when the believers might change that. Things there in the world. Going through the practice, we're going to find a love for them and then sit in the first John and the

enemies going to use that plus. Of the flesh, the eyes are pride. You draw us away. That's so the enemy works. He tried to do that with the board, didn't he? Before he beat him with the word of God. The Lord didn't have a wife like we. We have it in but. He did that with word of word of the Lord. But he used those three things. He used the lust of the guys, the lust of the flesh, pride, all three. And that's what he uses today. And though he he doesn't change in his character, still the same. 46 in the back. 46 in the appendix. Have I an object, Lord below, which would divide my heart with you, which would divert its even flow in answer to life constancy #46 in the back? Have I? My heart. To pray. Describe. To all those strangers and waiting for thee. Father, we thank you for this time together here this afternoon. Lord, we thank You for this portion, how it reminds us that our hearts and minds should be set on Thee, our beloved Savior, the Lord Jesus Christ. In consideration of what Thou has done for us in the example of Thou has left, that it too should be our desire to be obedient children. Do only those things that please the Father, that you might put on Christ. And Lord, like those ones there in the mountains, how when they lifted their eyes, they saw no man say, Jesus only learned that we just have our eyes fixed on thee and not the things of this World War that we might put all these things off. We just put on Christ. And so we just pray for the remainder of the time together here this weekend. Thy name we pray, Lord Jesus Christ, Amen. Amen.

St. John's Conference: 2019, Colossians 3:13-25

Reading

In #45. I. Shall we stand in that great day? I will watch you are charged now and. Why like what I am so bringing up? From standard and you're from training and fear. Staying around and. The same dream. Great blood person. They proclaimed by man. Inspired. Let's roll the same out here. And you're Ukraine and pleasure. No wage can change it for your children. 'S February. There will be all day on my own. Standing alone. Our beauty is our Borealis stress. Your father. I was reminded us again in this him. That by thy righteousness, Lord Jesus. And that we can even be here. In this room today. Remember these as we did this. 40 But it wasn't privileged. See, the Lord Jesus says. The one who completed the work which our Father gave me to do. And then through that work for Jesus. Should I work on? We're just praying now as we would open. As I work again. And read it that they would. They taught and led by their spirit. Which is the things of thyself? We will go out of this room at the end of this meeting. Encouraged to build up. Face of our. This time see and crazy and commend this meeting into thy hands, Lord Jesus, and I'm worthy of preferences. 133 as leadership, another passage. Find the mayor. We stay with the cabinet.

And I mentioned the last meeting. Going up to verse 12 and first start reading verse 13. That's good. OK, Questions 3, verse 13. Preparing one another and forgiving one another. If any man have a quarrel against any in this, Christ forgive you. So also do you. And above all these things put on charity, which is the bond of perfectness and. The peace of God rule in your heart which also you're called in one body and be thankful. 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. And whatsoever you do, and murder or deed do, all in the name of the Lord Jesus, giving thanks to God and the Father by him wise submit yourselves unto your own husbands, as it is fit from the Lord. Husbands, love your wives, we need not been here against them. Children, obey your parents and all things, for this is well pleasing unto the Lord. Fathers, provoke your children with anger, lest they be discouraged. Obeying all things according to the flesh, not with eye service as men pleasers, but in singles apart fearing God. And whatsoever you do, do it heartily as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of inheritance, for ye serve the Lord Christ, but he that doeth wrong shall receive for the wrong which He. I guess verse 13 is really a continuation. Of the list put ONS which starts. In 12. And all of those, all of those things. Bowels of mercies, kindness, humbleness of wines, meekness, long-suffering, preparing one another and forgiving one another. Those are and the charities in verse 14. Above all these things put on charity. Those are all. Beautiful characteristics which. Which the old man that we were talking about yesterday. It would be impossible for the old man to display those characteristics. But they're perfectly displayed in the Lord Jesus himself. And that new life that we have. From him. Is able to display those as well. How beautiful it is. Walking in the power of our new life and the Spirit of God and willingness to be. Able to display those characteristics. Could never. As long as we have our own. Left house. And we shouldn't be letting it operate, but it does operate under there, but it will never perfectly it was a perfectly live up to. The example that the Lord showed in these things when he. But when we're there with him, with. Our own neighbors. Those characteristics reminded me of the. Fruits of the Spirit in Galatians 5 and and also in Ephesians 5 and. And read them in Galatians 5. But in Ephesians 5:00 and 9:00 it says, For the fruit of the Spirit is in all goodness and righteousness, and proving what is acceptable on the Lord. Have no fellowship with the unstream for works of darkness, but rather reprove them. Really, what's been before us in this chapter? When you say.

Putting on that. New nature and getting rid of all those old things and. And he goes on to say, For bearing one another, and for forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. Very similar to the verse we have in Ephesians 4 and 32 and be calling one to another. Heart is forgiving one another, even as God, for Christ's sake, hath forgiven you. Verse 14 you mentioned charity or love, and above all these things put on charity, which is the bond of perfectness. It's like a locked in fire. Please rein me in. But I made me think a lot of those verses in Second Peter. Chapter One. Second Peter, chapter one. 1St. Three, it says, According as His divine power have given unto us all things that pertain unto light and godliness through the knowledge of Him. That have called us the glory and virtue, whereby are given unto us exceeding great and precious promises. That by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue and to virtue, Knowledge, and the knowledge, temperance, and the temperance, Patience, and the patience, Godliness, and the godliness, brotherly kindness, and the brotherly kindness, charity. For love thrifty sings, being you, and abound they make you, that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. I think there's 13 verses. Very, very practical, motivate, it says. If any man have a quarrel or a complaint against any. I think there's been many, many times in our lives when we. Complaints about different ones. It's our nature, I suppose, but it can bring sorrow. But it says here that we're to for bear one another and forgive one another. I think if we always kept that in mind, we would save ourselves a lot of sorrow. In the assemblies, and I was thinking if we're going to for bear and forgive one another, what kind of characteristics do we need? The ones that were mentioned in the 12 first kindness, humbleness of mind, humility and meekness and long-suffering. If we are showing those things in our lives, then we're going to be forbearing and forgiving one another. I've enjoyed too that we have here in this verse. The forgiveness of Christ. In the 15th verse we have the peace. I believe it should read the peace of Christ. And then in the 16th verse, the word of Christ. It's sort of nice to put those 3 together and meditate on it. Flows from. The new creation doesn't that. New man. It created in Christ Jesus. Spiritual man. No, man, that we have within. It's not something that. Is paid over.

The old man has been read crucified with Christ on the top to death. Not something that could be fixed up in any way or remain better. It's not looking for perfection within. The natural man, he can show some of these things that's mentioned there in verse 7. First, well, he can show kindness and he can show a certain amount of humbleness and, and all those things, but his motive isn't right. Intense of her heart doesn't he looks like behind what we do and we can't have the right motive unless we have the new nature given to us of God.

It has to be a change that's going to affect our walk. It's going to make a a change in our character. And that only can be, that only can come by God intervening in her life and giving to him, giving to us a nature that's suitable for him. We have that project for Ephesians chapter 4. Says there. Just one part of it that I. Wanted to be. Verse 24 of chapter 4 it says. The last part of that should the new men which after God has created in righteousness and. Holiness. That's the character of the the new man sent us and God has given to us is created in righteousness and through holiness. So the acts of kindness and all of those things that we should do is because it flows out of the nature that God has given to us, an exact opposite of the old nature. So they assumed it happened. But I just point out too in Ephesians chapter 4 that speaks there of putting on. The Newman putting off the old man. That's not scripturally correct. Any any Colossians in heaven, put the right way is something that already has been done. Jesus has crucified you, old man. It's already been put on. And the Newman has put on. When we when we see the new nature, we see that characteristic of the new man. Something that had been done already. We say that we have to put it off. Something that we we might think we have to do, we might spend a lot of time trying to get rid of it, but the Lord Jesus said that crucified with the death of the cross, it's not something that loved up for us to do. And so we're just a walk. In the character of the new nature that had been given to us by the Lord, that's what we have, the chapters to show up, that new nature that God has given to us, show it out in our walk. I was wondering if that was why that first characteristic in verse 12 was holy. In first Peter he says be holy, Brian holy. So as we had even yesterday, but the children of disobedience at the end of verse six, that's that old characteristic and it's not something that. He wants to see an ox. He wants to see us as the children of obedience. Where to take on a price like? Walked early. Stand mentioned in verse 13 about the quarrel Yes, would that be? Similar to the verses in Matthew 18 with. A brother that has a trespass against another? Yes I I think so. I think it could easily be applied that way. The result of holding an unforgiving spirit. As referred to in 1918. It's a serious thing. Because. It really brings one under the governmental dealing with God. And we've all had this problem that a brother has offended us and. Death and find it very difficult. To be reconciled. We should hold a forgiving spirit regardless of what that person has done to us. Now there should be repentance on his part. But until we see that still we should have that forgiving spirit. And you're saying, and you can explain it better. I think that's a good explanation but it is true that. We are forgive her brother on our part, but there is that need of repentance when we've done something wrong and.

It's part of and. Matthew 18. It's really near the Speaking of. Assembly responsibility. You know, starts with, start singular with one another, how we treat each other. And then it comes on. If we don't treat each other rightly and go right on into the assembly and the assembly has to deal with it collectively, but it it's better if we deal with it ourselves and there's forgiveness and the matter is cleared up before the Lord and it doesn't have to go any further. Is to the assembly than the assembly has to take it up and they have to have discipline, a brother where it never should be. These things should be able to be cleared up among us. So. Have a construction in scripture for it, but the best instruction is to. To take it on ourselves. Get it clear with the Lord. We know that there's difficulties with. You have difficulties with one another. Her family and. Or enclosed been found. We know each other's little balls. We know all about one another and. Sometimes those little things can lead to bigger things. All the need, all the while need to be conscious of that in ourselves. I think a brother one time, you said. And all the William Kelly or not, but he said that. We just would learn to see the, see the. See the question ourselves. See Christ and others solve a lot of the problem. Look at the flashes in herself and the log that's in her own eye, and look at what's good in others. Price and others. Wouldn't be so judgmental perhaps. And that's where a lot of these things start and end up end up being. You're at loggerheads with one another over something that's just. Simple thing. Could be. I thought it was good what Jonathan mentioned there about second Peter. It says add to brotherly kindness, charity, and it says in this 14th verse above all these things put on charity. Well, the word charity really means divine love, doesn't it? And as was said earlier. It's a natural man can show kindness, he can show love, but divine love. Acts even when there's nothing to love, you might say the Lord certainly looked on us when he had no intention of going on for him. So above all things, put on divine love. And as you say, that's seeing Christ in our brethren and not looking at their faults, but recognizing that he's a that brother is one that the Lord bought with his own blood. And you should see Christ in him. I think that's good because I think the key to this. Section really is the end of verse 13 where it says even as Christ forgave you, so also do need. Divine love loves the unloved. And I am forgiven, even though there was nothing in need for the Lord Jesus to naturally love. And we can just turn them off at 18 and we would see that parable with the Lord gave there and. So that is really at the root of why I ought to be humble and lowly and kind and compassionate and surveying in certain. Giving of my brethren because I realized I'm not one with better than anything they have done. I'm I'm an unlovable person except for the grace of God 15. So often, you know. The reason we have all these complaints against our brother who won't for their and don't show conscience because if they were better than you. Christ forgave us.

Sean, can you give us a little difference between forbearing and forgiving? I feel better if you use. Somebody could though. There's a difference I really in those two. For Bear. It's been said that the apartment the Lord chose the apostles. He told them with different temperaments entirely. They have to for bear with one another. Peter was. Outspoken and impetuous. John was of a different character. Loving and each one had a different character, so there had to be forbearance. We all have that. Particular faults. That we know ourselves. You have to have patience one with the other. None of us are perfect and. Mr. Hale used to say. Spam here will remember well. He says in your marriage. Make sure you have two bears in your house. One fair and the other four There means for those of us who are married know that a lot of truth in there. It is a truth. Mortified citizen. Five or five, Therefore your memory chart upon your. Lift their parts or five. Cutting off takes all judgment doesn't nothing like to judge yourselves. But we look at the Ephesians chapter 4. Couple of person there. What John mentioned. If we, if we allow these things. Between US and they're not. We're not. We don't judge. We don't judge ourselves. It says and verse 30 there of chapter 4 David reading not the Holy Spirit of God, whereby your seal under the redemption. That's. But it does. It breathes the Holy Spirit that's in US. And it goes on to say, what reason that all bitterness, rock, anger, clamber, evil speaking, he put away from you all malice. How is it going to be put away from us? Well, not sole judgment. We need to be before the Lord these things and judge yourselves and then it goes on to say be kind one to another. Enter Harden forgiving one another. Even as God for Christ sake, heaven forgive you. So that is really the. And see. Christ has done for us, and we were for nothings. And brought this up really a beggar from the dumb going might say and has given to us. Such love and kindness be shown to us on the cross. Each one of us that are is He died. He wore our sins individually. He wore my sins before your sins but. Think of it individually as. Treasure that was in the field each each one of his own before our sins there on the cross. Sometimes we just think of. The Lord Jesus collectively dying for everyone Jesus. But individually, he took my sentence on the property. Think about that. Of the Lord Jesus, how to pay to redeem it? And what it cost them? Then we should that should have an effect of

how we. We shouldn't be looking at their fault, really. And we should be looking. At well, the Lord loves them. He died for their sins. Just as much as he loved me and died for my sin. So the word looks at each one of us. He loves us all the same. Loved one more than the other. The youngest one here that has what you're trusting, the Lord Jesus Christ is loved just as much by the Lord as any other believer on the face of the earth. That's what we're.

Derek, in terms of your question, because I'm not sure I heard the answer. Please correct me if I'm wrong. Think you're Forbearance says. Carries within the thought of a bird. And to prepare versus maybe somebody is a little bit they're a burden to deal with in a particular way. Get somebody in your home with snow or put up with it. Life to be prepared with that, and maybe somebody is a habit in the assembly. And it's a burden for you and for their. This is just and I'd like to be correcting you. Forgiveness is to. Would that be a good way of distinguishing? I I think so, Sean, that's that's good. And what John had to say with the forebear and the bears, I think there's twos like I can bear something and they bring it forward, you know, and or I can for bear, which means all that. Schools these days and they talk to you know to assert our rights and so on and any anything any offense against me. I said bring it forward and and make it make you know deal with there's an issue make the issue and but that's not what we have here right here is the opposite really is to for Bear is not bring it forward. I can cause a lot of offense by not for bearing. I was and it might be a real or assumed. Some misgiving, as it would impress somebody else, might take offense by it and I play. I can for bear it and I can bear it forward and make an issue of it. And so there's where problems can develop in any assembly or family whatever, so we don't forbid we need to be. More forebearers than theirs listening. The old form of the rage. There is often you now I understand which honestly, thank you. Important to see one another standpointed out that we see Christ in one another, isn't it? Titus three and then we read the verses yesterday. It speaks of envying and hating one another. And and that's that's the old way. We're to get rid of those things. It's over to see Christ in one another as we belong to him and and that he has redeemed us and brought us to himself. And it was mentioned in the address yesterday that often we start looking at the table as though it's our table or that we have some kind of hand in these things. And and so we're to be reminded that that we don't we have that in the next verse. I believe in verse 15, unless the peace of God ruling your hearts to the witch also. We are called in one body. And being thankful, many times we hear little stories of somebody that maybe got saved that. Conference or gospel tent in the old days or whatever it might have been. And there was much joy in those things. We were happy to hear of that, that one that got saved. And but you know, maybe some characteristic comes out and that person or one another and no longer can we prepare those things and make it on our nerves. And before long we're back to the old way instead of being more Christ like. And, and so that doesn't take forgiving, does it? Forgiving comes with one another offending each other in certain ways or sitting against each other. He says that you're all called in one body and be thankful. We should see Christ in one another. It mentions here the peace of Christ and in John chapter 14 I'll just read the verse. The Lord Jesus says in the 27th verse, Peace I leave with you, My peace I give unto you, not as the world gives you. Lie unto you. Let not your heart be troubled, you know, let it be afraid. So the Lord walked through this world in perfect peace. Leaving everything. To his father and walking independence and we're told here to let that same piece ruin our hearts. We tend to get terribly upset with a lot of things I don't want to do sometimes, but we need to learn this, don't we do let the peace of Christ grew in our hearts. And then it says in the 16th verse, Let the word of Christ dwell in you richly in all the wisdom. I remember again Mr. Hay was saying years ago. We should read scripture till we become so saturated with it that we speak in the language of scripture.

And that's where we get our wisdom, isn't it? From the word of God and from what the Lord Jesus said. So we let it dwell in our dwell in US richly. Just a comment, Nina's. If we're going to get to the end of the chapter, we better keep moving. I'm just going to make a little comment about the latter part of verse 16. Says teaching and admonishing one another in songs and hymns and spiritual songs, singing with grace in your hearts to the Lord. I find that a lot of the so-called songs, Christian songs that are being sung today are very, very shallow, that they don't have much, can I say, teaching or admonition in them. And I feel bad that we neglect so often many of the hymns in the past that really spooked our hearts and consciences. And today it seems there's you get one word and they repeat it over and over and over and over again. Doesn't have much edification to it, but here it says teaching and admonishing one another and so on him and his spiritual songs. The Lord is wants to hear us singing from the heart, doesn't it? And what we're enjoying, it should be the overflow. Or think of that verse in Psalm 45 that says my heart is indicted a good matter or I'm bubbling over. And that's what the Lord wants. Doesn't want just empty words coming out of our mouths. That would be quite. Gather from what you said there is singing with grace and your. Hearts. No grace is often. Instead of getting something from God that we don't deserve. Really great. We don't deserve to have a spiritual song in her heart, but because of the work of Christ that we have it there. And we have it there. Is God giving us a spiritual song in our hearts that Stan has mentioned that would be dishonored in the Lord or something that we. Not glorify him or beat us on. No, I think raising their hearts and his song that God would give to us that would honor him would be reverend, would be reverent, reverential to him, and we would sing that song. It's just a thought I don't think the Lord will be putting, even if they're spiritual songs in our heart. And there are there are some songs today. Water and Christian solemnly didn't take that as honoring to the Lord. That's why we can find problems for the local very carefully edited by Mr. Darby. Any unscriptural references were expunged from it, so. We should be thankful for such a very wonderful. Virtually active. As well as many of the hymns that. Hymns and the books that we were using for the gospel last night and before we begin this morning. And the echoes a great symbol for. There are a lot of balloons. I say old ends have been around for a while. Cannot replace, I agree with Western, cannot replace the truths that are in those hymns with some of the modern music. It was said earlier that Christ did it on the cross and that work was done. There was nothing in it that we could do but. Verse 16 Let the word of Christ dwell in you richly. Even the hymns that you're Speaking of, they all come from most often something that's written from the Word of God. I guess is a question. It makes me think of how we do have a responsibility. Though that work was done and we didn't have responsibility, we do have a responsibility.

To read our Bibles and so on. It reminded me of the four anchors in June with that somewhat applied to this. I can read them, it says. Building up yourselves on your most holy faith. Praying the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. No, that Mister speaking is. Practicality of living an oak in this world we certainly do need. The assembly and the meetings to build us up. Encourages the things we're reading about here. Yeah. Give to us. Great exercise. Very strength. Holding on things will be made, but you do need. Be together. We need the reading reading. We need the prayer meeting. We need all the meetings that that we're able to get to. To be encouraged. Be encouraged to as we, each one of us, as we go through this, this world. Need to be together. We can draw encouragement from each other. In that sense, yes. That 17th verse would be a good verse to hang up in our home if you think whatsoever you do in Word or do you do all to the glory of God. I think if every time we plan something and thought of this verse, it would keep us. Wasting our time sometimes. And then it says giving thanks to God and the Father by him. You should call to be thankful spirits. We often complain like we had earlier, but. We need to cultivate thankful spirits. Yeah. And what it says in Word or deed there. It covers pretty well. Use our time for. Seems to be an opening verse for the verses that come down next, right? What's everything doing Word or he does Word, Wives and husbands and fathers and servants. Keeping that on, my necessity would have to be. Doing work for Dean. What does it

mean if I could do it in the name of the Lord? Jesus. Hey, what's up, brother? I said. What does it mean to do it in the name of the Lord Jesus? Live with Tom, I'm sure. Well, I'd like to hear what happens tonight. I think would be good if you told us to. You know, when I was a junior engineer and I. Engineering office I. At the side instructions to various people on the basis that in the name of the chief engineer. So what did I do? I have to make sure I knew what he really felt about the issue that I was doing. I had to. I had to be close to it. I had to know a little what his nature was and how he would react to the various situations. And so we can only do this if we're really walking close to the left with our action and our words, the same thing as the Lord Jesus Christ himself. Will do or say.

It was very good. We could hardly be complaining about our brother in our local assembly. In the name of the court. I wouldn't be showing a thankful spirit either, wouldn't. Be thankful. In verse 15. The example that he left in John 8 and 29. So I do always those things that please the Father. That should be our desire in our hearts to do those same things in Word and deed. Similar verse that we have in First Corinthians 10 and 30. Stand somewhat reference to that already. 31 Sorry. Whether therefore you eat or drink or whatsoever you do, do all to the glory of God. Mentioned judging ourselves and. Really, what we should do every time we attempt or begin to do something, we should judge that that thing and. Make sure it's going to be something that's for the glory and honor of our Lord and Savior Jesus Christ, for the glory of God. Not something that might be a dishonor. I think sometimes. I guess being a I'll see a young parent that. When? When discipline, when needing to discipline your children, sometimes when parents can relate to that, we feel like. Mikey, you just listen to we wouldn't have to be here if you would have just listened to me. But then how it strikes me that what is the Lord saying to me at that same time or 10 minutes later? Why can't you just listen? And so we have children. And all things as well. While we're all sons of God. Remember that. You know, sometimes it's it gives us that when we think about for me thinking about how maybe the Lord is looking at at me and that when I'm looking at my children and then that in that way. And then if I think about. You know, if I think about my brother like we talked about and then maybe I don't, I don't agree with what he's doing or the way that he's. Me, whatever it is. If I think about, how can I not? Have like you mentioned stand about have that divine love or just loved him? Even if what they're doing is wrong, I didn't pay for that sin. You think about what the Lord could say to me. Why can't you forgive them? I had to pay for that same antifreeze. All I'm asking you to do is forgive them. And so when we get that right perspective that. We are doing that all in the name of the Lord. And so, you know, even on that same thing that we're talking about caring for one another. And you know when a brother said to me, I miss hearing a comment at meeting. Well, it doesn't sound like the nicest thing in a way. To be said to me, but that's exactly what I needed. And so we have that too in Hebrews. And the Lord love you, Chase. That's part of love, too. And so maybe if I have a quarrel against my brother, maybe it's because I'm looking at it like I looked at my parents when they were giving me a spanking. But then later I realized I needed that. And so we realized that the Lord loves us. And we need them. So we have that relation of children over here, parents and we think of. That we need to obey the Father in the same way. In verse 18 and 19. We have some very practical. Instructions for wives and husbands. There are quite a few of us in this room who are. Wives. And it's we have we have similar similar. Instruction and infusions. Five, we don't even turn to it because it's right here also in Colossians 3 and.

18 and 19 you have a verse reverse for the wives and a verse for the husbands. And. The wives are told to submit yourselves to your own husband under your own husbands. And the only qualification is as it is fit in the board. Husbands 19 to love your wives and. The brother and at home in Montreal, still still. And so mention his name, but many years ago he when when we were. When I was a lot younger than I am now, he spoke to us. As young people are young, married couples are guessing less. And. Said don't read the other person's meal. Country the mail that's addressed to somebody else. There can be a tendency and what he brought out and so crew for husbands to pray. Well, if my wife doesn't kind of submit to me, I don't need to love her. So much or the other way around. My husband doesn't preach properly. I don't need to submit to. But if we each. Listen to and and and did what we are instructed to do. So that would be to me. I need to love my wife but not be better against us. And it's their lives listening to the instruction for them. Submitted to their husbands as long as it was not. The husband was not asking her to do something that would be not, that would be dishonouring to the Lord. You to listen to our own. Instructions. Instructions are addressed to each of us, the husband and the wives. Then things would run smoothly. It says in Ephesians 5 their husbands love your wife even as Christ also loves the church. We loved our wives in that way. The wife would would delight to submit, wouldn't she? I've enjoyed that. There are three sets of relationships here. There's marriage in the 18th and 19th verses, and then in the 20 and the 21St verses, there's the family relationships. And then from verse 22 to the first verse of chapter 4, there's the workplace. Relationship. And it's also interesting that. The. The Spirit of God seems to address the area that we're particularly weakened. With the wife, it's submission to the husband perhaps, and the husband not loving his wife the way he should, Children wanting to disobey their parents, you know what I mean? He sort of points out the the weaknesses and how it will overcome them. I think that's interesting to see here too, isn't it? That person. Verse 17. Rather, I think that. Given is given there. Because the Lord knows, he said. You're not easy. Come from 4:00. 18 Whatsoever you do in Word or deed, do it all in the name of the Lord Jesus. We do it in his name. For him. And we have a thankful spirit. We do it in his name. We're able to do things that ordinarily maybe we wouldn't do, we wouldn't want to do. And it's not easy to spread. Not easy for children, it's not easy for wives, it's not easy for husbands to do what we are supposed to do. We need help from the Lord. And we need grace for. And and so I think that verse is given to us first. What's whatever you do on the Word or do you do it all in the name of the Lord? Jesus makes a difference. Then we do it for Him.

Because. These things are not easy and. Failures. The thing about first thing is 2 And in Matthew we know so well we're two or three are gathered together in my name. There are mine limits of them. It seems to suggest that we gather with His authority and with His approval. And so it seems the same here. Whatsoever you do in Word or deed do all with His authority and approval. And I think that's very important. Peter brings out. Two subjection in chapter 3 nice look at that in the opening brings before a situation where where there may be the wife might be a believer in the husband, not a believer. So chapter 3 and verse one, he speaks the same thing. Likewise, your wife being in subjection to your own husband, that then you obey not the word. In other words, the idea is we, you can't win them by the words. And I'll keep preaching in another word, but to that then you obey not the word that they also may without the word be won by the conversation of the wives, the matter of living. So there's a subjection in that way and the example is given. Later like Sarah and Abraham. Verse 6. Even as Sarah obeyed Abraham, calling him Lord, whose daughters ye are, as long as you do well, and I'm not afraid with any amazement. And so then it goes on to verse seven that likewise husbands, it may have unbelieving wives and how to win them so. There's some similar things to the taste conversation that's installed with submission, as it were, and. Following the example of what Sarah did in the respect she had for her husband Abraham as head of that family. Put a different color on that the everyday. Activities that you may have. Says here, what's your 23? What's going to do it partially those people board and nothing and then. Well, I don't think it refers to what we might. Full time service. We are all ministers of God. We're all in the ministry. We're all servants of the Lord so. They're finding it. A position where I'm. Something I am subject to an employer, I should conduct myself as a Christian. And these were slaves at this time. We don't have slavery today. These, these, these servants were actually slaves. They were body, soul and spirit in the, in the role of their masters. And the apostle says. Obey in all things your

masters according to the flesh, But we don't have slaves right now. But the same thing applies if you're in a secular employment. Not to join a union to. Get a better salary aura. Complaint against the employer. All such is contrary to the Spirit of Christ and Christian down here. Submit to what your employer and demands of you. You're not employed to preach the gospel or to give out tracts. You're employed to do a job. And you have a responsibility to do that job that you have been assigned, and to do it as unto the Lord. And it's beautiful to see, brethren, and I know this here. I know that you have to that if we. Do our daily service whether it be in the family or in the in the. The world to an to an ungodly employer. There will be a reward. I remember Mr. Hale. Yes, we're looking back to stand and I can look back to you the days when. Mr. HB Hagel and Gordon administering Ottawa Rich heritage. Mr. AO used to say if you have a a difficult employer to work for.

These cantankerous, these unreasonable in his demands. New soul, the Spirit of Christ. And submit, as long as he doesn't ask you to do something on ferry scripture, of course, and you'll get a greater reward in heaven than if your employer is a very amiable. Reasonable type of person. Remember that step, yes. As we get to the end of the meeting. I wanted to share a thought looking back over the whole chapter. I'm sure there's I'm not the only one here who has had the experience in life where there is a season in life where my heart infections are for the Lord. I have a sense of communion with him and it's very happy thing. And then as time goes on, I reach a point where I realize, Oh my, my heart is drifted. It's not like it once was and. And I want to change that. So you might say I OK, well, I'll try to love the Lord more. Again, I'll try and change that. So I tried and it doesn't work. And why is that? And I was thinking about this chapter and it would just suggest that the answer to that question as found in this chapter might be summarized in a three word question. Is he Lord? I may love the Lord. Sincerely, but if the things that I'm seeking after. Things that I'm setting my mind on, like we had in the verses at the start of the chapter, are for myself. Than the verse that Darrell pointed out from the first reading meeting holds true. Where your treasure is, there will your heart be also. That's a principle of the word God that I cannot change. And if I let my time, the things I seek out from my mind, brought up against myself, that's where my heart will go. And I can't change that. Instead, I need to, as presented in this chapter, realize that Christ is my life. Everything I have is in Christ, and because of that, I'm going to hold Him as Lord and He is going to govern everything in my life. At the end of this chapter we we talked about it once in verse 17 how it spokes of doing things and everything. The name of the board G test in verse 18 it says that he's fit in the Lord verse 16 to the Lord. And verse 20 well pleasing to the Lord, verse 23 as to the Lord, verse 24 for you serve the Lord Christ. If He is my Lord, then the things I seek after and the things I set my mind on will be for Him. And that will be my treasure. I can't force my heart to go somewhere. I have to change where the treasure is, and then my heart will follow after. I think that's very good, brother. Well. It's one thing to come to the Lord Jesus. And accept Him as our Savior for salvation. But it's quite another thing. To to let him be the Lord of my life. Thing I know. Press that I experienced the same as you have. Easily slip away from him being. Luke Chapter.

Capital six here says verse 46 and Luke chapter 6 it says why call you me or Lord and do not the thing which I say. There inside. By the Pharisees and those that were profession to be something they weren't. They came and and cried Lord Lord. And he said why call me or or do not think which I say so. Tells us here that. We know the Lord is the Savior. We're expected to do what the Lord tells me. Expected to do what he says. But those that were mere professors? They they took the name. But they weren't willing to do what the work said. They were just merely professing. Singing of that story in Matthew chapter 21 and also it's in Luke. Maybe Mark but. Terrible vineyard and the man that. Sent those servants. Verse 34. When the time of the proof drew near, he sent his servants to the husband, and that they might receive the fruits of it. And the husband then took his servants, and beat one, and killed another, and stoned another. Again he sent other servants more than the 1St, and they did unto them likewise. I'm certain that that second group of servants already knew what had happened in the first group of servants and what would be followed, but they still went. They still didn't let their Lord asked them to do. And of course, we know that He sent His Son after that. And you see the same picture in our Savior, Lord Jesus Christ in Philippians 2. Took upon him in the form of the servant. Came to do his father's will. And again, we still have the same example. I remember there wasn't that long ago. Stan, you probably know the story better, but there was that. Girl that had tried to give a glass of water and fire off country and she was arrested. We've been trained for her to be released. And I just think of how she knew that those men needed that water and, and how as a servant to our Lord, to her Lord, she gave that water and she was arrested and she surely was facing death and. Tells us, knowing that of the Lord, he shall receive the reward of the inheritance for you serve the Lord Christ. And she did it. I I believe that maybe she was released, but we certainly anticipated her demise for that act. And what do we suffer in service for him today, considering the reward of the inheritance that's set before us? Music #33 in the event. 33 on my soul, take off the cross, count the game the spies were lost labor war and with the law and bring the convenient to raise the war the mother would start. I. Rest my soul, the work is done done by God Almighty Son. This to faith is now so clear. There's no place for torturing fear. Not true. Words of query tomorrow. Comes for sunshine one by Christ, and found in Him rightly falls like gloriously. Will they leave and change such glass? Within our eyes, training to rest.

In the fall, Salvation pride. And I saw our words and brought. Come on, my soul, take out the cross. Despite so much blanket burn for and with the Lord. Brings exceeding great rainwater. Free from. Every fear of right sure, the sunlight breaks heart. Beep out, treadmill trend away.

Edification: Volume 5, Our Scripture Portion.

(Col. 2:20 — 3:17).

Please have your Bible open at the passage indicated above as you mad this article. The writer takes it for granted that you will do this, and consequently all his references to Scripture are in the briefest possible form.

THE fact of the believer’s identification with Christ in His death and resurrection has already been before us in verse 11 and 12. We have now to see that it is not a mere doctrinal notion, something existing only in the region of theory. It is a FACT, and intended to exert a very potent influence upon our lives.

In verse 20 we get the words, “dead with Christ”: in verse 1 of chapter 3, the words, “risen with Christ.” So complete was the identification that His death was our death, His resurrection was our resurrection. It may be remarked however that in both cases there is an “if.” Yes, but not as expressing doubt but rather as furnishing the basis of an argument. If this, then that. It really has the force of “since.” Certain things are incumbent upon us since we have died with Christ: and again certain other things should mark us since we have been raised with Christ.

Since we have died with Christ our true interests lie clean outside the world and its rudiments, or, elements. Having died out of the world system we cannot proceed as though we are alive in it. That is the argument of verse 20. The world, and particularly the religious world, has

its many ordinances concerning the using or not using of perishable material things. According to these ordinances we should not handle or taste or touch this or that. But if we really understand our identification with Christ in His death we find ourselves outside the world where ordinances have their sway, and that of course settles all such questions for us in a very decisive way. There were many ordinances connected with the law of Moses, which was given to curb men in the flesh. They have no validity as regards men who are dead with Christ.

But the point here is not so much as regards Jewish ordinances but rather those that are “after the commandments and doctrines of men”; ordinances which never did have any divine sanction at all. Such are the ordinances which ritualism enforces upon its votaries today.

In our Bibles verse 21 and the first part of verse 22 are printed in brackets. In the New Translation all verse 23 save the last six words is printed in brackets also. This makes the sense of that verse clearer. The words in the first bracket give us samples of the ordinances which the Apostle had in mind. The words in the second bracket tell us certain things which characterize these ordinances. They have an appearance of wisdom, being marked by “will worship,” (i.e., voluntary worship) and humility and the neglecting of the body instead of giving it the honor which is due. And then the words not enclosed in brackets read, “subject to ordinances... after the commandments and doctrines of men... to the satisfying of the flesh.”

What a searching condemnation of ritualism it is! All these elaborate ordinances may look like the voluntary rendering of homage in great humility. The asceticism connected with it looks very lowly. The dress, the girdle of rope, the poor food and the fastings and neglect of the body may appear to be very holy and very wonderful; but in point of fact it is all according to purely human teachings and all ministers to the satisfaction of the flesh. In true Christianity the flesh is disowned and refused. In ritualism it is fostered and gratified. That is the condemnation of ritualism.

The counterpart to our identification with Christ in His death is our identification with Him in His resurrection. The effect of the one is to disconnect us from man’s world, man’s wisdom, man’s religion. The effect of the other is to put us into touch with God’s world and with all that is there. The first four verses of chapter 2:3 unfold the blessedness into which we are introduced.

There are things which find their center in Christ seated in heavenly glory. They are “things above,” that is, things which are heavenly in character. On these things our minds and affections are to be set, and not on earthly things. At the present moment Christ is not in manifestation here, He is hid in God. Now He is our life, and all the hidden springs of our life are consequently hidden with Him in God. The day approaches when He will be manifested, and then we shall be manifested with Him in glory. It will be quite clear in that day where our real life is found.

It is, alas! not nearly so clear today. Yet our life today lies just exactly where it will then. This is what makes this truth so very practical. The unbeliever necessarily lives and moves and has all his thoughts in “things on the earth.” As a fallen creature estranged from God he knows nothing else. Still there is a very great danger of our getting absorbed with earthly things. Hence the need for these exhortations.

The fact is we have an altogether new sphere of life. Our interests center in the right hand of God, and not in our homes or businesses, however important these may be in their place as furnishing us with occasions for serving the will of God. We set our minds upon things above, not by reposing in arm-chairs indulging in dreamy and mystical imaginings as to things that may be in heaven, but rather by setting our minds supremely upon Christ, and seeking in all things the furtherance of Heaven’s interests. The British ambassador in Paris sets his mind upon British things by seeking British interests in French circumstances, and not by continually sitting down to try and recall to his memory what British scenery is like.

As risen with Christ, then, we are lifted into His heavenly interests and permitted to seek them while still on earth. A position of extraordinary elevation, this! How little do we go about as those who are risen with Christ into another region of things, and that a heavenly one! How much do we get our minds clogged with earthly things! The Apostle recognized how great and how many the hindrances are and hence he exhorted us to mortify certain things. The “members which are upon the earth,” of which he speaks in verse 5, are not of course the actual members of our bodies. The term is used metaphorically as indicating certain moral, or rather immoral, features of an earthly nature which characterized us more or less in our unconverted days. We now have heavenly interests and therefore these purely earthly features are to be mortified; that is, put to death.

Put to death is a strong and forcible expression. Our tendency is to parley with these things, and sometimes even to play with them and make provision for them. Our safety however lies in action of a ruthless kind. Sword in hand, so to speak, we are to meet them without any idea of giving quarter. We should rather meet them after the fashion of Samuel who hewed Agag in pieces before the Lord.

But there are other things besides those specified in verse 5, which we must have done with, and these are mentioned in verse 8 and 9. It is not now, “Mortify,” but, “put off.” Once we lived wrapped up in these things as in a garment. When men looked at us that is what they saw. But they are to be seen no more. The ugly garment that once characterized us is to be visible no more. Another garment is to be put on as we shall see when we arrive at verse 12.

Notice how much the things mentioned in verse 8 and 9 have to do with our tongues, and consequently with our hearts which express themselves thereby. Sins of the tongue are terribly common even among Christians. We all know the kind of words that are provoked by anger, wrath and malice. Would any true believer blaspheme? Hardly, yet how very easily it is to fall into speaking of God and of divine things in a light and irreverent way. How easy too it is to utter unsavoury things with our lips, even if we do not go so far as “filthy communications.” And what about lying? An Ananias or a Sapphira may still be found. And we may go further and assert that every one of us who possesses a sensitive conscience knows right well that it is no easy thing to stick to absolute and rigid truth in all our utterances.

Truth, however, is incumbent upon us because we have put off the old man, and have put on the new. This is what we have done in our conversion, and the exhortations to put off and put on in verse 8 and 12 are based upon it. Conversion means that we have learned to judge and condemn and refuse the old order of man and his character, and to put on the new man which is God’s creation and partakes of His character. We do not for one moment say that we understood this or realized it at the moment of our conversion. But we do say, in the light of this Scripture, that this is what was really involved in our conversion, and that it is high time that we do understand and realize it.

In this new man the distinctions of this world — whether national, religious, cultural or social — simply do not exist. Christ is everything, and in all who have put on the man, for the new man is a reproduction-of Himself.

Just what the old man is and what the new man is, is not easy to grasp, and still less easy to explain. In both expressions we have a certain character of man personified. In the one you have the Adam character, in the other Christ. Only it is not just idealism but a real transaction. The Adam order is judged and we have done with it and put on Christ and consequently the character of His life. We put it on however ‘not just as a man may don a new coat, but rather as a bird dons a new dress of feathers after moulting. The new character grows naturally out of the new life we have in Christ.

In verse 12 to 15 we find portrayed the character that we are to put on. It is just the opposite to those things that we are to put off according to verse 8 and 9. We are to put off the characteristics of the old man because we have put off the old man. We are to put on the characteristics of the new man because we have put on the new man. What we are to be hinges entirely upon what we are. We are the elect of God— if indeed we are believers — holy and beloved of God. From this flows what we are to be. Grace always works thus — first what we are, then what we should be.

In these verses CHRIST is in evidence. It is His character that we are to wear. If a standard is set as to the forgiveness we are to accord to others it is, “as Christ forgave you.” The peace that is to rule in our hearts is “the peace of Christ,” for so it should read, and not “the peace of God,” as in our Authorized Version.

Also the word, “quarrel,” in verse 13 is really “complaint,” as the margin of a refence Bible shows. Have we ever heard of any Christian having a complaint against another? Ever heard of a complaint I we should reply. Why the air is frequently thick with complaints! The difficulty would be to discover any Christian company without them! Well, see what is enjoined upon us in connection with such — forbearance and forgiveness; and that after the pattern of Christ Himself. For this we need the humbleness of mind, the meekness and long-suffering mentioned in verse 12, as well as the charity, or love, which verse 14 enjoins. Love is the bond of perfectness for it is the very nature of God.

The peace of Christ is that of which He spoke in the upper chamber the night before He suffered. “My peace I give unto you,” He said. It is that rest of heart and mind which results from perfect confidence in the Father’s love and perfect subjection to the Father’s will. In our chapter we are reminded that we are called to this peace in one body. Consequently, the peace ruling in all our hearts, an atmosphere of peace pervades the whole body. The closing words of the verse, “and be ye thankful,” are significant.

The men of this age are peculiarly marked by thankfulness — see, 2 Tim. 3:2. They see the hand of God in nothing, and if perchance things go well with them they only say “My luck was in.” It is our privilege to see the hand of God in all things, and, walking in His fear, to trace His ways with us in a thankful spirit.

The peace of Christ is followed by, “the word of Christ,” in verse 16. His word gives us all the direction we need and it is to dwell in us, to have its home in our hearts. Further it is to dwell in us richly. Our hearts and minds are to be filled with it in all wisdom. We are not only to know it but also to know how to apply it to all the problems that life presents to us. And we are to be so filled with it that it overflows from us, and we communicate it the one to the other. In our every-day dealings the one with the other we are to be able to instruct each other in that which is His will, and also to warn each other against all that would divert us from His will.

Further we should be marked by praise and song. Only our hymns and songs are to be spiritual in their character, and the Lord is to be the Object before us in them — they are to be “to the Lord.” Moreover we must be careful as to our own spiritual state even in our singing. Our songs are to be with grace in our hearts. Singing which springs from a mere spirit of jollification is nothing worth. When the heart is filled with a sense of grace then we can sing to the pleasure of God.

Finally every act and detail of our lives is to be under the control of the Lord, and hence done in His Name and in the spirit of thanksgiving. This comprehensive word closes these more general instructions. The next verse begins to take up things in a more particular way.

F. B. Hole.

Edification: Volume 3, "Things Above."

A large aeroplane was recently taking a flight over mountainous country. The pilot and his observer had not been traveling long, when they heard a noise on board that filled them with anxiety.

It is a far greater danger to have one rat on board a ship that sails in the air, than to have 100 rats on a sea-going vessel. An aeroplane is so easily damaged; the biting through of one wire, or the tearing of the fabric of a wing, might be enough to send the aeroplane crashing to the ground.

It was the sound of a rat gnawing away in some secret nook of the aeroplane that disturbed these men. What could they do? It was impossible at that height to search the plane, and if they attempted to land, the mischief might be complete before they could do so. Besides, they were traveling over a mountain range, and that is not suitable ground upon which to land an aeroplane. Suddenly the pilot thought of a good idea. He began to mount higher and higher into the already very keen mountain air. Higher and still higher he went, until the two men could scarcely breathe. Their ears felt like bursting, their breath came in tearing gasps, but up and up they went. Why? They were waiting for something they knew must happen. Difficult as it was for them to breathe in the cold rare atmosphere of that mountain height, they knew that it must be much worse for their secret foe, the rat. He would have to give in first. Higher, still higher! And then their courage was rewarded, for with a feeble scamper and a dull thud, a large rat came out from its hiding place, and fell dying on the floor of the aeroplane. In a moment the observer had thing it overboard. He and His companion were safe from their secret foe.

Is not that the way for the Christian to triumph over the temptations of daily life? We need to “mount up with wings,” or as the apostle Paul puts it. “If then be risen with Christ, seek those things which are above, where Christ sitteth... set your mind on things above, not on things on the earth” (Col. 3:1-2).

A. D. B.

If I think of the world, I get the impress of the world.

If I think of the trials and sorrows, I get the impress of my sorrow.

If I think of my failures, I get the impress of my failures.

If I think of Christ, I get the impress of Christ.

Des Moines Conference: 1993, Colossians 3:1-7

Reading

82880 thou whose mercies far exceeds all we can do or say is #288. He was on those mercy. Mercy. From every. Arm away. From him. I say it's our goal. Hell. For me. Or three. Colossians 3. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth, For ye are dead, and your life is hit with Christ in God, when Christ who is our life. Shall appear. Then shall ye also appear with him in glory. Mortify therefore your members, which are upon the earth, fornication, uncleanness, inordinate affection, evil, concupiscence, and covetousness, which is idolatry, for which things seek the wrath of God, cometh on the children of disobedience, in the which he also walked sometime when he lived in them. But now ye also put off all these.

Anger. Wrath, mouse. Blasphemy, Filthy communication out of your mouth. Lie not one to another, seeing that you put off the old man with his deeds, and have put on the Newman, which is renewed in knowledge after the image of him that created him, Where there is neither Jew, Greek, nor Jew, circumcision nor uncircumcision. Barbarian, Scythian, born nor free, but Christ is all and in all put on therefore, as the elect of God, Holy and beloved, bow the mercies, kindness, humbleness of mind, meekness, long-suffering for bearing one another and forgiving one another, if any man have a quarrel against any. As Christ forgave you, so also do ye, and above all these things put on charity, which is the bond of perfectness. And let the peace of God ruin your hearts to the which also ye are called in one body. And be thankful. 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. And whatsoever ye do in Word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Wives, submit yourselves under your own husband as it is fit in the Lord. Husbands, love your wives and be not bitter against them. Children, obey your parents in all things, for this is well pleasing under the Lord. Father, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters, according to the flesh, not with eyes service as men pleasers, but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord, and not unto men, knowing that of the Lord, ye shall receive the reward of the inheritance. For ye serve the Lord Christ but he that doeth wrong. Shall receive for the wrong which he has done, and there is no respect of persons. Masters, give unto your servants that which is just and equal, knowing that ye also have a master in heaven. One could say that we have here the practical application. Of the truth we've had before being dead and risen with Christ. There was a risen man alive upon the earth for 40 days, and he went up to heaven. The viewpoint here is something that won't be in actuality when we won't be risen men alive upon the earth, but in Christ we are. Go back to the second chapter. Verse 12 Buried with him in baptism, wherein also ye arisen with him.

Through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins, and the uncircumcision your flesh, has he quickened, or given life to together with him, having forgiven you all trespasses? We are dead and risen with Christ. If he then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Our object. Is now above Christ and glory. What we get in connection with the death of Christ is what we might term the other. Part of the gospel we read in Romans one that the gospel is the power of God unto salvation. To everyone that believeth the Jew 1St and also to the Greek, Well, the first part of the gospel we might say. That's the power of God, and salvation is a salvation from our sins. Were released through the precious Blood of Christ. From the guilt that we accumulated by our many offenses against God. But this aspect that we have before us here of being dead with Christ is the power of God that sets us free from the power of sin in our life, so that we can now live to the glory of God and free from the influences that once ruled our life. It's the power of God and the salvation that delivers us from the present power of sin in our daily life. Chapter 2, verse 20 we have Wherefore if he be dead with Christ from the rudiments of the world, why is the living in the world? Are you subject to ordinances? There we have, you might say, the negative side. We're dead with Christ from the rudiments of the world. If you go back a little in chapter 2, verse eight, he says, 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 The danger at Coliseum was to be carried away by man's philosophy and man's religion. They deceived and the death of Christ, and our death with him. It delivers us from that. In Romans 6, our death with him is to sin delivers us from sin, but here it's delivering from all the wisdom and the religion of the first man, that which man can glory in putting himself under some kinds of rules and regulations. So he's talking about spoiling the Saints in verse 8 again. Through philosophy that's the world's wisdom and vain deceit, the world's religion after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. And so in verse 20 we are dead with Christ from the rudiments of the world, And if that be so, he asks the question. Since it is so, he asked why is the living in the world as though you were just a man living in this world? Are you subject to ordinances? We're no longer viewed, from the standpoint of the Epistle to the Colossians as living in this world. We've died with Christ, and now we are seen, as our chapter begins, as risen with Him. And then we are to seek those things above, so as, having died with him, were delivered from all that which the first man. Aspires after man's wisdom, man's religion. We're dead to those things. Not just dead to sin. That's Romans. But here in Colossians, dead to the whole elements and principles of this world, the world system. We're now risen with Christ, and we're in a new world where Christ is. And so we we've been transferred from this world to another one, and we belong to that heavenly scene where Christ is. And so to put ourselves for Christians to put themselves under law.

Or to get involved in the world's philosophy and psychology and all of these things? We have died to this and we now have a new order of things that we've been introduced into. And a new wisdom. It's the wisdom of God that He's given us in His precious word, not the wisdom of man. So the death of Christ not only delivers us from our sins, not only delivers us from sin as the power that of the evil nature that works within us, but delivers us from the very elements, rudiments, principles of the world that we are passing through. So the Christian is a heavenly man now risen with Christ. And in the power of that risen light we enjoy another scene. And the the Epistle to the Ephesians goes

one step further. We're seen as seated in the heavenlies in Christ. Colossians takes you across the Jordan and into the land, dead and risen with Christ. We've crossed the Jordan, and Ephesians puts us into the land in the. In the. Possession of it seated. In the heavenlies in Christ, Romans delivers us from Egypt. And from the power of sin and the power of Pharaoh. And it's the Red Sea aspect of the death of Christ. But in Colossians and Ephesians we have what answers to crossing the Jordan. Things in the second chapter. Of Colossians, we have philosophy, which is the wisdom of this world. We also have Judaism, and we have idolatrous. Things and all of these three things. Say nothing to us who are new creatures in Christ. We have nothing to do with them. And the law, when we think of that, was given to men in the flesh. But we who have died, the law has nothing to say to us any longer. It's not for us. And so why? As if alive, still subjecting ourselves to rules and regulations. But that is exactly. What? Man is still seeking to do, and even in the name of Christ, but that is not Christianity. Christianity is that we are a new creature in Christ. And because we are a new creature of Christ, we have not only died with Him, we are now living with Him. We are risen with Him. We have a new life, and that is governed by altogether different principles. And there is a new nature now that we have, which delights in the world and truth of God. And the Spirit of God empowers that life, but that life is also not at all connected with this world or with this earth. I think this is a very distinct difference that we should notice that he doesn't say in. These in verse two, set your affections on things above, not on the things in the world. He says under things unearthed, it has often been pointed out. There is such a thing as earthliness, earthly minded, you know, seeking all. In connection with this earthly life, as if this is all that our life consists of, and as if Christianity is only given to improve life on earth. No, this life is connected with heaven. It's a heavenly life. And that which we have in Christianity as our true blessing is all above and is not on the wilderness side of Jordan. The wilderness side of Jordan was really answered to blessings connected with this earthly life. It is on the other side, the resurrection side. It's the promised land, or for us, the heavenlies if we understand that, beloved. We would be exercised not to exert all our energies to accumulate a lot of things in this world which are really.

Or might well indicate that we are earthly minded. We ought to set our things, our hearts and things, above where the Lord Jesus is. Our spiritual blessings. That's where our blessings are not on earth. In 2 1/2 drives that didn't cross the Jordan, they asked for their inheritance. On the Egypt side, shall we say, of the Jordan, they chose it because they had a lot of cattle. They chose that inheritance for present advantage. That's why they chose that in her for present advantage. Lot chose the well watered plains of Jordan for present advantage. The 2 1/2 tribes were the first to be carried away captive. They're ones we need to be careful. And you, dear young people, in setting out in life, be careful that you don't choose just for present advantage. What is going to please the Lord? What is? What would he have us to do? We should ask ourselves. And so here. We are dead and risen with Christ. Set your affection or your mind on things above, not on things on the earth has already been said. Are we earthly minded or are we going to be interested in spiritual things our dear brother brought before us the cross and the love of Christ had toward us? There and giving himself for us, may that touch our conscience. That we desire his things. That his things are precious to us. Those heavenly things. It might be. Interesting to turn back to Joshua. Chapter 22. Here in this chapter, Joshua sends back the army of the 2 1/2 tribes that you've done everything you should do. Now go home and enjoy your inheritance when we go to Chapter 7. To verse 7. Rather now to the 1/2 betrayed Manasseh, Moses had given possession invasion. That's the half pride that has just gone back across the Jordan, but under the other half thereof. This is the half that values the things of Canaan. But in the other half thereof gave Joshua among their brother on this side Jordan westward. And when Joshua sent them away also under their tents, then he blessed them, and he spake unto them, saying, Return with much riches under your tents, with very much cattle, with silver, and with gold, and with brass, and with iron, And with very much Raymond divide the spoil of your enemies with your brethren. What a blessing they had compared to the other, because they value the things of cadence. They valued the possession in Canaan, not on the other side of Jordan. They're ones will find it the same in our own lives. Those things, spiritual things, those things above, will find them precious to our souls. Like to mention in chapter 2 That we're considering before going on to chapter three that speaks as was pointed out in verse 13 of being dead and in verse 12 it speaks of being varied and then risen again. And I think that's an important point to to consider. The importance of seeing our present position in Christ is. Dead, buried, and risen again. They say that because there's a strong movement today and it is affected our thinking sometimes. That.

In psychological circles that speaks of the importance of a man keeping his self esteem up and to rebuild his self esteem to have self love, to have self worth. It's all a self-centered picture and it goes along with the society that we live in that makes man such. A center of everybody's thoughts. Democracy foments that. What do the people want? It's not what God says. It's not what God thinks, what he gives us in his word. It's what do people think? And So what has come into even Christian circles, Evangelical Christian circles, you hear a lot of self esteem. But when God has accepted us in Christ, he has put us now into a position where we as men in the flesh are dead. Not only dead, but we're buried. And something that's buried is out of sight. It's gone from public view. And I think it's extremely important to see that that's our position in Christ rather, and then risen again as well. And now that we are risen again, the object that's set before us is not self at all. To speak about self esteem, rebuilding self esteem is really Judaism. It's going back because Judaism contemplated man in the flesh. But in Christianity, that's where we start. How important to get these basic truths. Settle in our souls, especially for those of us who are younger, but for us all, brethren, we don't understand them. And I say one thing more if we don't live in the enjoyment of these things, then these other ideas are going to creep in and they have crept in rather than even amongst those. Got into the Lord's name that crept in these ideas, brethren, We need to get back to enjoy where God has put us in Christ. Dad, whether it's connection with the religious system of things, this worldly system, or whether it's in connection with our sins, our sin nature, we're dead. Let them buried and risen again. And now the object before us is not self. Brethren, thank God. It's behind. It's God. It's in the grave. It's buried. We have a light that's above now, Christ before the soul. So we're not looking in brethren. We're looking up into the glory of God. May I repeat something that he'll cross a number of years back? Stated in Calgary as to psychology, he said that psychology deals with the condition of fallen man so as to preserve his pride. I think that's very well put, but let me add to what Brother Bob has, said Mr. Schuler, excuse me for mentioning his name, but he has great influence in prison done today speaks of possibility thinking. And what it really amounts to is. That if you can imagine something, you can accomplish it, and it's all connected with success on Earth. And that is not Christianity. That's Judaism. Let me read a verse in First Timothy chapter 6. Because that's so good to consider in this connection. In verse 5. Perverse disputing of men of corrupt minds and destitute of the truth. Supposing that gain is godliness from such withdraw yourself, but it really means is that through godliness you have material gain. Paul speaks of that as people with a corrupt mind we ought to withdraw from. You know, I believe that many faithful Christians have suffered great loss in a material way because of their faithfulness to Christ. They have not been promoted. You just ask the brethren in Egypt. You know, they might far excel any masculine, but he will be hired and given the position of management because he's a master. And the much more capable Christian has to be satisfied with a menial job if he gets it in the first place.

So that is the portion of Christians. But what will make up for it is if the heart is enjoying the true riches that which we have in Christ, that inheritance which is incorruptible, undefiled, that fadeth not away preserved for us in heaven, and that we can already by faith and joy, if we don't enjoy these things and then have to suffer loss. And lose out. It will be a very hard thing, but the Lord will make up for it if our hearts are

in the enjoyment of the things that really count not only for life but for eternity. Now, having said that, I don't believe we should in any way convey the idea that the blessings represented under wilderness side of Jordan are not things that God has for His people, because I believe they also were for His people. The extent of the land that they will possess in the coming day will also include those parts, but I believe, and he imparts that life to us. To those who are his redeemed, he imparts that life. But though they don't understand now, they will understand in that day of manifestation. I think that's an encouragement to you and I. To not have to be understood, we don't have to be understood by the world now. And that day just think of it, brethren, When Christ comes in glory, every eye shall see him, and where he's going to be, accompanied by his myriads of the redeemed, we're going to be seen as with them. Then they will say that person I knew when I was down here in this world. Before in his life I always thought he was strange. Now I understand why he lived that way. Now I understand our life is going to be manifested. It's a real encouragement, brother. Give us a life, the life of Christ himself and Christ who is our life. We have that life, and that life can enjoy these heavenly things. The man of the world can't enjoy them because he hasn't got that life. But we have the life of Christ, and because of that we can enjoy these heavenly things. There's an expression that is. Sometimes use a Christian will talk to an unsafe person and he says I shared Christ with him. No, you don't. You don't share Christ with an unsaved person. You preach Christ to them, but they can't appreciate Christ. You can share Christ with a St. with a fellow believer, but you can't share Christ with the ungodly because they need to be born again. They need a new life so that they can appreciate him. Otherwise he can't be shared. So we share Christ with one another. But we don't share Christ with the world. They have an old nature. Each one of us have an old nature, but here it's not given the. The no received of being alive says Mortify your members which are upon earth. The old nature in the place of death, and we are to mortify those things. Which are the fruits of the old nature, put them in the place of death, and we. Live in the good of the new nature, that life of Christ himself. It's very significant that it says to mortify your members. The old man was crucified. The old nature has been condemned. But it's enjoined on us here to mortify our members, because it is only as we yield our members as instruments of unrighteousness to sin, that the old nature can express itself. So it's to control our behavior and that which we lend these members that we are exhorted. The old man is dead, old nature is condemned, and it is I who, with my will lends a hand, if you please, to the old man, or the old nature to give expression to itself. So I'm to recognize.

Remember Dad? In First Timothy. Chapter 6, verse 19 we have laying up in store for themselves a good foundation against the time to come that they may lay hold on and then another translation renders it lay hold on what is really life. Could someone comment on that? Is that does that connect with the subject? That would be those heavenly things that we're to seek. Those are the things which are really life. The things that are down here are not those things that are heavenly. Our portion. Those things are really life. This is freaking. Of those that have someone of this world's goods, but they're not to lay any store on them, they're to lay hold on these heavenly things which are really life. This fifth verse. You was mentioning. The if we hold our members as dead to sin. Then the evil nature, sin within, can't express itself through those members. And that's what you have. Starting with that list, fornication, uncleanness, inordinate affection, evil, concupiscence and covetousness, which is idolatry. Those aren't our members, but those are the things that are expressed through our members when we don't hold our members dead to sin. So those are the things that our members do. And if we mortify our members, put to death our members and hold them in that place. Then these things will not express themselves through us. Mortifying our members is exactly what the Lord intended to convey when He said if I hand offend thee, cut it off. Please explain that a little more. We don't actually actually cut off. Please go ahead. It just self judgment and we are never to be merciful to ourselves. Cut it off. No mercy to self judge. Let it be completely done. First, John three has been quoted this second verse. We are beloved, now are we the sons of God, And it does not yet appear what we shall be. But we know that when he shall appear, we shall be like him, for we shall see him as he is, as an explanation of that life. And then instead of taking the exhortation on the negative side, mortifying your members, it takes the positive side and says, Every man that has this hope in him purifies himself, even as he is pure, which is. A motivating thing like we heard this afternoon to go on for God, that wonderful word, pure, even as he is pure. Every man that hath this hope in him. That's the Lord's coming. We have the Lord's coming before us. We won't let these members that we have in the body As long as we're here act, we'll have a positive reason for pleasing God. Even as she. Unjust servant, the wicked servant said in his heart My Lord delayed his coming that he began to eat and drink with a drunken, and to beat the maidservants and the mint service. It is a purifying element to have an imminent expectation of the coming of the Lord Jesus Christ before our soul. Lose that and what happens? The Church lost it early in her life, and she fell into the dark Ages. Lose the hope of the coming of the Lord. And it leads to the allowing of these members to express themselves in these unholy things that we have before us in our chapter.

16156. Insurance spikes the core touches. We are hearts and things. Praise the Lord 156. And.

Des Moines Conference: 1993, Colossians 3:6-25

Reading

We have one history of prominent. Life. 3. We started verse 6. For which things sake the wrath of God cometh on the children of disobedience in the which he also walked sometime when he lived in them. But now he also put off all these anger, Wrath, mouse, blasphemy. Filthy communication. Out of your mouth lie not one to another, seeing that you 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, Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian Scythian bond, nor free, but Christ. Is all and in all. Put on therefore, as the elect of God, holy and beloved, balls of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also do ye, and above all these things put on charity. Which is the bond of perfectness? And let the peace of God rule in your heart to the which also ye are called in one body. And be thankful. 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 grease in your hearts to the Lord. And whatsoever ye do in Word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Why submit yourselves under your own husbands as it is sitting the Lord? Husbands, love your wives and be not bitter against them. Children, obey your parents in all things.

For this is well pleasing under the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters, according to the flesh, not with eye service as men pleasers, but in singleness of heart, fearing God, and whatsoever he do, do it heartily, as to the Lord, and not unto men. Knowing that of the Lord, ye shall receive the reward of the inheritance, for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he have done. And there is no respect of persons. Masters give unto your

servants that which is just an equal, knowing that ye also have a master in heaven. In First Corinthians 6. And verse 9 Know ye not, that the unrighteous shall not inherit the Kingdom of God, Be not deceived either fornicators, nor adulterers, nor adulterers, nor feminists, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God, and such. Were some of you. But you're washed, but you're sanctified. But here justified in the name of the Lord Jesus, and by the Spirit of our God, so that which took place before we were saved, is wiped out by the precious blood of Christ. Is gone in the sight of a holy God, but then goes on in our chapter. But now, now we belong to the Lord. But now ye also put off all these. There's that which we need to watch as children of God. The old nature will exert itself. 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 you have put off the old man with his deeds. We have a nature, each one of us, that is capable of any one of these things. We need to be on our guard against it. In the first part of our chapter, we've had the new life. Here, I believe we get the wardrobe that goes with it. There are things that we should put on and things that we should put on, and I think what the subject of the next few verses is those moral characteristics. That should we should put off as no longer suitable for the new life and those moral characteristics that we should put on. I was thinking of that verse in in Revelation where it says as a bride adorned for our husband. Now, as those know the Lord Jesus Christ as our Savior is our desire to honor and glorify Him we have in our previous meetings. The question of that which is suitable. For him that was honest and glorifies him. And so as Christians we put off those things, those moral characteristics that would dishonor him. And in order to glorify him, we put on those moral characteristics that are set his honor and his glory. Another illustration that has been used that was helpful to me was it's as if you have a picture of a ship and we have had a change of commanders on the on the ship there are some members of the old crew that are so bad that they must be put to death and that's what you get in verse 5, mortified. Then there are other members that are still bad, but they must be put off the ship.

Verse 8. Anger, wrath, malice, etc. And then there is a new crew taken on, and that's what you get the footing on in verse 12. Bowels of mercy, kindness, humbleness of mind, meekness, long-suffering. So for us, our younger believers, to look at our bodies in this way, there are members that must be put to death. There are those things that must be put off I think we can all relate in some fashion to in verse 8 to anger, wrath. Those things rise up in our hearts sometimes when we find it rising up. Remember these words put off. And then to put on as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering. We certainly would not want to leave the impression that these things can be done by the determination to do them. The battle is not ours, it is God's. The Spirit wars against the flesh and the flesh against the Spirit, in order that you should not do the things that you would. So to be able to do these things that we are admonished to do, and to not do the things that we are not admonished to do, we simply have to walk in the Spirit and not fulfill flesh's desires. And these admonitions are stated, beloved, in terms that mean to be in the state of having done it. Walk in the spirit and you'll not fulfill Flash's desires. First nine 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. This is a positive statement as to what has been done. We put off the old man, we put on the new man. But, beloved, we must remember that that old nature. While it should be put in the place of death, it is still very active. If it's allowed to act, we need to keep it in the place of death, and if only as we go on with Christ. That will be enabled to keep it in the place of death and being able to walk in the good of the new man. I know that it said in Ephesians 4 verse 26. Be ye angry, and sin not. Let not the sun go down upon your right. Put off all the anger head of the list. The Lord looked round about him in anger because of the hardness of their hearts. There is that which. Might be racist anger, but still, let not the sun go down upon your off. Whatever we have, let's settle it immediately. We find with Moses. I believe that. He was angry. But he said he spoke unadvisedly with his lips. I believe if anybody could give an example. Would have the audacity to get up in a meeting like this and make blasphemy statements as to the person of the Lord Jesus. And if you don't feel any anger in your soul, there's something radically wrong with you.

But the danger is that. We ourselves get carried away and dishonor the Lord by not keeping. Things under control, controlling our spirit. And some of us have more of a problem with that than others that we have to realize that. But we need grace and especially let's not continue in that state. Don't let it become a state. That's why it says let not the sun go down upon your wrath. In other words. Respond properly in any given situation, but don't let the flesh take advantage of it and lead to dishonor. I don't think that Moses necessarily was wrong in being angry, but he was wrong in allowing that anger to make him speak unadvisedly and not follow the directions given to him of the Lord, striking instead of speaking. To the rock. Would you agree with that, Brother Clem? Yes, I do. Another meaning to let not the sun go down upon your wrath is to continue righteous anger against unrighteousness. Don't give up and and merge with unrighteousness. Don't lower your stagger. That a nice point that I think is worthy of. Seeing that Grant says be angry as long as the condition which causes that justifiable anger exists, the anger should exist. But added to that admonition is being angry. And sin now, now I submit this to my brethren, but I think that tells us that just what Brother Heinz has said, if our anger gets control of us and and is the motive of our action and controls us. Remember when the Lord was angry He took a whip of a small cords he had. Control of things. The anger we sometimes we sometimes say that the brother got mad. So that means his anger, Control him and let him to do something unseemly. But as long as the condition exists, that of course is justifiable anger. The sun shouldn't go down on it. That is, we shouldn't stop being exercised above that condition of things. But that anger should not control us and cause us to do something that we later regret, which Moses did. Lobby SIA is characterized by indifference, and they might even boast that they don't let themselves get riled up by doctrine that might be wrong or moral conduct that is wrong. That is Lavicianism in principle, and a godly exercise soul will not be indifferent when the glory of the Lord Jesus is at stake. Rather than talking about the number 25, I'd like to read it. Says in verse three, Israel joined himself on the bail Peor and the anger of the Lord was kindled against Israel. And the first five goals are set up for the judges of Israel slagy everyone his men that rejoined under veil Fior. And the old one of the children of Israel, came and brought unto his brethren a Midian English woman in the sight of Moses, and in the sight of all the congregation, the children of Israel, who were weeping before the door of the Tabernacle of the congregation. Now here in Phineas you see a picture of righteous anger. And when Phineas the son of Iliasia, the son of Aaron the priest, saw it. He rose up from among the congregation and took a javelin in his hand, and went after the man of Israel into the tent, and thrust both of them through the man of Israel. And the woman through her belly. So the plague was stayed from the children of Israel. Those that died in the plague were 20 and 4000. And the Lord spake unto Moses, saying, Phineas the son of Elias, and the son of Aaron. The priest had turned my wrath away from the children of Israel, while he was zealous for my sake. Among them that I consume not the children of Israel in my jealousy, But there you see righteous anger executing judgment on evil.

Palpable and manifest evil. And God of course approves that. But as our brethren have been saying, to hold the anger so that it gets a hold of us and we we harbor unkind and and unchrist like thoughts would be of course to fall into the snare of the enemy. Wouldn't it give place to the devil? This new creation, the verse we're considering, #10 verse 10, have put on the new man, which is renewed in knowledge after the image of him that created him. We go back to the first chapter in the Bible, we find something about this and the old creation and God says in

Genesis 126, let us make man. In our image after our likeness, and let them have dominion over the fish of the sea, over the fowl of the air. Over the cattle and over all the earth and over every creeping thing that creepeth upon the earth. So God, notice what it says. He created man in his own image. In the image of God created he him. But man, the first man. Through the moral fall lost that representation of the creator. He failed in it and no longer the image. But now God has worked in new creation. That's what we've got in our chapter in the new creation. Man is here, created, renewed in knowledge after the image of him that created him in a new life, which is the life of Christ, which can never ever sin. So a believer is a complex person. He has the old nature, yet he has the new nature. Nature wants to express its will and that is sin. The new nature does not sin. We are exhorted to put on that new man in our practice down here. See also How important knowledge is a disconnection? And Mr. Darby translates it renewed in the full knowledge. And people, the little knowledge. Knowledge is such an important point in one recalls the verse in the Old Testament why people are destroyed because of lack of knowledge. This is not a knowledge that pops us up. This is a knowledge that knows God as he has come out and what is according to God for those who have been brought into association with himself and have gotten a new nature. And. Have been created all over again and they know what that position is that they have before God. They know God and know their position before God and therefore know what is according to his mind and will. Says of the new creation old things are passed away, and behold, all things are become new. And in this new creation there is nothing of the old remaining, but all things are of God. So when we come to the end of the Revelation. We are brought to a place and into circumstances where there is no need for the sun nor the moon, because the glory of the Lamb is the light of that place. When God created the earth, as we had brought before us in the first chapter of the Book of Genesis, he set the sun to be the rule of the day and the moon to rule the night. But in the new creation when God is finished with the work.

We are brought into circumstances where there is no need for anything of the original creation, even the highest elements of those things that were created to rule the day and to rule the night. He is all we, and so we are here. No Jew, no Gentile, no free, no bond. Christ is all and in all. Well, I was struck by the appropriateness of this chapter. To be brought up at this time when there exists this difficulty among the Saints. I think these are words that we all ought to take to heart, because there are many stories around about the brother. Hey Ho used to say The flex raises the flesh. Many stories about how brethren are in this situation are not practicing what we have before us here. This compassion, love Abbott of mercy. And I think it's. Really nice to bring the horse a portion such as this because we do have the place in this and we can get into some pretty heated controversy and conversation. It's very difficult. To walk in the Spirit and the only, the new man that has seen them, and Christ likeness of being displaced. There are filthy communication proceeding out of your mouth and booting this all over the place. There are thine when these things may have to be spoken about. Went back to Numbers 19, we would find that LA age of the priest was to take a red heifer, and that heifer was to be killed. Insight and to be burned. The Las of the priests, the one that killed the heifer, the one that gathered up the ashes, all cleaned to start with, all doing exactly what Jehovah told them to do, and every one of them became unclean. Because it has to do with God, which was a purification for sin, and so we cannot touch these things even in a right way without it having a defiling effect. Beloved, if we can stay away from them, repeating them, and so on. It's far better. Look at the Philippians chapter 4. Birthday finally, brethren, Whatsoever things are true, whatsoever things are on us, whatsoever things are just. Whatsoever things are pure. Whatsoever things are lovely. Whatsoever things are of good report. If there be any virtue, if there be any praise, think on these things. It's withering to our soul to be occupied with the trouble. I repeat, it's necessary at times to be occupied with us. But if it's not necessary, let us seek to be occupied with Christ. Christ is all and in all. This consideration, which is of utmost importance, that a matter that needs to be dealt with among the people of God, should be dealt with in the smallest possible circle, that picture in Numbers 19 does not involve even. The priests or the Levites, It says. A clean person has to sprinkle that water. One person. Wasn't to be brought before the whole congregation, that our matters that come before the whole congregation, as we see it with the sin at AI, but at where this man took of the accursed thing about a matter ought to be considered and dealt with in the smallest possible circle. But this passage that we have under consideration here does not consider disciplinary matters.

It brings before us how the Newman in normal circumstances manifest itself in his relationship with his fellow believers. That is what is before us. There are other passages in the Word of God that speak of how evil and situations have to be dealt with. If we were turned to this passage and say, look here, those brethren that have to deal with evil, they are not manifesting these things. That is not what the spirit of God brings before us in this passage. The Newman in his normal relationship under normal circumstances. This is how it manifested itself. Certainly the danger is always that when we have to deal with evil, that we ourselves become contaminated is always the danger when a doctor and a nurse deals with a sick patient, that he contracts the same disease. You know, and it's very, very dangerous and we better be careful. And the Lord has raised up those in the local assembly that deal with situations, and their responsibility is greater than the responsibility that others might have. But I think it's important to stress that here we have the normal situation, a normal relationship, and evil is not under consideration. It's personal, isn't it? It's not assembly truth. It's personal to take these things. Every one of us as believers here have both of these natures, and I'm responsible to control my conduct. You're not. The Assembly's not. I am. What you're saying is that 10 1/2 in that situation, that wasn't a normal he wasn't kind, that he wasn't showing mercy to that man and woman, and that's what you're saying. There are occasions when, and we would call them irregular, abnormal conditions that exist. And you couldn't apply this passage as to how to treat someone. Who needed to be disciplined? Who had dishonored the Lord? That's what you're saying, isn't it? For instance, not to even eat with one that is described in First Corinthians 5 is that kindness. You know, we mix up divine love with natural kindness, and that is not proper. We are misusing the word of God. We better be careful that we don't handle the word of God deceitfully and really playing into the hands of the enemy to cover up evil and deal improperly with evil that manifests itself. But we deal with evil first of all in ourselves. That way it all begins. Like I've got a, Clem said. Cutting off the arm, plugging out the eye, we deal faithfully with that which manifests itself in ourselves. We have to take the beam out of our own eyes before we can deal with that in another, and that's where we fail so often. So important that we keep the Lord before us, brethren, there's going to be these practical changes in our lives. And I think that is why it's so beautiful in verse 11, where it brings Christ before us as being. Mr. Darby's translation says everything, Christ is everything, and in all this is the place that you and I occupy now as believers in the Lord Jesus. It is a place where Christ is everything and all. There is no longer the national distinction of Greek, nor Jew, nor the religious. Distinctions of circumcision or uncircumcision, The social distinctions of barbarian, Scythian bond, or free. There's only one rule that we can use the word rule in this way, brethren. There's only one rule here. Christ is everything in all. What am I manifesting? Is it Christ? Or am I manifesting that old light that was before? And the more I'm occupied with those old things we've been thinking about, the more tendency that the flesh is going to feed on that, and then it will be manifest in my life. So it comes as a real challenge to each one of us. What do we feed on? Do we beat on problems amongst brethren?

Be careful. Brethren, we need to feed on Christ. Those things need to be put behind and we need to go forward. Christ should be before our souls. Yes, we do need to distinguish, as our brother was said, but we need to put Christ before us. It says, having him before our souls, that

we will be transformed, says in Second Corinthians chapter three. We all with open face, beholding as in a glass the glory of the Lord. Are changed into the same image from glory to glory as by the Spirit of the Lord. So it is as having him and all his glory for us that will bring an automatic, perhaps an unconscious transformation in our souls. We will be more like Christ the Lord give us to be exercised. What we feed on. What kind of literature, what kind of magazines do we have in our home? What do we watch? Because it will form our moral characteristics that we manifest what we feed on. If you feed the old nature, the old nature will be manifest. You feed the new nature, that nature will be manifest. Christ will be seen. In Galatians chapter 3, there's another thing added here. In Galatians chapter 3. Verse 26. You are all the children of God by faith in Christ Jesus. Whose children? The children of God. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek. That's there. There is neither bond nor free. But there's another thing. There is neither male nor female. For you are all one in Christ. It's important to see this for back in Genesis 1 where we read it says created them. The image of God that says male and female created he them. Now in that new life, that new nature, where Christ is all and in all. The Lord takes this up in Luke 20. Let's read a little bit there to understand the wonders. The new creation, the resurrection life, the risen life that we have in our chapter. The Sadducees blood. A case of a man having had seven wives, and asked whose wife would she be in the resurrection? The Lord says in verse 34 Luke 20 and verse 34 Jesus answering said unto them, The children of this world Mary and are given in marriage, but they which shall be accounted worthy to obtain that world, and the resurrection of that neither Mary nor given in marriage. Look what it says, Neither can they die anymore, or they are equal under the angels and are the. Children of God. That's what Galatians 326 said. Children of God being the children of the resurrection. Well, that's enough on that point. But the wonderful thing in our chapter and in our life is that we still belong to the old creation. And when we get into the new creation by faith in Christ Jesus, we belong to that. Now our test comes and God leaves us here to live in the old creation. They tell us how to do it. So bringing in the responsible relationships as a husband and wife and fathers and children and servants and masters, we have privilege and responsibility every one of us according to our relationship. And we still have the relationships of the old creation, and we can have joy in living according to God, in the old creation and knowing that. In the new creation and in the resurrection light, it is superior to all. It's Christ is all, and in you all.

Marin worth while put on, therefore, as the elect of God, holy and beloved, this is what we are. Holy and beloved balls of mercy. That which comes from our innermost being not superficial, but really coming from the heart, all the birthdays. Kindness, humbleness of mind, meekness, long-suffering. Philadelphia genuine from the heart. The spirit of forgiveness should characterize the Christian. We find this most beautiful illustrated in the Lord Jesus when we look at him at the cross. Father, forgive them, for they know not what they do and. Praying for his enemies, someone has said while the nails were driven to his hand. He makes that prayer, that request, and we see this beautifully. Followed in both Paul and also in Stephen. You know, when Stephen was being stoned it was a prayer that this be not late to their charge to sin, Paul being. Left alone, he could rightly expect comfort and aid in this difficult circumstance in which he found himself. Yet he didn't receive it. But he prays for those, and he said Lord was really with him, He was not alone. So the spirit of forgiveness is what is to characterize the believer. And we are only followers of the Lord Jesus if we manifested in our lives. The grace of God is able to accomplish that in you and in me, holding grudges. And this kind of a thing is a terrible thing amongst the people of God and while Matthew. 18 speaks of a personal transgression committed against the brother, and the brother should seek to restore that one. There is another scripture that might well be worth considering. For every one of us when we feel offended. It's the glory of a man to pass over a transgression. And many problems that arise among God's people if he would follow that simple proverbs that would settle matters. Not everything has to be taken up. It's the glory of a man to Passover a transgression. In Ephesians 4 we have similar verses of what we're reading, and they begin with the fact that we have the Holy Spirit of God dwelling within us. Ephesians 4, the last three verses. Easy to understand, you and I. And it says that about the Ephesians in chapter one. After that he believed you were sealed with that Holy Spirit of promise. We have that divine guest living in US and he wants to occupy us with Christ, and that's what we've been having too. But. When we grieve the Spirit, then he asked to make us think about what we have done. But here it says, Grieve not the Holy Spirit of God, for by year sealed unto the day of redemption. The allowance of the flesh is what grieves the Spirit of God, and we should not allow the flesh. But we can't grieve him away. He stays there. We're sealed to the day of redemption. That's the new body. Then it goes on with these simple, practical instructions. And let all bitterness. In Hebrews 12. Says to me. You can think about it, looking diligently, lest any root of bitterness springing up trouble you, and thereby many be defiled. Down in Illinois, we have a grass plant called Johnson's Grass, which is a fierce enemy of the corn plant. Until 10 years ago, there was no herbicide to control it. And when we wanted to get rid of that Johnson grass, not only did you have to control it as well as we could every year, but you had to go out and dig up those rhizomes, those roots that run to the ground and even left so much as a inch long piece of that root down in the ground, it would spring up the next year.

And spoil the crap we have got in us. That old nature that will hold things that we don't even think are there and you have to look right down diligently. Am I holding something unforgiving against that brother, that sister? That memory of something 10 years ago? Is it still there? Sometimes it creeps up and you didn't know it was there. Well here the practical word let all bitterness and wrath and anger. We've been Speaking of those and clamor and evil speaking. Evil communication be put away from you with all malice than the positive side be kind one to another. We have the power and the new nature to do this. Let brotherly love continue that 12Th of Hebrews begin that says forgiving. One another. What's the major? Even as God, for Christ's sake, hath forgiven you? We had brought before us and John Epistle chapter One yesterday. That if we say that we have not sinned, we deceive ourselves, and the truth is not in US. And so we have had a great deal said about the flesh that we all have remaining with us. But it's a tremendous help to us to realize that God, sending His own Son in the likeness of sinful flesh, condemned sin and the flesh. In order that the righteousness of the law might be fulfilled in US, who walk not according to flesh, but according to the Spirit. So when we have been exhorted, as we have in our chapter, to put these things off, and to have the old man reckoned dead. We have the blessed truth that the old man is crucified and that sin in the flesh has been condemned, laying hold of this by faith in the same principle that we lay hold of the truth. Christ died for our sins. We have peace. Laying hold of the truth that the. Sin in the flesh has been condemned, and the old man crucified gives us power to enable us to refuse the old man and to walk in the good of the new. The laying hold of the truth by faith provides the power to do exactly what we've been enjoined to do in our chapter. That fourteenth verse is very, very searching. It says above all these things what things well, he spoke about. As the elect of God put on therefore holy and beloved bowels of mercies. Kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also do ye you think that would be an exhaustive list. But then he says, above all these things put on charity or love, or as Darby has it, add love. Which is the bond of perfectness. So there's something to be added to these things that have been listed. And that is love, which is total self renunciation. Seeking always the good and blessing of the object before me. That was Christ. He was love Incarnate, love personified down here. Always seeking the blessing of others and the glory of his Father. There's I'd like to hear some more on the on the verse, but there's so much in that verse above all these things it says put on love.

Second Peter chapter one we have. Brought before us brotherly kindness or brotherly love, and then we have charity, or I believe we should say godly love. Maybe somebody could give us. Little under both of those. Brother in laws and godly love, brotherly love as the brother has his object and love brings in all the claims of God that that's how Mr. Darby explained the difference. It's, you might say, a step higher than just brotherly love that brings in all the claims of God. But beloved. What happens many times, and we have seen it in recent difficulties, is that problems of the past. And feelings that people harbor. When difficulties arise, will be used of the enemy to lead people astray, and we've seen that over and over again and that is a danger that exists in you and my life and. This is how the enemy works. And we have seen it again afresh. Difficulty. Let us be aware of that. But then this verse Let the peace of God rule in your hearts, to which also ye are called in one body. Is it possible? Yes. It is to end difficult circumstances that arise in our lives and into our in our assemblies, that the peace of God. Be preserved in our hearts. You know, like in James you have this beautiful verse that the. The fruit of righteousness. Is sown in peace of them that make peace, that means that. The peace is what is enjoyed in the soul of the brother that is making peace. He's not governed by anger, governed by sentiment against the person that might be harbored for years already. It's important, but the love? If it is really love that motivates you, that would motivate me in anything. What a difference it makes. Enjoy too the thought in this verse 14 above all these things as we're putting on these different moral characteristics as we would put on clothes. This is the overcoat. Above all, what should be evident is love. It's divine love. Interesting those verses you refer to as Second Peter. At brotherly love and then add to that charity or love. There ought to be brotherly love amongst his brother. Let brotherly love continue. And that comes from a word I understand. That means there is a mutual appreciation and interchange and exchange. I appreciate. I value my brother. He values me. And that's the thought of brotherly love. And there ought to be that, brother. But sometimes difficulties come in and there isn't. And when there isn't, that there still is love. And that's a different word in the original. It is agape love. It is love that loves not only according to God, but it is loves when there's no nothing lovable in the object. And stuff my brother has done me in. He has spoken evil about me. I can still love. I still have that nature that is capable of loving even in those circumstances. So it's important to understand, brethren, that it is love that loves when there's nothing lovable. This love loves because of the source and not because of the object.

They got tremendously important, brethren. We don't have an excuse for not loving one another. It just don't happen. Scripture is too clear, says in first chapter. First fear, Have verbal amongst yourself. I don't think rather than any of us really make sure up here. There is a danger and brotherly love. Because we love someone. Or maybe seeking to cover up. God love would have everything else and judge the communion might go on. Says Let the peace of God rule in your heart. Let's look into the Millennium a bit in Isaiah 32 and see what's going to rain there. And along what's along with it? In the 32nd. Chapter. Isaiah. And the 17th verse, it says the work of righteousness. Shall be peace. And the effect of righteousness, quietness, and assurance. Forever now there will be a righteous rain with a righteous king. Reigning for 1000 years and there will be peace. But now for us in Romans 5, we begin the chapter with. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. Now we have 6 times toward the end of that chapter and I want to read them. But we have a comparative thing between the two words as and so this develops. What gives us peace with God. Now in the 12Th verse it says as by one man sin entered the world and death by sin. So death passed upon all men for the role of sin. No peace yet the result. Of sin verse 12, but not as the offense. So also is the free gift. Now we've got a gift brought there and the 16th verse. And not as by one that sin, so is the gift. Again we have got the gift. I'm just reading briefly. Verse 18 says as by the offense of one judgment came upon all men to condemnation. That's the old Adam sin that brought it. Now look what it says. So by the righteousness of one now Christ is brought into the picture. The free gift came upon all men unto justification of light. Now we're getting that which brings peace. The the 19th verse has another contrast, as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Now we've got righteousness in Christ, and then what reigns in the last? Verse. That as sin hath reigned unto death. Even so, might grace reign through righteousness unto eternal life by Jesus Christ our Lord. I tell you this is what let's the peace of God rule in our hearts now because of all that God has done. What a contrast between the old Adam nature and the new life in Christ. Darby translates that the peace of Christ. I was wondering if it would include. In John 14 the Lord says, Peace, I leave with you my peace I give unto you. Was that not the peace that he knew as he went on in communion with the Father, And so we could enjoy that peace of communion. It not only includes the joy and peace of going on Communion, but it also includes His having delivered himself over into the hands of him that judges righteously.

Depending and counting upon the righteousness of God to take up his cause. So that if we follow in the footsteps of our suffering Savior, deliver everything over into God's hands and leave it with Him, we can rest in the same peace that He rested in as He delivered himself over into the hands of His Father. And then there is this also. He is our peace. He made peace by the blood of his cross. We have peace as was pointed out in Romans 5 and Ephesians chapter two. He is our peace by just being occupied with himself at the right hand of God in circumstances that cannot be touched by man anymore. We have a settled peace in our soul, knowing that this is going to be the end of our journey as well. And then the calling comes in. Do the witch also you're cold in one body. We get this developed much in Ephesians and we're worthy the vocation whereby we recall and that brings in the calling in the one body. But I believe also it has connection with the Trinity as children of God. We've read that in Galatians 326. We have a relationship. As children with a father now we're called in that and also in Ephesians One we have at the end of the chapter, we are called in one body, members of his body. That's relationship with Christ. And in Ephesians 2 we are building together for the habitation of God by the Spirit. Our Calling is in connection with the Trinity, with God the Father. With Christ the Son and with the Holy Spirit, and in particular here it's connected called in one body that's living connection as being members of His body and He the head and be thankful. Oh, we know all this. How can we not be thankful? Let the word of Christ dwell in you richly. The thing about too, huh? That's it. That's it. And I believe. In the past, veteran were very particular as to what hymns they would sing. They were exercised that the hymns would express scriptural truth and verse scripturally correct. That is being lost. You know we are in danger of picking a song and like to sing it because of the catchy tune. You know, and then the shameful way of trying to express Christian truth in a rock music style is that spirituality. But. We have heard this explanation as to psalms, hymns and spiritual songs, if the psalms speak more of the experiences of the believer and what God is in. The difficult circumstances for The Believer and we have a lot of songs that have that character and we love to sing them, but then a hymn is something that. Presents the glories of the Lord Jesus. You know it's more the character of worship. And then spiritual songs express scriptural truth. How many things have I learned? How many things have you learned from the hymns that we have? You know, and those who have come in amongst the gathered Saints and the systems of men, one thing that has impressed them is the spiritual tone of the hymns. And we have a wonderful treasure in the hymns that we have in the English language. Just think of hundreds of hymns that we have and spiritual songs. That we can sing and we ought to sing more. Beloved, we listen to records. We listen to tapes and discs instead of singing. In the past, Christians sang more in the homes, and we ought to try to do that more. That God intended for his people to write their own hymns and songs and translate the psalms into their own length.

And rejoice in a proper way and. For my own joy and experience, I can say amongst the gathered Saints the hymns and songs that have given out most of the time faithfully to me. Testify to the spirituality that is in the assembly that they fit at the time. I don't say they always do, but they they generally do. This is supposed to be done with grace in the heart unto the Lord the Apostle at the end of Hebrews, after he had presented the whole of Christianity to translate the Jews mind and Jewish believers mind from earthly things to heaven. He's saying that it is good that the heart be established in grace and not meets. So it's the grace of God in our hearts that enables us to speak to ourselves and to teach one another, according to Ephesians the. With these spiritual songs and psalms and hymns, with grace in our hearts to the Lord. Bear in mind this 17th verse. Whatsoever ye do in Word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. What a difference it would make in our lives if we just bore that in mind all the time. 47. Great all our wandering. Rolls. Of lighting I will be twice. One grade by Crowley's name. In God is where all. This is great. And God will make him praise for God. Pray, praise, praise, grace and fire. Heart. Soul. Pray, let's pray. On to God. I praise his purpose. Right, Grace, all the work shall run. Little red. But the last thing today. Yeah. Oh my God, that. Concludes the work chapter we've had before us. The Lord brings before us those things in which each one of us are most apartment to fail.

Why husbands, children, servants, ******** The Lord bring before us that in which we are most apartment to fail. Secret for us all to take home is in that third verse. Your life is hit with Christ in law. 2070 of the appendix. Yeah.

Vestal Conference: 1995, Colossians 2:18-3:8

Reading

Washington, chapter 2 and verse 19. And not holding the head, from which all the body by joints and bands, having nourishment ministered and knit together, increases with the increase of God. Wherefore if he be dead with Christ from the rudiments of the world, why is though living in the world? Are you subject to ordinances, touch not, taste not, handle not, which are all to perish with using after the commandments and doctrines of men. Which things have indeed a show of wisdom and will, worship and humility and neglecting of the body, not in any honor to the satisfying of the flesh. Should we stop there or continue on reading some? How far, brother? Chapter 3. If you then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth, for your dead, and your life is hit with Christ and God. In Christ, who is our life shall appear, then shall ye also appear with Him in glory. Mortify therefore your members, which are upon the earth, fornication, uncleanness, inordinate affection, evil, concupiscence, and covetousness, which is idolatry, for which things sake the wrath of God cometh on the children of disobedience, in which He also walked some time when He lived in them. But now you also put off all these anger, wrath, malice. Blasphemy. Filthy communication. Out of your mouth. The end of the 19th verse that little phrase increases. With the increase of God. That increase will never stop. When we pass out of this light. When the Lord comes. It's going to keep on and on and on for eternity. Never the increase of the boundless sore. Well, we have to feel, we have to rather send you to get perhaps we feel as a as a brother said, uh, Bruce said to me, the world thinks we have to do to get and Christian when this thought comes in. Is that we have to do something to get something. And even in the way the epistles are written, our brother in his prayer mentioned the individual exercise. But in the last chapter we have individuals mentioned, and I just mentioned it, that at each of the end of the epistles we have examples of what is really practically worked out in the doctrine that is given to us in the beginning. Perhaps allow me to recount a story when I was a young man. Umm, in a home and there was some Bible readings there and they took up the book of Ephesians. I wasn't gathered then and they took up the book of Ephesians and the brother who took up the readings that I think we really should start with the last chapter and work towards the 1St. And really show illustrates what our brother was saying we need to do to gas is that we are we take on the whole armor of God and then we walk with God and then we're seated in the heavenly places in Christ Jesus. But Christianity is not that way at all because God can't be king didn't come to look for something, but to give something and that works itself out practically in our lives.

If you really hold the head, as we really see that in him, as all the fullness of the Godhead, bodily, as Timothy says, great as the mystery of godliness. It was manifest in the flesh. Is that godliness was perfectly manifested in a person that was in the person of the Lord Jesus Christ and as we abide in the vine. I realized that now the vine only lasted a few hours so to speak, but it's a really abide in Christ. Then we're gonna bear fruit and we're gonna manifest godliness as you walk through this king in a practical way and we as we get into difficulty may feel that the remedy is. Bring in human organs is not analog touch, not set a standard against evil, but the real standard against it is Christ, a life that's hidden, Christ and God. He very briefly put God gives before he expans. God gives before he expects, doesn't expect anything from us till He has given us the full ability to do it, whereby are given unto us all things that pertain unto life and godliness. But the the response is the joy. To enjoy those promises. Proceeding great and precious promises. Enjoy them and and all blessing comes from God. That lived in our life. It goes back to God and praises. Circuitry comes from God. It lived. It goes back in praise and adoration. Praise and admiration in our hearts. He doesn't want our commitments and our pledges. And so that's will worship and that's what people are constantly. You know, if you teach with your young people that commit your lives to the Lord and so on, what you want is your praise, which is your reasonable service, David said. Could I my only given the that's really what he wants from us. And so that there's a great deal of will worship today, I'm gonna make a commitment. I'm gonna take a pledge to do 7 things. I'm gonna as if we have the power in our lives to live to please the Lord in this world we don't and to abide in Christ. And it's the same thing in the assembly is that we can start to look for something from man and all he wants to do is, you know, open your mouth and I'll fill it and to enjoy himself. And that's the real ministry flows from the enjoyment of Christ. And so ministry too is the Lord's coming. You know, the faithful servant is found feeding the sheep of God instead of Peter. Lovest thou me? What was he to do is defeat the foxtrot. And the wicked servant says in his heart, I'm going to delay his coming to keep the man service. Try to whip them into shape. We're not looking to, so to speak, to improve the assembly. To restore to the glory days of Pentecost or the glory days so-called the brethren in the last century, but just to go on in nothingness, and just to enjoy the Lord, to go on together and faithfulness. It really may mean that it is that the Lord that the prop he laid the foundation in Matthew 16 and in Matthew 18, you really, I believe, described the last state of the church two or three and it may be reduced to just two or three. And you say, well, there's two brothers and a sister in a meeting. And so you say, well, we're going to have a an open meeting and let the prophet speak two or three and the other judge why you see how we're reduced to such weakness and even such a thing wouldn't be possible. And yet the Lord is there. So we need to satisfy our hearts with the Lord by faith or below, not to try to get back. We need to get back to the foundation that Nehemiah removed the rubble to get back to Christ. And not, so to speak, to get into all of these things, but we start to try to whip things into shape and strive with our brethren

and so on. That's really the danger that we get into if we don't really satisfy our hearts with Christ. Peter, he's, uh, gave one admonition and if Paul, Paul gives another. Peter gave an admonition to the older ones, to the elders, and he said to be thou an example. To the flock, that's a message to all the older ones. We are to be giving an example to the ones that follow on. But Paul in First Timothy 412 Said the to the young man be thou an example of the believers of the believers.

The message that can apply to every one of us here. Why do people get discouraged if you think of those two on the road to a mayor? I think it was Mary and Cleopas. But it's just the point of expectations. You know, we hope for something that doesn't happen, but if our heart is satisfied and Christ will never be disappointed. And so we're looking for something if we're looking for the restoration of some great thing or even some self improvement. We're not gonna find it, really, but if we're satisfied with Christ, we're gonna grow up into him being mature. But, uh, we're living in days of great weakness. And so if we're looking for the restoration of great yet, where is it? Or if we're looking for something in ourselves, we're not gonna find it. But if we're looking for Christ, we're gonna be satisfied. We're not gonna be discouraged. The expression increases with the increase of God reminds you that more blessed to give than to receive, and God's portion is always that of the giver. He's more willing to give than we are to receive. I'm sure. Naomi was quite surprised when Ruth came back and waited down with all these things that Boaz gave her and, uh, well, she was in the right place. And so she received Bountiful. Just like, uh, the early apostles, you know, others took note that they had been with Jesus. Lord is willing to bless us this day according to this increase that we have here, far more than I'm sure we're willing to receive. There's a verse in uh, Ezekiel chapter, verse four, that's good for covenant connection. In verse 18 there it says, umm, there's an admission that the Lord gives to uh, those that were teachers in Israel or shepherds. Ezekiel 34 verse 18 it says seemeth in a small thing until you have eaten up the good of the pasture. But you but you must tread down with your feet the residue of your pastures, and to have drunk of deep waters. But you must file the residue with your feet. And As for my clock, they eat that which you have fraud and with your feet, and they drink that which you have fouled with your feet. Well, the remedy is Christ. It says there in verse 23, I will set up one shepherd over them, and he shall feed them. Even my servant David, He shall feed them and he shall be their shepherd. And I, the Lord, will be their God. Well, we have, uh, an insidious, uh, situation that, uh, the enemy of our soul desires to see the good pastures trampled and see the water foul. And so it's a really ought to be an exercise a soul that we don't ever speak of against the truth of God, regardless of our state of soul. Sometimes our state of soul might be such that we want to, umm, justify our position. Well, the truth of God. Uh, we'll stand at the latter day, the Lord Jesus will have all the glory. The truth will remain. And uh, here we have, uh, in the chapter, in verses 19 and 20 of our chapter that something is coming into substitute, the truth of the word of God, the remnants of the world. And the question is asked, why? Why is living in the world? Are you subject to ordinances but not, ought not to be sold? Because if we live by faith, if we walk by faith, we'll want Christ, we'll want those deep waters. We'll want the pastures that the Good Shepherd provides. Just wonder if there's not also another word for his parents detail. 34 and I hope I think practice properly but. You know, we can trample the path just to try to get to the deep water, so to speak. And, uh. My brother was just mentioning that the older bread and they enjoyed it either younger brothers enjoy the truth and the younger ones enjoy the truth. Not really is the mark of father written on you father because you've known him that is from the beginning and we've often heard that the cream lies at the surface and. There ought not to be a, so to speak, an anxiousness in our souls to try to be more spiritual than we are in a certain sense, but just to enjoy the things of Christ and the measure that we're able to, and to give those things out in the assembly. But the assembly of velocity may well have gotten into difficulty, and brethren to set last century got into difficulty.

By constantly grasping the probe into things to get deeper and so to speak, and mysticism in these things. I think it's just a guard for us in the Assembly. It's just to give out what we've known and not to go beyond that. And the Saints can enjoy that. And when we try to go beyond what we said, we usually get into negative statements about the truth. And Mr. Darby said that negatives and divine things are dangerous. That is to say, we give out in a positive way what we've understood and not go beyond that. But if we exclude other things. A reminder, we may in fact be excluding the truth. And so we just need to. And I thought an encouragement to us is those of us who are younger just to give out the truth and the measure we've understood it and not go beyond that. And that can be a help and an encouragement to the Saints because the Saints do enjoy the truth. And our fed bodies. It would seem to me that. Oh, message to Timothy would be his last word to the church. The perilous times. The time has come when even Christians are not enduring sand doctrine and it only records is a second Timothy 315 the Holy Scriptures and the holy Scriptures knowing of whom? Now it's not the hospital doctor and that is holding the head trying to be faithful to the very end to the to the Holy Scriptures. No matter it says, uh, he says in this last shot, very last shot, the Lord stood with all men forsaken. The Lord, I'm going to be faithful to the Scriptures no matter what appearances are, we're always coming to those days. It's a very important thing to realize that with the at the end of the 2nd century when the Bible was assembled. And prior to that, the Holy Spirit's coming, and between the two, the death of the apostle Paul, which was the beginning then of the decline. But with those three things occurring, there is like a curtain fall, nothing new to be revealed. Everything that we need the church would need to know from that time. Break to the Rapture. Nothing new, and we have the Word of God that's applicable for every possible need in the Scriptures. Nothing new, no new revelations. And as Mr. Darby said, if it's new, it's not true, and if it's true, it's not new. That sounds so old fashioned, but how solid it is a rock. We have everything that we need in this world. Anything beyond what the scripture explains gives is inquisitive enough of the human mind. It seems like with them, doesn't it? Yeah, You know, all this problem and especially divine things, and nothing is as dangerous. Umm hum. If a mind gets active in divine things. So that the children of Israel, you know, the ones that want the adults to wander in the wilderness and they died and only the children went in and they set their faith as a little child. That's really what we need. Written on your products that you've known him that it's from the beginning and so go beyond that. According to the first word says. It doesn't really mean. If they deliver. It it did with grace. But it would almost be. We could use the word but since where? For? Since you have died with or dead with rice from the Adirondack, the rudiments of the world.

Not any question of any believer not being risen, everyone is. But since I got I can look at so many folks here and say if you're Americans, you act this way. Well, it's not a question whether you're American or not. If you are an American. This is the way an American is is to act the laws used to keep. So I believe that that's the the force of that verse. If he be dead, every deliver is dead and risen with Christ. In the new life. Our old life died at the cross with Christ. Are we living in a new life or living in the old? Would that be our standing? Yes, That's where we stand, isn't it? Yes. And God's desire, uh, from the very beginning is to bring our state up to our standing. And our state surely does the ebbs and flows, doesn't it? We're not always in the enjoyment of the position that God has brought us into. I enjoyed the thought that you know, about the whatever. Whatever God has exhorted us or given us some exhortation to walk in a certain way is already put us in a place in which we can do that. Because we have the Spirit of God the child of God now has been brought into a blessed position. He he has eternal life. He's engulfed by the Spirit of God. And so now God can say to that to each one of us as belonging to him. He shows us a marvelous truth and he belonged to him. Now he says I want you to walk in this. I want you to enjoy this and how can we do it if we're not subject to that is the word of God unto the Lord Jesus. So as he said here, if he if if he if he if he are dead with Christ from the elements or rudiments of the world. Why

as though living in the world, are you subject to our religion? If we're really dead with Christ, why would we take up with ordinances? It seems rather, umm, uh, mundane thing, isn't it? To think that that we would do that and go back to the same thing that we've been delivered from. So I see it as the and of course, in the next chapter begins with if, if then since you're risen with Christ. So not only have we been, we've died with Christ. That's a positive statement, isn't it? Doesn't say, uh, you should be dead with price. No, that's not it. We are dead and your life is hit with Christ and God. It's a positive thing. I think it's a very important principle to get a hold of and that is we always have a tendency to be thinking of our state of soul and the goal from that and just the lamenting, oh, I'm such a failure and so on. And I wish I would like this sister or brother, but if we go out from our. Enjoyment or start out each day with the realization of our standing that is taking up. Automatically it comes up and. We all, but we always unveil face the order and the glory of the Lord are changed into the same energy. He changes. But I believe it's important for us to to to not just be satisfied with our standing, but to be enjoying it and then our state of soul increases. In the in the enjoyment overall, but otherwise they can uh. Would like to occupy us with our experiences. For instance, in our store years ago when I was running DMV, uh, we had Canadian distributors of the publishers, the Christian publishers from the state and they would send books to the store each month of all the latest Christian books. Well, we had to reject 99% of them. What were they occupied with? Experiences. Experiences at the trend is toward experiences, but we need to base our stand our our enjoyment on the position that Christ is in which he has put us. And then go on in the United States some helpful advice, he said. Preach back. Yeah. And a lot of times perhaps your young brothers ask to take the gospel or speak for the Sunday school or whatever.

And you're really cast and the Lord as to what to do. But there's great question in preaching facts because many things just don't simply know the facts of what their position is. And then how can I behave if I don't know what I am brought out and I think I heard it attributed to you. I don't know if you got it from somebody else, but wherever we read the word if in Scripture it brings in man's responsibility. As you said now since and so it flows from the position you're in. But if I go to work and I don't know whether. I'm the teacher or the janitor or the, uh, fellow vending machines. How can I properly fill the plate that my master put me in? And then many believers, they don't understand what their position is. They see the church as a servant of Christ. They don't see her as the bride of Christ. They don't see that we're separate from this world as our brother was praying before us in the last meeting. And so they think that we have some kind of responsibility to get involved in government. And so they would exhort you, and I had the sister say to me, you've got a responsibility to go out there and change the things in the government. But if I don't see what my standing is, what my position is in this world, how can I know how to behave myself? And so a great deal of the confusion among God's people and even the gathered Saints that flows, our confusion flows from not understanding clearly what our position is. So when you know, when we have an opportunity, whether it's a friend at work or school or. Taking off or speak to the Sunday School. Preach back. To clear on these things and teach them and there's great blessing in that. And then the practical applications that flow from that will come of a will come flow from that. It would be the same, wouldn't it, Uh, not only in preaching, but in seeking to encourage or wash, uh, someone's fee. It's, uh, it's very bladder, say it'd be the same in, in seeking to encourage someone or watch someone's feet is the bringing the facts and. Umm, and not just, uh, trying to, uh, outsmart their circumstances or figure out, you know, the family background, etcetera, etcetera. Umm, this is the, the pattern that we see with Paul and this epistle and all the epistles. Uh, brother little mentioned a, a reminder of the, of the great place of dignity we've been brought into through grace and. Flowing out from that standing to the practical side that our state may, may rise up, but, umm, today it seems more and more that, uh, that brothers and sisters feel hesitant, uh, to carry out this needful function with one another because of some lack of special training or as if we have to become specialists in some particular type of sin or failure or background. I don't think Scripture teaches that. It says in Galatians, you which are spiritual. Restore such a one in the spirit of meekness. So it's considering myself. So it's really a state of soul. And as we have enrollments 15 where, where Paul writes in the 15th chapter. And I myself, brethren, I'm persuaded of you that you're full of goodness, filled with knowledge, uh, Abel also to admire one of them. So, uh, the green, uh, of fast and gracious spiritual way, umm, we'll build up the Saints. We don't need to start reading books about this type of abuse or that type of sin in order to help the Saints. So we ought not to uh, uh. Just feel paralyzed, uh, from helping one another in a matter how we, how small the assembly, uh, leave the house is still furnished and there is still provided by the Lord that is necessary to, to help us along in our way. I think we have reverse over in John chapter 8. You don't need to turn to it, but just, uh, verse 41, you're speaking to the Pharisees there and he says, why do you not understand my speech? They were saying they didn't understand this. Very simple. He put, He says, because you cannot hear my word. That is, the conscience wasn't exercised to hear what he had to say. So they could say, well, we don't understand. Don't we hear some of that today? We don't understand these things. Are you hearing His word? Are you listening? The word of God is very plain and very simple and very clear. But if we don't, if we don't hear his word, then we can say well or make the excuse we don't understand.

So that was the first. He wasn't, he had to remind them of that. And so with us, we need to be aware that we have in our hands the word, the living word of the living God. And when he speaks, I should listen, I should give ear, I should open my ears to hear what he has to say for me because he has something to say. I think has been brought today too, something to say to each one of us as individuals. And if we hear, if each one of us as an individual. Here what he has to say to us and we adhere to that. When we come together, we have a great time, don't we? Coming on in the knowledge of God. That is not not. Soaring in some kind of wisdom, but in the knowledge of God, knowing what his mind is, having the word of God before us. Sometimes it's painful about the Lord and they say, well, I read the Bible too, but you know, they read the Scriptures but they don't read them understandingly. It doesn't penetrate to them. You see that no St. in the district after Daniel, when Belshazzar, they called into his presence all the wise men and the astrologers, uh, to read the writing on the wall in verse 8, the 5th chapter, he says, but they could not read the writings. Well, you know, they couldn't read that writing, understandably because it was written in Chaldean. It was written in their language that they couldn't interpret it. Uh, it took a man with spiritual discernment like Daniel to come in and to interpret those words which were written in their language to the kings. Oh, it is with the word of God. You know, it takes the Spirit of God. You unfold the Word of God to our heart, doesn't it? An unconverted person. You read the scriptures too and not get anything out of it. What you do, what the Lord exercises you about in the scriptures. There's individual responsibility as well that's required there. We can't just. Umm, go about without exercising. Told about what we hear, there are some things that we ought to know. As believers, we have that responsibility of thinking in First Corinthians chapter 6. There's the same question is asked several times there. First two of First Corinthians 6 it says do you not know that the thing shall go to the world? And then in verse three, know ye not that we shall judge angels? Little further on it says in verse 9, Know ye not that the unrighteous shall not inherit the Kingdom of God? And then a little further on it says again in verse 15. Know ye not your bodies are members of Christ? Verse 16 What? Know ye not that he was just joined you in harlot as one body? There are things that we know that we ought to know, that we have responsibility to learn from the Scriptures, and that we can be taught in fear of God. We need to know. Same brother, uh, Ruben that earlier in Daniel chapter 2 and Daniel's prayer versus a little. Saw Daniel's prayer brought out that UMM connects with what I had for us. Daniel's prayer in chapter 2. Verse 21. The end of the last part of the verse. He gave us wisdom unto the wise, and knowledge to them that no understanding. And then in June chapter 29 or 28, verse 28 unto man, he said, Behold the fear

of the Lord, his wisdom, and to depart from evil is understanding. They give wisdom. To the wise doesn't give wisdom to the fool, give wisdom to the wise. Who are the wise, and who are those that no understanding? Those that fear the Lord is apart from evil, those that will tremble at his word? Getting back to our burst, it seems that. The failure of the Colossians to lay hold of the facts of their standing as being complete in him from verse, uh, verse 10 of the chapter and realizing that, uh, as to their standing, there was nothing that needed to be added. They were complete in him and further, there was nothing that needed to be put away because they were circumcised.

Uh, with the circumcision of Christ and everything that needed to be put away was put away and, and it was a finished thing. And so as someone was saying yesterday, burial, someone was saying that nothing more is expected from that body. So it is very, it is very. And those are facts that are presented here wisely by the apostle And it's made an appeal for them, uh, to turn away from the, this, uh, we had earlier this afternoon this, these, uh. These gores of, uh, one of the most legalities is a principle that rests in the natural heart of man that he has to do something to get something. And, uh, it's not that we don't understand that we're saved by grace. It's not that we don't understand the gospel and its foundation that it's a free gift. But there's a more subtle tendency in the human heart, even of a well taught Christian, umm, that if we're careless and uh, and it fall out of communion. We start to put ourselves under the principle of law in our relationship with the Lord and we become unhappy and we, and even worse than that, we start to hold our brethren to a certain line. It's usually a hard line. And, uh, these ordinances come in and start to take shape and they grow up around us, uh, like some sort of a, of a deposit in water. They just grow up and pretty soon they're there and, uh, they're undesirable. Why? As though living in the world. Are you subject to ordinances? Touch not. Taste not. Handle not that. All are to perish with the using it with the menace and documents of men. So this is, uh, an appeal by the apostle, uh, to give up this principle altogether because we're not in that sphere anymore where these things apply. And in the third chapter, uh, we developed that even more important, I believe to grasp these verses from, uh, touch Knob and 22 and 23. It looks, I know, I hear people. Putting it the other way around, but the last words. We could put it in a positive way. The flesh will be satisfied with these says not to the satisfying of the flesh. Well, it that's that's kind of a double negative there. But if we grasp the the teaching of it and I believe it is that that let's not delude ourselves that the flesh isn't satisfied with the ordinance. It is satisfying, but it's not satisfying to the new lights at all. Why is that? Well, if I have a little list of rules of things that I don't use, things I don't eat and things I don't touch, and of course I define that, you know, around myself. And, uh, it's very satisfying because I set my boundaries and I live within those boundaries and I see somebody who's, who's, uh, doing those things and I can point the finger at them and say, well, I would never do a thing like that. But the principle of law is to do is condemn. And though Paul was. Imagine a man that concerning the law overly was blameless. He never ever was caught lying or stealing or. Many adultery are taking a lot of fame in vain, and yet there was one thing, and yet it slew of. And we set up a much shorter list and a much more imperfect list of commandments of men. And we live by certain things, and the flesh enjoys that because we set our boundaries according. By our by ourselves rather than by God. But then when we see it for a new creature in Christ, and we're at liberty to do anything that Christ would have done, we wouldn't do it unless he wants us to do it. That's Christianity. He had suffered in the flesh, has seats from sin. Not in relation to these first two. There's no use, no, uh, way that we, uh, we shouldn't delude ourselves into thinking that the flesh won't suffer if we don't do something. We know that is a is a sin. And if we don't do it, and we don't commit that sin, but the flesh suffers. You don't like that too? No, no, I my old nature is what God says. That old nature is dead. Don't feed her.

Still there just about this 23rd verses Scripture tells you to take an umbrella or anything just to read that in the new translation and harsh treatment of the body, not in a certain honor. There is a certain honor which we also render to the body. You know, it's raining outside. People go out and get soaked and wet and catching cold. Umm. After all, our bodies are the temple of the Holy Ghost, aren't they? And we are required by the scripture here, uh, that there is a certain honor that we should give to our body, but not backed by our flesh. As you see the brightness. Is there a lot of things that we may tend to that man would instigate, you know, and say you have to have the, it's cold here. Ludim is an element by fine buildings. You should have vestments and you should have acquires and all this finest thing that's, that's the rudiments of the world. And it was. Umm, well, just thumbs up. All these umm ordinances in verse 21, they can all some information of them all as a customer taste not and handle not. That's under the substance of all the ordinances that man can lay before you as far as the body is concerned about there is an honor that becomes. I think they said in principle too, and the fact that in that 20th was the end of the 24th. Why is though living in the world? Are you subject to ordinances? When? People. This is speaking rather bluntly when people separate from the Lord's Table and. Establish a A. Fellowship, if you want to call it. There are two things that they must that body must have, I believe again from this verse. One is that they have to set a, make a set of rules and they go by that rule that they all agree, uh, to that rule, that is. The their tracker or there has to be one person who does all of the deciding. One or the other characterizes every group of Christians not gathered to the name of the Lord Jesus Christ. Now that sounds a little bit easier. Straight talking, but I believe it's important that we can learn that from these versions that you have to have a set of rules or there's one person that is the boss has the authority whereas when the Spirit of God gathers us to the name of the Lord Jesus Christ here is our authority. Nothing need be added. This were taught by the Spirit of God. No one person. Or, you know, group or at least an assembly for brothers to make a decision by themselves. It's not good. It's interesting they're feeling this just, uh, just thinking of the end of this chapter and looking at the opening of the next chapter, it seems that the Spirit of God is seeking to lift our thoughts above the elements of this world, uh, as we had before us here in verse 20. Wherefore if he did with Christ, uh, why? As though living in the world, well, we're dead to Christ. That death has come in. Christ died, we died with him. And, uh, these other things follow in that course, don't they? If we're, if we're dead, we're not going to be occupied with the elements of the world. We're not going to be occupied. We're just seeking more wisdom in the world somewhere. But I just enjoyed the thought now and the opening of this next chapter. If you then be risen with Christ, seek those things which are above. Now he takes us from the scene of death to all these things. Now he says Christ is risen. Keep the things up there where Christ is. Uh, to me, I've enjoyed that the thought of the, the spirit of God through Paul here lifting our spirits now up and saying, well, Christ lives. Not only have you died with Christ, but you live with Christ. Christ lives and you live too. And so how beautiful it is. I, I, I think of it in connection with how they come down to the end of the chapter and it seems to go down, down, down. But then in the third chapter, he listed back up and says, now look, don't look around, look up. If you're dead with Christ, then seek those things which are not around you, but about, but about where Christ sits and draws right hand. So I enjoy that. It's an important principle. What God isn't. He never simply asked us to separate from something. That always gives us something to separate too. We had our meeting this afternoon. Very enjoyable that you actually separate and that's very good.

But Abraham wasn't simply told to leave her of the calories. He was told to go to Canaan. And so that's something very important to remember. The Lord never asked simply to separate from from something he gives us something better separate food. So then in this chapter we have see those things which are above and the Lord has something far better for us. And as we had this morning, we asked this of this world. We we have a negative. Yes, we're told to separate, but it has something far better. I'm jealous and brothers were, uh, sent back. To speak to their father, they were told to tell of Joseph's glory in Egypt. But when the boys get back there, they burst into the room of their

father and they all say it in unison. They don't say that anything but the glory, they just make one announcement. Joseph is yet a lie. Joseph is yet a lie. That was the great thing for them, and Christ lives in the glory now as we enjoy that, then on comes some of the things about the glory, and we never will come to the end of that. Christ lives now. Let's not forget, He lives for us. In the afternoon there is sitting a man somewhere in heaven, flesh and bones. Praying for us, sustaining us, encouraging us. Warning. Living for ever lives to make intercession for. Hold those things that are above, and it is a conscious thing to set our affection on those things, not on earth, and so we need to realize that. Our brother was speaking the Sunday school this morning. There is a conscious decision that we often have to make and other refer to that scripture. You want to field houses in the Lord's house lies in ways and it's a conscious decision that we have to make. We need homes to live in and let's say we need to repair the roof and so on but. There's a conscious decision that we have to make to set our affections on things on earth, and the things that we may set our affections on here may, in and of themselves, not be wrong. You often hear people say what's wrong with this or what's wrong with that? As young people, you know, we tend to think that older brethren are legal. But I think that the word legality, I'm not sure that I really like it. The term really is decision and scripture. That's the cut off the flesh without judging it, but we. As young people we tend to and tend to say, well, what's wrong with the thing? But the question is wrong because really the part of the book, the new nature, delights and what is good. It is true that the Lord will tell us what's wrong, but then constantly we're going to the Lord and He's always having to show us everything we want is wrong if we get into that pathway. But we really have a heart set to please the Lord and He's going to delight our hearts with good faith. And word affection. Very important, isn't it? Because we're told that our affection on things above and, uh. Where your treasure is, there will your heart be also. And the price is really our treasure. Our affections will be set on things above, and so that's what's set before us is priced himself. Umm, well, I mentioned a few minutes ago a little bit when he turned back to Corinthians. Enjoy the first there. Our brother is not before us anytime. And uh, Second Corinthians 3 and verse three, it says for as much as uh, manifesting declared to be the epistle of Christ ministered by us, written not with aid by the Spirit of the living God in this part, not in tables and stones, but in fleshy tables of the heart. So when we started to help with brothers, sisters composed the CV taking a step in the wrong direction. And you desire to guide me, Well, you don't come to me with those tables of stones. Thou shalt not what thou shalt, but what you do is you step before you pray because I have the life of Christ. Perhaps I'm taking a step in the wrong direction, but belonging to the Lord, I have the very life of Christ and she set Christ before me. There's going to be a response in my heart to that. And so it's going to be for them question papers with the heart settings right before the person, and that's the way for the feet washed.

It's not, it's not the tables of stone. I shall not setting Christ and appealing to the affection. It's interesting that that you say that the word affection in the Darby translation is mine. Well, it's nice to bring the two words together, isn't it? The affection and the mind and use one or the other. And if our. Flipping is for negative sixes. Be careful for nothing but in everything. No, that's not the worst. Uh yeah. Shall Garrison your hearts and minds through Christ Jesus. Hearts and minds, affection and mind. He will Garrison or he will protect you. But it's our responsibility to set our minds and our affections on things that are above. This is an amazing contrast. In this section. In the. It says. Uh, the reverse 10 verse, chapter 2, verse 10 ye are completed then that's absolutely positive. It's absolutely I can't change it. God forbid I don't want to change it and then in in three. 33 Your life is headed with Christ in God. That is is true the second I trust in the Lord Jesus and yet in the very in verse five is the old man. God hasn't taken away the old man. Especially put it in there and. What what it says in verse 15 is saying, I suppose to have to do it, I've got to be passive in his presence. Let him work. Let's let's the taste of God, let the word of Christ what we need. It's uh, I think it helps to see that, umm. The way it's translated in the uh, Darby translation because. A Christian can get a state of soul where they don't have much affection. And so they say, well, how can I? How can I set my affections on the things above? I just feel so cold I don't feel like having it. Uh, Psalm 16 think is, uh, very helpful in this respect. And then it's a brother Lundeen, umm, for pointing this out once, uh, Psalm 16. It seemed to me, uh, prophetic of the perfect man who walked here. Lord Jesus. Notice first aid. I have said, the Lord always before me. Well, that that doesn't take any kind of, uh, special state of soul at all. You can be cold, discouraged his heart and uh, I have to confess I've been that way and that you can do this. You can set the Lord before yourself, uh. Umm, it's not uh, it's just a practical thing. You can do this and notice when when he does it. I have, I'm not implying this. The Lord was in in. State, but we can get that way. I assess the Lord always stay for me because he is at my right hand. I shall not be moved. Now all of a sudden there is a resurgence of confidence. The sense of his presence is at my right hand and I'm going to be all right. I shall not be moved. And then it goes even further. Uh, therefore my heart is glad and my glory rejoices. My flesh also rests in hold. So, so it's, uh, it's beautiful to see in a practical way how we can. Be recovered and restored by a starting on the base of things again as, uh, in a humbling way, we often have to start over again. Uh, I hope I'm not the only one that's feeling this way, but, uh, at times we just have to start with very basic things and, uh, and set the Lord before us and the rest come. And it's the one, I should say that as you're pointing out here, devotedness and confidence.

Brings joy. Devotedness to the Lord gives us confidence in the Lord. What is the result? Joy, real joy in that the enemy comes along and says, well, look what you just did you, you just failed. Well, you go back to the word of God and we find out God's love doesn't say it at all. We can put our confidence in him. We can put our uh and be, have a devotedness toward him and the result will be a real joy. Oh, about 1513, says joy and peace in the living room. I don't need to take away from the other comments. I'm actually good and said I don't want to. I don't mean to take away from the brother's comments about affection because they're they were good comments, but I I noticed that other side that is a practical help. One of the troubles is God is set before my heart, the most beautiful object in the whole universe, and yet I still have a heart that will go after the ashes. There's another, uh, few birds that's been, uh, the Psalms in chapter 37 groups that, uh, might go along with, uh, what you're saying there. It says in first four, Psalm 37 and the 4th, 1St delight myself also in the Lord. What do we find our delight in, in the Christ fathers? Uh, a little question that I asked award when I was younger. I said, well, what does that mean to delight myself in the Lord? What does it mean? It says in Isaiah chapter 58 there that, umm, it gives us a little, little indication that uh, in verse 13 that if you, uh. If I turn away from thy foot, from the Sabbath, from doing thy pleasure on my holy day, and shall call the Sabbath a delight, the holy of the Lord honorable, and shall honor him not doing thy own ways, nor finding thine own pleasure, nor speaking thine own words, and shall proud delight thyself in the Lord. And I will cause thee to ride upon the high places of the earth, and Fisi with the inherited, with the heritage of Jacob thy father, for the month of the Lord has spoken it. So we have a high calling. We can delight in the, uh, highest objects that are part defections can have in Christ Jesus the Lord. Is number 24 of the Lord referred to the things concerning himself, which would be even broader than his strictly his person, but the glories that flow out from him like, uh, what we had before us this morning a little bit with Joseph, uh, he's the revealer of secret savior of the world and. Gloria emanates out from him and uh, he would seem to be in the early first couple verses in Colossians include those things as well as the, the glory and loveliness of a person. But those things, heavenly things, which would include his counsels and his relationship, various relationships, uh, they have to his people and the various glories that he's acquired as a man. Uh, and so on. And in contrast to things on the earth. So it would encourage us to seek to be one of him, right? That puts it to become more familiar. I can't exactly remember the phrase early him in the attendance where the the hymn writer expresses the desire to become more familiar with his glory and. We shouldn't desire that as well as his, uh, spouse. Uh, right. He's a more familiar with the honors that are soon going to be, uh,

uh, manifested to be his. A brother sent me a book once. A brother from Chatham. Who who? Most, some of you have been sent votes by them too, probably, except that a lot in this particular book, I never even cracked the cover, but I enjoyed the title and, uh, still have it. And I think the title of it is Whatever Happened to Hitler? And, uh, I guess they did crack it because I read the process and, uh, apparently the brother's burden was that, uh, Christendom is becoming so preoccupied with the struggle down here.

Uh, along the lines of what are the Keith brought out? And along the lines of what brother Barry referred to in the, all of the book publishers sending, sending AB and P books. So Christian experience and one young sister who worked in a, in a Christian book room said, said the whole industry, book industry is becoming filled with meatballs. And I said, what are meatballs? Well, you know, it's the Christian and money that question Christian and weight loss, the Christian and this and she called the meat books. And we can, we can get into that ourselves and become so occupied at times with, uh, the struggle down here. And, uh, it's good to be exercised because it is, uh, a terrible warfare, uh, instead we're going through, but in order to go through it happily in the way that honoring the war, we've got to have a pre constant fresh infusions of, uh, of heaven. And so I've enjoyed the title of the book, Whatever Happened to Heaven? If that was his burden, We don't seem to talk about it anymore or think about it or enjoy it before the meeting, after meeting and so on. And, uh, I think that's a good burden to have and to remind ourselves that soon we're going to be there at the end of, uh. We're reading meeting yesterday afternoon. Brother gave out to him. What will it be, uh, to be there? And at first I have to confess this, I thought, well, what's that going to do with what we were just taking out? I have to confess myself that way. But when I started singing, I thought, well, that's beautiful. And, and, uh, it looked at me out, but I, I think, uh, those, uh, maybe straight thoughts here, but, uh, they come to me with respect to these first couple verses. So much need our hearts lifted up beyond the weary scene, you know, just to breathe a little bit of what it's like. And during the millennial reign, at the end of the reign, at the end of First Corinthians 15, when he delivers up the Kingdom. And, uh, we have the privilege to start to. You know the smells always smells to and by the spirit of that coming day ahead of time and I believe that the Lord is teaching us in his word that we need that to do that ahead of time to join him as the morning star now in order to be able to lift up the hands which hang down the female knees. Not a question of setting up our treasures there are working to set treasures there. That's John the Baptist teaching. But Christianity? Christ is our treasure, and He's better all up there, and that's where our treasure is, but he is a treasure. I was wondering what this 22nd verse meant in the second chapter, but I think the latter explanations are wisely brought to mind. Which are to all to perish with the using of short lived. All the common things are with things and the Christian at large faces and how he attacked the problems that that are presented in life. They're all so short lived. It seems like these matter things that you've been exercising with cancer. Internal issues are providing for us in Christ, aren't you? #270.

Buena Park Conference: 1969, Colossians 3:9

Reading

Colossians 3 and verse 9. Lie not one to another, think that ye have pull off the old man with his deed, and have put on the Blue Man, which is renewed his knowledge after the image of him that created him. Where there is neither Greeks nor Jews, circumcisions are uncircumcision, barbarian, Scythians bombed or free, but Christ is all and involved. Put on, therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering. Forbearing one another and forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things put on charity, which is a bond of perfectness. And let the peace of God rule in your heart to the which also ye are called in one body, and being thankful. Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another, in psalms and hands and spiritual songs, seen with grace in your heart to the Lord. Whatsoever ye do in Word or deed, do all of the name of the Lord Jesus, giving thanks to God and the Father by him. Why submit yourselves unto your own husband, as it is fit in the Lord husband. Love your wives and be not bitter against them. Children obey their parents and all things, for this is well pleasing unto the Lord. Fathers for both, not their children to anger, lest they be discouraged. Servants obey it all things your masters according to the flesh, not with I service as man pleasers, but in heart during golf, and whatsoever ye do, and heartily unto the Lord, and not unto men. Knowing that on the floor he shall receive the reward of the inheritance. For ye serve the Lord Christ, but he that doeth wrong shall receive for the wrong which he has done, and there is no respected person. I suppose that we are agreed the 1St 8. Names such things that come from the old nature, the fallen nature. Cannot doubt that I believe that this word anger in this place. In this place the word anger would have to do with that which should emanate from the old nature. Now we do have the word used a couple of times where it'd be even of the new nature, but in this case, in most cases it is the activity of nature, like the fruit in the 5th of Galatians. I should say the the works of the flesh in Galatians 5. Anger. And wrath and malice. And blasphemy. And filthy communication. Told to let no corrupt communication proceed out of her mouth, but that which is. Good for edification. Quite nice brother around. And Ephesians. The 4th chapter where we have a similar recital, we have the. Opposite object put before each one, don't we? Ephesians 4 and the 25th verse. Wherefore putting away lying? Well, that's what we're told in Colossians. Why not? But here we're told something more. But putting away lying, speak every man truth with his neighbor, for we are members one of another. And the following verse be angry and sin not.

And the 28th verse led him that stole steal no more, but rather let him labor working with his hands. That he may have to give to him that needed. And the next verse which you quoted, No, that no corrupt communication proceed out of your mouth, but that which is good for the use of identifying. Our faithful Lord of God is it not only reproves the works of darkness and our tendency to drift into them. But it gives us a positive and a more suited occupation to replace that which the old nature was so prone to display. While they're in Ephesians 4 and these verses here may we? As it were back up to verse 22 and commenced there to bring out also another line of truth that's going to be before us in the first verse is read this afternoon was verse nine of Colossians 3. But let us look at verse 22 in Ephesians 4. And may I read it in the other translation which will make this difference? Show that it's in the past tense as having been accomplished, and not in the present tense of an exhortation of something for us to do. Now I'll read it in the other translation, namely. You're having put off. That's in the past tense. They have put off. According to the former conversation, which means manner of life, the old man, now it's in the past tense. The old man has been once for all dealt with. The old man according to the way scripture reads. We'll look at that after a bit now in Romans 66. But here in the 22nd verse, it's in the past tense, having put off. That is the old man. Then in verse 23 and being renewed. In the spirit of your mind. And your having put on the Newman. Yet we're not told then to put off the old man. We're not told to put on a new man. We're. We are told, though, that we have put on a Newman which, according to God, is created in righteousness and true holiness, or truthful holiness, or righteousness and holiness. Wherefore. Having put off falsehood, speak every man truth with his neighbor. For ER members, one of another. Lovely, isn't it?

Now here is a positive command to be angry. The new nature. B. Angry. And sin not. In other words, it is such there is such a thing as having the devil at your, at your screen door, at the front door, will say. And we're not to give any place to him whatsoever. We are to be angry under such circumstance and to not not to yield. Not laid down to the enemy in that way in the days of Joshua. He had power with God. So that he could enlist the power of. Of light against the power of darkness, you might say by saying sun stand still.

And for a period of nearly a day, 23 hours or so. The sun stood still. In the IT worried the enemy. The enemy was bested, they were conquered. There was power in Joshua and enlisting God's help. The Kingdom of light was against the Kingdom of darkness, and the enemy was bested. And so in that sense, we're told to be angry. We're also told to. Neither give place to the devil. 1St that's anger in connection with. The dishonor of the Lord. It wouldn't be right though for. Anything that affected you or me? To be angry? No, I don't say that. We may not be. It's a flesh acts. But it wouldn't be right and scripture does not allow for that. But to to take. Like Joshua at the interests of the Lord and the anger against Satan and his even his insinuations as to the person of Christ. Well, the the anger rises in that it's it's because he's been been dishonored. It isn't the fact of of any personal thing against another person. And so we're not to let the sun go down and hold a grudge or anything like that. In the days of Joshua. The Word of God, over and over and over again, had told them they were to consume their enemies. Utterly, utterly consume their enemies. And. We must ever. Maintain a righteous indignation. At anything of that sort and give no place to it whatsoever, and not be worried, but to weary the enemy by the power of the Kingdom of light. In other words, it's it's not merely permission to be angry, but it's a command. It will be angry. It was only perfectly displayed, I believe in the Lord Jesus whose moral glory and all these things could not be hidden. They came to the Lord Jesus and said sadly not well, that thou art a Samaritan and hasta devil. Now the Lord replied immediately to that double accusation, said we not well that thou art a Samaritan and hast the devil. The Lord's reply was, I have not a devil. The one was a personal insult, which he left alone completely. The other attributed the power of his ministry to the power of Satan, and this he would immediately correct. Well, I believe that has been brought out, that we, beloved brethren, ought to be very specially on guard in a day like this, concerning that which would be so derogatory to the person of Christ, the work of Christ, the authority of this precious Book, and. Of God, I hope we do feel angry. We ought to feel angry, and although I have no doubt there is the need of our being warned lest we hold a personal grudge, yet that which I see in the statement, Let not the sun go down upon your wrath, seems to indicate that there is a danger that we become. Accustomed to that which is so blasphemous against the person of Christ. Work in a factory and the man beside me is a blaspheming so-called Jehovah Witness. Well, I worked with him for a while and I find that he's very kind and hard and willing to help me out in my problems at work if I am not watchful. I let the sun go down upon my wrath. I overlooked those blasphemous tendencies because I find something rather pleasant about this man. And I'm afraid that because we see and hear continually around us. That which is totally opposed to the Word of God, the truth of God and the person of Christ, that we're in danger of letting the sun go down upon our wrath and we don't feel that which we ought to feel when the Word of God is mocked in the person of Christ is attacked. There was a an opposite case to Joshua's. I think I have it here before me.

In the last verse of Second Chronicles 18. I believe I have it. The battle increased that day. How be it the king of Israel? Stayed himself. In his chariot against the Assyrians until the evening. In other words, he was able to put up a pretty good appearance that far, and about the time of the sun going down, he died. Vested by the enemy in that case. Now. I'd like to also read Mark chapter 3 and verse five in particular. Where the Lord Jesus in the synagogue is being watched by the Pharisees on the Sabbath, Those hard hearted enemies to the Lord. And. The Lord. Said in verse. After saying to the man withered hand stand forth. In verse 4, Mark 3/4, he said unto them, Is it lawful to do good on the Sabbath days, or to do evil, to save life or to kill? But they held their peace, and when he had looked round about on them with. Perfect anger with anger. The Lord Jesus Christ. He was distressed, being grieved. At the hardness of their hearts. One instance where we see the word anger rightly used in a holy way. It's a natural thing for the Pardon me, you are not finished. You go ahead, dear brother. I was just thinking of this expression. Lie. Not one to another was a natural thing among the heathen. They knew nothing else. We see examples of it in the time of rehab and so on. It just seemed to be the custom to the lie. And it is. It is so with the natural man. Not always. There may be some. With in a as a result of Christianity. Been other than not saying they have. Ways about them that commend them. But in general, I believe this is what characterizes the natural man. The first thing a person does to defend himself is to lie himself out of a difficulty. And so it is. We we need to remember this, that there are certain tendencies that unless we're exercised before God. They'll come out, they'll show themselves and we don't think it's too bad. Sometimes when you say something, it isn't quite. The right color, but it's a lie. Now the opposite of this. In the 10th verse is and have put on the Newman, which is renewed in. I believe this should read full knowledge, isn't it? This takes us back to the first chapter. Not to refer to it exactly more than just. By the way that it's in contrast with the mind. Working on its own. God has provided in Colossians one the full knowledge of God when Paul was given to complete the scriptures as it were the mystery Christ in the church. And so we have now a completed record. We have the full knowledge of God. Now this should exercise our hearts because it's only in a sense of this that the truth can go out in grace and love as it should. And instead of lying to one another, there will be just the opposite result if there is the full knowledge of God. Because in Ephesians we learn that the Lord calls upon them to forgive one another even as Christ has forgiven you. That's the measure, that's the way.

And so the full knowledge of God then brings us to an understanding of how we should act. It's a wonderful thing, you know, to know you're saved. Here we have that, which brings us not to reasoning. No. Not the mindset on things here or on man's intelligence, but we we derive all of our intelligence from the one who's on high. But through the Word is the Spirit of God opens it to us. And the result is that our ways will be in keeping with Scripture if we're exercised by these things. I was wanting to. Say a word on our verse. 9. As to the last part. Part of the verse. We just pointed out there in Ephesians 422 That there in it, I believe the correct translation is in the past tense. I mentioned that this morning. I want. Saints to see this that as to the old man truth itself. Scripture ever puts it in the past tense and it carries you back to the cross of Christ. Now. Our verse 9 puts it having put off the old man. Now that's past tense. That was back at the cross when the Lord Jesus Christ substitutionally took our place. He was made sin. Now in Romans chapter 6 and verse six we get the first time at this old man. Truth is brought before us. Romans 6 and verse 6. Knowing this, that our old man, it should read, has been crucified. We are never told. To put off the old man in the correct translation. Nor to crucify the old man. Were never told you, because it was done long before I was born. In God's purposes and the cross of Christ, the Lord Jesus Christ was cut off in my stead, and that took care of the old man. Romans 66 Knowing this, that our old man has been crucified with him. Body of sin might be unknown. Now in we read this morning in Colossians 211 how this circumcision took place at the cross of Christ, he himself being cut off. I think these four scriptures all show that it's in the past tense and done once for all. It's related to circumcision. Truth in the days when they first went to Gilgal and crossed the Jordan. What were you going to say about the deeds then? Brother, what the deeds the last of that verse that you thought? Well now. All of what I was as a fallen Sinner, Son of Adam, child of Adam. With all my deeds was once dealt with. Now we have the other Guild. All truth of needings go back continually, but that has to do with the old nature. As the Lord says, I will have war with Amalek from generation to generation. We have three enemies as long as

we're here. The old nature, the flesh, the world. And the devil. And therefore, as long as this old nature is in us, we do have truths like Colossians 35 put to death the deeds of the body, and it names those filthy things of the old nature. That's the way Scripture reads.

I first enjoyed this many years ago in Rossiers book on judges. He puts it very clearly. I believe it's the thought of the garment that's just guarded to be put off. I believe that's the real illustration of this. It's it's to be done with and put off. That is the deeds. The deeds should be. A present, continuous thing without reoccurring. I believe anyone knows how brother Paul Johnson here understands what I'm talking about. It's a continuous, permanent thing that an act to not be. It doesn't look upon as though it has to be repeated, but actually. As long as they have the old nature in us, we're going to find out that we have to. Keep nipping it every time it shows itself. In the 5th chapter of Galatians, which might come in little handy. Relations, Chapter 5. We're talking about the Newman and the old Man. In the Gospel of John. 3rd chapter. Nicodemus. The Lord told Nicodemus. Which is flesh is flesh. And as long as we're in this Tabernacle. And there's a round of reflection in the Galatians Chapter 5 we might begin. Verse 15. But they feel tired and devour one another. Take heed that she did not consume with one another. This I say then walk in the Spirit, and he shall not. Fulfill the lust of the flesh. Now the next verse is the one I had in mind. The flesh lesseth against the Spirit, the spirit against the flesh. These are contrary 1 to another, so that she cannot do the things that you would. The flesh is in every believer, and so those that those that are Christians are born of the Spirit. So we have both. And that they continually fight against one another. Which one are we going to give in to? If we're going to give in to the flesh, we're going to get in trouble. Flesh can only produce things that are for this world and that are natural to the flesh. If we walk in the spirit, we produce things that are in this book here, and that's what we're here for, is to walk in the Spirit, isn't it? John chapter 3 that you mentioned. In John chapter 3 you mentioned, we get that little verse that tells us that which is born of the flesh is flesh. Now that speaks of the nature. Of the nature. Of the nature. And that which is born of the spirit is spirit that speaks of the nature. Within. Galatians 5 we have the Christian who's indwelt by the Holy Spirit. And. Having a new nature. A nature that is all together and always dependent. Dependent thoroughly, and always fully dependent upon the power or the strength of the Holy Spirit. Now the new nature cannot war against. The old nature, The old nature can war against the new nature. The only way of overcoming is by walking in the spirit, as verse 16 tells us. If. We're told to walk in the Spirit. Notice that, and ye shall not fulfill the lusts of the flesh. So the power of the new nature is the Holy Spirit.

In our 11Th verse of our chapter we have three things here mentioned. We have that which would be. More of a national thing, first of all. Greek or Jew? And then we have that which would have to do with the. Traditions, or what we might say. A religious line of things. Circumcision or uncircumcision. And then social distinctions, barbarian, Scythian, bond are free. Now all this is set aside, and Christ is all and in all. So the believer is really set free from everything. He finds everything in Christ. He's set free from all of these things that go along with either nature or natural religion, and he's a free man. I believe we have that here. Christ is everything is the point here now. God had created Adam and there was his race, and the entire race had fallen and become of absolutely no worth whatsoever. Man is a breathing shame. That's what Mephibosheth means. And when we look upon everything of the old creation related to Adam, sinned through the enemy, Satan, that old serpent, and so on, sin has come in and ruined it all and all together. Now only. In the new creation that God. Creates us a new new creatures in Christ. And in Ephesians 210, I don't know if I can quote it right, but. Ephesians 210 gives us the truth of it, for we are His workmanship, created in Christ Jesus. Wonderful and in James 118 is it that we are a kind of a first fruits that or is that that? No, he begat us again. Of His own will begat He us with the word of truth, that we should be a kind of first fruits of His creatures, so that only as being in the new creation in Christ risen. Have we that life? That is pleasing to God, and it is his own. It is his own production. What is the thought of first truth? Well, James is writing to the. 12 tribes that are. Last letter you might say to the nation of Israel. And. In connection with that verse first fruits he first speaks about of his own will He begat us, gave us new life, a new nature, so that we are the new creatures, and according to other truth we are new creatures in Christ. Well. To be thus. We are. A kind of a first fruits. Now the Lord Jesus Christ is spoken of as the first fruit. And we are a kind of a first fruit that are begotten of God. Have you another thought better? Well, I was just thinking of the broad aspect of first fruits and not specially in James, but in its general thought that. It's that which is taken out of the old to start the new. Now the Lord Jesus came down into this world. It's a precious thought, and he took part. It speaks of Abraham's seed really in Hebrews, but we'll say in man's race in that general sense.

Set apart now he died, the whole race is under condemnation. But when the Lord Jesus died, he rose again, and he rose as man, but in a life that could never fail, in a life that never could be corrupted. And so he became a part of the old, as it were, for the moment, and then to start the new order of things. And so, brethren, it's an entirely new order. It's man, but it's a new order of things entirely. He became man He died. That cord of wheat fell into ground and died. It bore a new crop. That's incorruptible. Everything else goes. Adam's race goes completely but the new order of things to which the believer belongs. The Christian is a sort of a first fruits as it were. Now in that sense we have a verse in Romans, the 8th chapter I'd like to read. I don't want to get off the subject but just this far to notice this because I think it's a lovely thought. In the eighth of Romans. The 19 verse. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. Now that chapter is Deliverance, the 8th of Romans, Deliverance which takes in even the creation. But no deliverance will come until the Lord Jesus has his place with his bride and. So in that sense, too, the Church with Christ is a sort of first fruits of the new order of things. Right. One thing I trust the Saints we ought to appreciate. A very careful and important distinction, that is. If I'm if I'm not mistaken now brother and I want to be corrected, I wouldn't dare want to make a mistake here. I do not believe he he uses any material whatsoever of the old. He uses persons. That were sunken in sin. He uses persons, and he sets aside the entire old thing, and he brings in an entirely new thing. I think in your last words you were endeavoring to emphasize that. Most important, I believe he's not patching up or adding to or using anything of the old. Now except the corner wheat fall on the ground and die. But that death has to do with the entire thing, death completely setting it aside. And then he introduces a life. We have resurrection life in Christ. I wondered if that's quite a word of God refers to Isaac as being Abrahams only son. Even in Hebrews 11 Isaac is referred to as Abrahams only begotten son. This used to puzzle me quite a bit. I thought. Of course the scripture had full liberty to use such terms even if I couldn't understand them, and I just took it that way. We knew, of course, that Abraham had Ishmael as well. So that only God could refer to Isaac as Abraham only. Begotten Son. And I used to say to myself, where does Ishmael enter into this picture? And it was a great delight to me to feel that this was just an illustration of what has just been spoken of. Ishmael has been so completely. Satisfied and written off that Isaac is referred to as though Ishmael just didn't exist anymore at all. Eyes extends before Abraham as his only begotten son. And you and I don't stand before God this afternoon as partly fallen sons of Adam patched up, and partly children of God. That which we were has been written off and done with forever, and we stand now. And that which is so new that I believe perhaps we can see a picture of it in Isaac with Ishmael out of the picture.

Amen. A little thought too, that used to trouble me quite a bit in a practical way in connection with the application of these very things that are spoken of. I'm sure the beloved young people who know the Lord Jesus Christ as Savior have felt this within them and have felt something of what has just been spoken of by our dear brethren. And I will remember when I was going to school and certain things would be suggested

that sounded quite attractive and interesting to me. And it was suggested that I might attend or participate or something of this kind. Well, shall I say, simply because of my upbringing, the feeling of my father's hand on my collar, a good deal of the time I would say no thanks, I don't want to. I guess that wasn't a very complete answer, but it seemed to keep me out of these things anyway. But it left me feeling rather odd. I felt I hadn't been very truthful. I felt I had said no thanks, I don't want to, whereas in reality I did want to. Now, did I tell a lie? Was I entitled to speak as I did? Well, I tell you, when it came to a wonderful truth of the latter part of Romans 7, I felt so greatly relieved. I thought there is something inside there that says, yes, you do want to, but I'm perfectly entitled, brethren, to recognize that as a voice from the dead. And to answer on behalf of the Newman, by the grace of God, even as Paul says, I delight in the law of God after the inward man. So I believe that we are entitled to turn to those things which are put before us which we know very well would not meet with the approval of the Lord Jesus. And say no thanks I don't want to in the eye that says I don't want to. Is the new man that stands before God. Now the Christian. The Christian has pardon me for saying this every once in a while. The Christian has two distinct natures. And the allowance of one disallows the other. If I cater to the flesh, I'm going to grieve the spirit and defeat my going on in the enjoyment communion in the spirit and and vice versa. I sometimes said. That we can very easily quote not. My will but thine be done. But oh, how frequently and how easy it is to turn that around in practice when we want to have our own way and to. And do as we list, as we say, and we turn it around as much as to say not thy will, but mine be done. I say in practice, I don't think the Christian intentionally, intentionally or deliberately, you know, we do these things, but all when we get careless in our lives. I know it that I there's a will, there's a flesh in there that wants. To do its own will. Had a wonderful and heart cheering truth for us to be reminded that. If any man sin, we have an advocate for the Father, even Jesus Christ the righteous. And so we we know our misbehaviors. We know our tendencies, our failures, and indeed we well know what this old nature, how forceful it still is in US. But we have had before us already the remedy, and that's to be occupied with Christ. Yet if we fall from the pathway and carelessness, there's a real material difficulty in occupying ourselves oftentimes with Christ. Perhaps some of us know what it is to have been dull apart, and pick up the Word of God and find it has no real.

Conveyance of a message to us because we're so dull, but still we have that one up above the limit that is an advocate for us. We still the old man has been taken care of through grace. Positionally, we're still his. We're not in jeopardy as to eternity, but we have marred the communion and the pathway. It now is no longer happy. But if we remember this lovely verse, the Advocate above, Jesus Christ the righteous. If we dwell on it and think on it, does it not then provoke us to that point where we make confessions? Of that error, where we humbly acknowledge being away from the past through our shame and to the dishonor of the Lord, and sometimes the grievance of our brethren, And how quickly and readily He restores us, when even in the feeblest measure, we prove something of this. He's the most gracious God and the most gracious Savior. Do not reconcile his own to him. When we have failed in the pathway, and may we not be discouraged, Dear young people, we've spoken here. Lovely truths, and yet sometimes one. Wonders if perhaps even these truths are discouraging to us, that we feel we don't rise up to them, we're not equal to them. But God is gracious to us in the measure in which we walk in the good of His Word. When we desire to walk in His truth, and recognizing our faults, we readily and promptly confess and express them to Him in our prayer. There's a remedy, and it restores us again to the past. In verse 12, I'd just like to call attention to the way in which the exhortation is put. And following up what you've said, Brother GAIL, because I believe this is the natural result of the soul in restoration. Is not occupied with self now, but with others. We learn in the Epistle of John that the way to express our love for God is seen in the way we act toward our brethren. And that takes us to this 12Th verse. But now the exhortation is this way. Put on therefore. Bowels of mercy? No, no. What does it say? It says as the elect of God. Holy and beloved. Now, brethren, when we exhort one another. Are we able to admonish one another? Do we see one another in this light as the elect of God? Do we see them as holy and beloved, or do all we see is there? Do we see only their faults? I believe we have a principle here, and I believe it's important to notice that. To to see every member as God sees them now. It's one thing to be in a position, it's another thing to fail. But we still are in that position. Even though we fail, we still. Are holy and beloved. We still are the elect of God. And so we must remember that when we look at our brethren, that if we think of their failure, we must remember that they're a part of the body of Christ. We must regard them as such. And if we're going to be a help to them. We'll have to do as the Lord Jesus put on the town and gird himself and take the low place. Because oftentimes there's an attempt to. Be a help to others and to take a place as though we were higher than they are or that we were better spiritually than they are, which certainly doesn't bring any good results. I think it's very instructive to see how that the apostle opens his letters, commences them, and how he closes them. Connection with your remarks. Go back to the first chapter and the second verse, and there he as he opens this letter, he addresses it to the Saints, unfaithful brethren in Christ, which are a colossi, all he sees in them.

The Spirit of Christ. He sees them as Saints of God by calling. He seems their faithfulness, even though he warns them all the dangers, as we have noticed in the Epistle. But he addresses them as Saints and faithful brethren in Christ. I'll take the opening words of the Epistle to the Ephesians. Take Corinthians. Take all the apostles letters. In which he addresses the dear Saints of God, with the exception of Galatians. Oh, I believe it's very, very instructive and becoming to us to have that same Spirit and see Christ in one another. And when we enjoy that, we'll enjoy the manner in which the apostle closes his letters. I've enjoyed it very much. I pass it on for the young people to meditate upon. This verse 12. Really gives you. As it were the character of Christ himself to be. To be lived by you and me. So he says put on therefore. May I drop back to verse five, the opposite truth? Mortifier put to death. Therefore now in that case, it's the all the activities of the old nature in verse 5. Now in verse 12, it is really the character of Christ, is it not but on therefore as the elect of God, holy and beloved. Bowels of mercy sets compassion, kindness, humbleness or loneliness of mind, meekness and long-suffering. Now, is that not the new nature and the nature of Christ? In character and in practice. How easy it would be for us to display these things if we were a little more conscious of the fact that we were elect of God. Why am I in the possession, and perhaps in some little measure in the enjoyment of these wonderful things? It is altogether the matchless sovereign grace of God from beginning to end, and I suppose a sense in our own soul that we are elect of God poorly and beloved from that starting point. How easy it would be for us. To look around with vowels of compassion and love and forgiveness and tenderness. Toward all our brethren, How could we ever find it in our hearts to the short, in any of these things, if our souls were really in the enjoyment of that which is our portion, and of the sovereign electing grace that made it our portion? The because I believe it's both the measure and the motive. At least that's the way I see it in the end of verse 13. Both the measure and the motive of our conduct toward our brethren should be the unlimited, immeasurable love and kindness and forgiveness that has been shown towards us. Seems to me that thought of election is really very humbling and very beautiful. Putting off the old man and putting on the old Newman. The old man has been put off. But because we are new creatures in Christ, there are those things that are becoming for us to do. Isn't that what we had before us? Activities of the old man and put on the activities of the Newman. I suppose what our brother is saying to us. Is an effect that we discern, perhaps? Some error in which we've allowed the old nature to. Be active in it. And our conscience bothers us. We wish to correct this. And he, our brother Alarcon, says it's an error for us to think we can correct this, which has been allowed to the old nature by merely seeking to get into the power of the new nature we need to put away.

That which the old nature allowed first. I think we all agree with this. Do we not least to do evil, learn to do well? Yes, the. The. Getting careless. Getting out of Communion? And. Having a guilty conscience. And also there's such a thing as having a sense in our hearts. Not having a good. How is it? Well, a favorable heart toward God. That's first. John 3 verses about 20, for instance. That's it exactly. You see there. It's a matter of the state of the heart. If my heart gets careless, I feel it. Well, not at ease, but I feel uncomfortable, I'm out of communion and so on. I think there's that. But we get careless, we'll say, in the heart and the conscience. Then what? All God by the Holy Spirit would work in us to to to humble ourselves in his presence, to judge ourselves thoroughly about it and to confess it. And that is the route to restoration. And don't fool yourself by thinking that you're going to get any other route. God will carry us by that route for restoration. It's all through the Word of God. I'd like to read one person, one chapter of Matthew. Matthew Chapter 11. This is the Lord Jesus speaking. Verse 29. Take my yoke upon you. And learn of Maine. Learn of me. Are we learning? Learning something this afternoon that pleases the Lord Jesus. Let me close on and say. For I am Nick and lonely at heart. Whether it takes meekness and loneliness to learn what we've been going over. And that's something that we haven't got very much of his meekness. The children of Israel. Before they started their journey to the wilderness. Said the reason I lead you through the willingness is to learn something. The first thing that they have to learn is humbleness. The next thing they have to learn is what was in their heart. And the other thing was to prove them and see what's in their heart, those three things that was necessary. And if we learn some of those things, it won't be hard. To put off the flesh. We learn what the Spirit would have to steal, what the Spirit, what the Spirit teaches us. Take my yerk upon you and learn of me. The Lord teaches us what to do, but we have to be in the state and condition. To learn it. I believe that verse 12. As you say, is the result of what we have in verse 11. I believe the right translation is Christ is everything. It isn't just an agreeable social climate that's before us here. It isn't just making ourselves agreeable to others. These are things that are learned in the presence of God. They're the the result is that which comes out the scene of a new nature in the believer. It isn't true of the world now there may be a certain amount of. Agreement. There might be a certain amount of. Things in which you can go on and the the world is. Will go on together, even in a nice way. But that isn't what we have here. It isn't just getting along, In other words, it's a question of what we find.

With this one object before us, the hope that is laid up in heaven and is occupied with him. This will be the result in the life of the believer. It's the Spirit of Christ. It's the life of Christ that's seen in the believer as the result. In this 12Th verse. The fruit of the Spirit, yes. I suppose that the Spirit isn't mentioned though in Colossians so much, possibly once, and it's more the thought of of our hope which is laid up in heaven. It is the work of the Spirit, I'm sure, but it's really fixing our eyes on Christ and on heavenly things, and this is the result. This is verse 13 written to believers. What would you think? I'm sure it is, brother. Well then, is it that they we need this exhortation? Yes, often these expectations that we get are both for old and young. Keep this in mind, some of us older ones need these exhortations more than the younger ones. Sometimes the younger ones will follow if they see these things and the older ones. There is perhaps a danger that we might pick out some of these things that are mentioned here and think they sound very fine and even. Have a dreadful thought entertained that we would like to seek after what he's spoken of here. Kindness. I would like to be considered a kind brother. I would like to be considered a humble brother or a meek brother. I think there may be just a little danger in this direction that we read these things that are so acceptable to God and so pleasing to the Lord Jesus. And we think now, how shall I go about developing this in my life? What a sad object that would be. We would end up either proud or discouraged, one or the other. If we set out to attain to any of the things mentioned here, even if it be humility, we would end up either proud or discouraged, depending on whether we think we have gotten along well. I believe, as our brother London remarked, that it is having the Lord Jesus Christ before us. That causes these things to be displayed in our life. Without our having these things before us as an object, there is always a danger with us. I greatly fear that we have in mind our own reputation. He had none. He made himself. He made himself of no reputation. And if you'll forgive a quotation, occupation with Christ will keep us humble and happy. Humble because we're so little like Him, and happy because He loves us so much. And I believe that's true. If you and I want these things to be displayed in our lives, let us not seek after them, because just as surely as we do, they will become objects for a reputation. But in walking in the presence of the Lord Jesus Christ, these things in their proper balance will be displayed always. I'm sure that in the life and testimony of the Lord Jesus we can see that perfect balance. There were times, undoubtedly, when a casual observer would think that the Lord was perhaps. Lacking in gentleness because of the way in which he answered, I said. Casual observer. But his ways were perfect, and I believe that if we walked in his presence, there would be displayed in us also each in their time those things which are mentioned here. What I read in Ephesians 4. Related truth to what we have in our verse before us. Ephesians 4. I just read 2 verses. Let me see 1-2 yes, 2 verses. I therefore. Oh, verses one and two. Thanks. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the calling. I'm going to read it instead of location. It's really the same word.

As you get from the end of the verse, virtually the same word. That we walk worthy of the calling wherewith ye are called. I want to read the second verse, but make a remark on the first one. Are we not living at the tag end of this long church age and at the bad end of it? Not the best end of it, The bad end of it. Is all around us and the tendency is to live like the world. And is it not true? That if you ask most of us, you and me, that we had hardly recognized what really is Our Calling. Our heavenly calling, brethren, partakers of the heavenly calling. We have the heavenly hope of waiting for the Lord Jesus because our citizenship, our Commonwealth, is in heaven. And. If my soul could be freshly enjoying and living in the good of that calling on high, too soon, soon, very soon will be called on high with resurrection bodies to be with it, with and like the Lord Jesus, the Lord of glory. But this is so important. Over and over again. I think 9 times. The apostle says I would not have you to be ignorant. And the 13 times. Know ye not? Do ye not know? All brother who are living in days when we seem to be getting by with a possible not even knowing Our Calling or that anyone else would recognize that we have a heavenly calling. It's very, very important. But in connection with it. In verse 2, with all loneliness and meekness, with long-suffering, forbearing one another. In love, divine love, we're in love, in the love of God and in the love enjoyed by all of us that are born again. By this we know we fasten death and life because we love the brethren. We're in love. Wonderful to be in love. In this special way that really counts for eternity to be in love. Well, this is related to our verse because we read it now, verse 13 forbearing one another. In other words, holding self back and regarding and respecting one another. We are members one another, we love one another, we help one another, we serve one another, we pray for one another, we have fellowship with one another, and so on. Now here it is. Forbearing one another and forgiving one another. Now that is the attitude of the new nature in exercise, in practice, forbearing one another and forgiving one another. Now, if any should have a complaint, notice how different I read It is not even a quarrel. It's a complaint. I think the Pharisees criticized Him because they ate without washing their hands. They had a complaint in Mark. I could turn to the verse. It's in Mark 7, verse 2, the same word, a complaint. Just think of just a complaint against some little thing. Now when the Saints try to use this verse to cover all kinds of things. All it is a careless misuse of Scripture. It has its own place. It's a very, as it were, light matter. It's a complaint. A complaint, not a continuous program of hatred and malice and things like that. But in this case, it is a a complaint.

That there be a forgiving spirit and a readiness to for bear and all that. Even as Christ forgave you, so also do ye. All these things remind us, brethren, that as we walk together on the pathway to glory, we are going to find intrusions. As to personality conflicts. Irritability. Sometimes we wish they weren't there, but we know they're there. Sometimes we cause them, sometimes we are. The ones who are irritated. And how gracious God is that He has been faithful in giving these exhortations to us, that we might present a testimony of that body that He is raising up, walking in harmony together in spite of these differences of personality which often are so very marked amongst us. One has thought how? We have a tendency, brethren, to think of these Scriptures in connection with our own company, but this is addressed to the whole Church of God. This is to all believers everywhere, and as we meet Saints of God, they may not be walking as we are in the same. Meeting Hall and may not subscribe fully to what we have, but what a joy it is to meet those who are of like precious faith and to seek to enjoy the things of God with them rather than get in a conflict with them. I believe we have that involved in here too. The world is reading us. We are the official written on the fleshly tablets of the heart that the world sees. Rather, what a travesty it is on our profession when we are found. In disharmony and confusion among the Lord's people. So God has through the Holy Spirit in His Word and joined us here and elsewhere over and over again. To know and prove this spirit of forbearance, of love, of kindness, of gentleness, and what has been brought before us is the key to it indeed, is having Christ as the object. And if my eye is on Him, if my devotedness is to my Savior and to the Word of God, I'll have little time. To be occupied with the failures that I may sense or think or imagine in others. I'll see more of what is in me That is a myth, and there will be greater. Greater demonstration of these attributes that we are called upon to display. This 14th 1St gives us the finish of the clothing, doesn't it? We hear about being clothed with humility. Well, that's a wonderful thing, but we started out by. Putting off certain things like clothing that we're not in keeping with Christianity. Now we find that there are certain things that adorn the doctrine of God our Savior in the Christian, the clothing, but now we put on the person says, well, I'm not dressed until I put my hat on. And so this 14th verse and above all these things put on charity or love, which is the bond of perfectness. Now this tops it all off. It's the really the very nature. Of the believer. By this shall all men know that ye are my disciples, if ye have love one to another. And so the Christian puts on then love, but not. Only in the sense that he has it in his nature, but now in practice. He applies this now if we don't love our brother, if we hate our brother, John says. There's evidence there that you don't have the love of God. We hate our brother. And so we put on this now that completes the clothing here, that we see the believer now closed, as it were, with the result of being occupied with Christ, and his ways are in keeping with it. It's his outward character that's seen before the world.

Not as a result of that, which would bring pride in trying to do this or do that, but the result of proper occupation with Christ and reading the Gospels, reading the epistles. Uh, reading the gospel to warm our hearts as we as we see Christ in them, and reading the epistles to instruct us in doctrine as it should be. Why? In connection with your thoughts, the verse love covereth the multitude of sins indeed. All in writing the 1St chapter to the Philippians repeatedly speaks of his his love toward them all is really quite impressive in that first chapter how often he says I long after you all well, I'm sure he wouldn't say that unless it were absolutely true and I have pictured perhaps the. Philippian Jailer might have been there to have heard that chapter read for the first time and must have made quite an impression on him to read from the pan of the Apostle a very man whom he had treated so cruelly. That he longed after you all. If you would permit me, Brother Gill, I would like to quote what your father said about that quite a few years ago. One time we were having a reading on this very topic and he was listening very intently without saying anything until we reached what seemed to be the point where we were. Almost congratulating ourselves on doing a pretty good job of loving one another very, very much. And then he spoke up, and these, if I remember rightly, are his very words. They just hit me so hard and impressed me so much I clenched them right there, He said. Brethren, the measure of divine love operative within the soul, it can be judged by the affection you bear toward the most ugly and cantankerous brother within the sphere of your acquaintance. I tell you, there was real silence when he finished that, and I thought it was so searching and so needful. I may content myself into feeling that I do rather well with this cloak of charity and look around the assembly and love all my brethren. All but that one whom nobody can get along with anyway. Well, your Father would say that's the measure of divine love. You love the rest of them because they're more or less compatible, but the one who is so hard to love? Reveals the measure of divine Love operative within the soul. It's searching. Just one more word in connection with forgiving. Before we forgive anyone, it's. Nice to confess our fault. If I hurt your feelings, if I step on your toe, I say forgive me. I own and I own and confess that I stepped on your toe, didn't I? It says if we confess our sins. Lord is willing to forget, Confess your faults 1 to another. It's a very, very good thing. And we feel so much better. It's for our brother that we that we hurt one another. We feel so much perished. But it comes and says I've done, I made a mistake, I've done, I've done you wrong. Will you forgive me? The forgiving is much easier. By owning and confessing our sins first. That's what the Lord asked us. We might just turn to a verse in the first in the Epistle of John in closing. 1St Chapter Where is the pistol of John? And the ninth verse. If we confess our sins, he is faithful and just to forgive us our sins and the Clintons from all unrighteousness. Confession comes before forgiveness. If we hurt our feelings with one another, let's own our wrong and it's much easier to forgive that way and just take a cover up. We're not to wait for another to confess. No. Never before we forgive it. It's nice to do that, Yes. How about Luke 17? Three brother.

Read it. To yourself, If my brother trespassed against the rebuke him, and if he repent, forgive him. And if he trespassed against the seven times in a day and seven times in a day, turn again to be saying, I repent, thou shalt forgive him. Wouldn't that suppose? That you're doing him good by. Expecting a real confession. It'd be better for his soul than to just gloss over it and forget about it. And. And yet there may be. Continue to be there. I believe it is calling for a real work and it be a benefit for that brother to really produce, you know, a broken down confession. I think it calls for nothing less than this verse. It's for his own good. If I love him, I'm praying for him. I'm seeking and do everything if possible to encourage. Come to it. But it is not to just simply Passover the thing. Surely because it says. If thy brother trespass against the rebuking. And if he repent, forgive him, that'll be good for his soul, for him to confess. And how we're waiting happily and quickly. To to forgive him. Oh my God, Oh my, what a wonderful thing it is to be able to throw your arms around the brother that has been. Frank enough and upright enough to own the thing that has been distressing.

Things New and Old: Volume 15, Christ Is All

The Lord Jesus Christ, God’s blessed Son, is all our salvation. There is no salvation, no perfect peace, no real joy, no power over sin and Satan, no good works, no effectual service till Jesus be received into the heart. In Jesus and Jesus alone we find eternal life, present happiness, and future glory. “Christ is all” (Col. 3:11). Jesus is the chief good, —the center of rest and the source of grace and truth. God gives not His good things apart from Jesus; Jesus must be received first, and abiding in Jesus we receive every blessing.

Communion with Jesus in the spirit by faith and prayer should be the habit of our life on earth; so precious is He that we should never forget Him, but always realize Him present in all places. “To me to live is Christ.” (Phil. 1:21.) Any other object than Jesus is below the Christian’s dignity. Pursuit after riches, or honors, or worldly pleasures, is folly and sin.

A late godly and beloved minister sent the following from his death-bed to his people: —“I have preached to you for thirty-two years the complete atonement of Christ, His perfect righteousness, and salvation through His blood. These truths are now my hope, my comfort, my stay. I believe that God’s righteousness is mine, and that Christ’s atonement is my perfect satisfaction for sin; and God’s Holy indwelling Spirit is my support and my life now. In this faith I have lived, and in this faith I die. I have nothing else, and I want no more. My faith is firm as a rock.”

On another occasion he said to one by his side, “We ministers of the gospel ought to set before our people more fully the joys of communion with Christ as a living and present friend. We are apt to preach about Christ, rather than to preach Christ; about salvation, rather than to set forth the Savior. I have learned to think more about the Person of my living Savior than about the doctrines that concern Him; and if I were raised up again from this bed of sickness—while I should preach the doctrines that I have ever preached—I would set before my people the joy of present personal communion with Jesus; for He hath said. ‘Lo, I am with you alway, even to the end of the world.’

WATCHING DAILY.

Pro. 8:35.

child of God, so weary with earth’s toil

And ceaseless strife,

Thy Master chooseth thee for high behest

And fruitful life.

O, gladly wait

Beside the portal of the Masters gate,

To do His bidding for the day grows late.

Take thou His message, and then hasten back

To His dear feet;

And He will greet thee with His tender love

And comfort sweet.

Then gladly wait

Beside the portal of the Master’s gate,

For the next message, as the day grows late

And mourn not sorely, if thine errand seem

All fruitless now,

The message was thy Master’s, and His mark

Is on thy brow.

And thou didst wait

Beside the portal of the Master’s gate,

As the shades gathered, and the day was late.

Not now the time of reckoning, it will come

To thee at last,

And thou wilt smile to think of weary hours

That shall be past,

When thou didst wait,

Beside the portal of the Master’s gate,

To do His bidding, ere it was too late.

Christian Truth: Volume 37, Best, The

"Set your affection [or mind] on things above, not on things on the earth." Col. 3:2.

A "set" mind, not a wandering mind or a confused mind, is required for the day in which we live. We need a mind set on heavenly things. "Things" constitute a major part of life, and can affect us for good or ill. However, the Lord Jesus said, "A man's life consisteth not in the abundance of the things which he possesseth."

Since the believer's Father, Savior, name, reward, inheritance, and best interests are in heaven, it should be quite natural to set his mind on heavenly things.

This will not make him impractical. Paul was as heavenly minded while making tents as when preaching or writing his epistles. He could write about food, raiment, shelter and books, as well as about the unsearchable riches of Christ. The inclination and purpose of the Christian's life should be heavenly.

Bible Treasury: Volume 3, Christ Is All and in All

THE tendency is to satisfy our souls, even when we are born of God, with one of these truths, instead of enjoying them both. And although they are blessedly harmonious, as all truths must be, still there is a manifest difference between the two statements, “Christ is all,” and Christ is “in all.” For I apprehend when the Spirit of God says that Christ is all, that He thereby puts down completely in the things of God whatever we were in nature, and all that is of the world; that He thereby excludes all questions about the difference between Jews and Gentiles—between those who had thoughts of God, exalting themselves above others by covenant, or rite, or law, as Israel had; all questions of wise or ignorant, as to the learning of this world—barbarian, Scythian, bond, or free—it matters not what, as to their social condition in this life; so that He gives a most comprehensive glance at the ways in which men draw lines of demarcation. These have their place before the eye, as regards the world; for clearly natural relationships exist, and very rightly so, but not in heaven. And we must remember that Christian worship goes upon the ground of what is true in heaven. Therefore it is that Paul, when exhorting the Hebrew Christians, invites them to draw near “into the holiest of all,” because it is there that faith carries us. Our bodies may be together in any place on earth, but it is in heaven that the true worship is carried on in spirit, in “the true tabernacle which the Lord pitched and not man.” Therefore we may say, that the only real place of worship now is heaven, where our Priest is, and where our sacrifice is presented. There we by faith stand in the presence of God Himself; consequently, in what has merely to do with God, Christ is all. Everything that pertained to us in the flesh completely disappears.

But there is another side of the truth. While there is the negation of all the distinctions of the flesh as to the things of God in that statement, “Christ is all,” it is most important to see that Christ is “in all.”

There is not one of those who bear His name but what Christ is in him. Faith acts on this. This it is which draws out the only love that is worth having, and that God recognizes in the things that concern Himself; that love which is of God, and which God Himself is. What is it? Not mere sympathy because of community of sentiment; that is the parent of all sectarianism. What is it that binds together those who naturally may have nothing in common? Christ is in all. Then comes, along with that, the most solemn responsibility. Wherever what is not of Christ is displayed in a Christian, it is not to be passed over and made nothing of, because, as might be said, “for all that Christ is in him.” The real truth is that Christ is in him in order that all that which is of the flesh and inconsistent with Him who is our life may be judged and put away. Anything but this as a principle in our souls would be to do evil that grace may abound. Still it remains true, and it is a most precious truth, Christ is all, and Christ is in all. If the one truth makes nothing of us, I may say that the other makes everything of us. The one blots out what is of the first Adam, while the other just as much gives the full and proper value of Christ to every one that belongs to God, spite of much that might be trying and painful individually. It is the character of the last Adam attached to all the saints. It is in their mutual relations that the greatest trial is felt. The family circle may illustrate this. You may often find a great deal that is very pleasant and courteous outside the home, that is never known in it. This, of course. is most sorrowful, but it is just in the home circle that the trial comes chiefly; for we there see much of one another's failings. It is the same thing in the things of God. We are put to the test by our relations with the saints of God. Do you, do we, know how to practically reconcile these two truths—Christ “all,” and Christ “in all?” To love Christ in all, and at the same time to exalt nothing but Christ? I speak now of the relations of saints one with another in the things of God.

But there is another Scripture that I must just say a word upon, because it is often confounded with the one we are looking at. It is in 1 Cor. 15—an expression that we are all familiar with. God shall be all in all—a totally different truth, which does not refer to the same time. It has no bearing upon what is going on now, but upon a state of things that we may say is still far distant. It will not be true till then, except to faith, which gives a present existence to all truth. But if you come to the accomplishment of it, when will God be “all in all?” Not even when we are taken to be with the Lord, nor when the Lord has brought back His ancient people, and blotted out their iniquities, and made them to be the grand instruments of His blessing here below. Even then it will not be true that God is “all in all.” When will it be, then? When the Lord shall have delivered up the kingdom. He will receive it for the express purpose of making good all the promises of God, and putting down all the evil that rises up against God. That will be the object of Christ's earthly kingdom. And when everything is put down, and the last enemy is destroyed—when there will be no death to touch the body, and no devil to tempt the soul, (for I am not now speaking of the temporary binding of Satan, but of the time when he is entirely set aside and cast into the lake of fire,) then, and not till then, will God be all in all. In the millennium, when there will be the full blessing in heaven, and a grand measure of it upon earth, still there will be the control of evil under the government of Christ. But what will be most prominent then? Man will be all in all, in the person of Christ. As man, He will take the kingdom, which will be the vindication of Him who was crucified. It was as man that He suffered, and it is as man that He will be exalted in that kingdom which will be the display of Him as (so to speak) man all in all. And when He has used all the power and glory with which He is invested, to reduce everything into subjection to God, then will come the eternal scene, when God will be all in all. This will be the blessed answer to what man has been doing from the first—arrogating to himself what belongs to God. Even where it is a question of a sinner getting the forgiveness of his sins, man is trying to have them forgiven by himself—though “who can forgive sins but God only?” All through, it is man taking the place of God, and taking it, alas in wickedness. When Jesus is exalted in this blessed kingdom, all the object and result of His glory will be to the glory of God the Father. And when all is perfectly put down, and not one blot is left upon the whole universe of God; when all evil is judged, and good is brought out in the full glory of God, better even than when creation was first put forth (for the new creation is better than the old); then will shine the grand truth of all eternity—God all in all; God—Father, Son, and Holy Ghost. For we must be very tenacious as to

this. It is not that God the Father may be all in all—which is never said in Scripture, and would be derogatory to the Son and Holy Ghost. But He who has been holding the kingdom as man will deliver it up, that GOD (Father, Son, and Holy Ghost) may be all in all—the praise of every creature, without one single thing to dim and tarnish the scene forever and ever.

Words of Faith: Volume 3, Answers to Correspondents: COL 3:20 Obedience versus The Lord's Table

27.-Q. With reference to W. Y. H.'s first question in the September number of Words of Faith, in connection with a child absenting himself " from the Lord's Table because of his parent's orders not to go there," is not " This do in remembrance of me " the Lord's request rather than His command As bearing on this subject, I append the following extract from the writings of another: " If I were a child or a wife in a worldly family, I would be in complete subjection to the father or husband. That is, I would surrender my liberty to any extent but my conscience to no extent. If he said, You are not to go

out of this house any Sunday, I could say, Very well, you shall be implicitly obeyed; but if he said, you must go to such a place on the Lord's day-one which would compromise my allegiance to Christ, I reply, No, that involves my conscience, and that is for God; that you cannot govern. You can have the right over trite to any extent, but over my conscience, Never. I could not go there. You can surrender your liberty to any extent, but your conscience to no extent.

G. E. W.

A.-We quite admit that "This do in remembrance of me" is the Lord's request-a question of privilege, not of command; and the same is true as to baptism-it is privilege and not command, but both involve the integrity of Christian profession and devotedness to Christ in a way that admits of no compromise. The rights and claims of Christ are in question, if not His commands. Suppose a heathen father or husband forbad child or wife to be baptized under pain, say, of death, or being turned out of house, would it be right under the plea of obedience to father or husband, to forego baptism? It would be to deny Christ, and refuse to take Christian ground-really that which involves salvation. If a father or a husband, in the same way, forbid child or wife to go to the Lord's table, and thus decline to show forth His death till He come, is it right to forego the " This do in remembrance of me," under the plea that there is no command to do this? It is to deny the rights and claims of Christ over His own; to fail in what is due to Himself and His dying love, not to speak of surrendering the testimony to Christ as present in the midst of the assembly, and to His Headship of the body, and with this, practically to renounce our place as members of His body. Christ is Head of His body and He has an assembly on earth; He is in the midst of those gathered to His name, and He has said to them, as so gathered, " This do in remembrance of me," and we believe no authority of father or husband can be allowed to interfere with these claims of Christ. To give them up, in obedience to either father or husband, is not to "surrender my liberty," but to fail in devotedness and subjection to Christ. " The church is subject to Christ," and this goes a deal further than mere obedience to a command. We do not think that the teaching of the extract given traverses anything we have written, or is meant to weaken the obligation of the believer with reference to the Lord's table and all that this involves; with the general principle enforced, we heartily agree.—c. w.

Christian Friend: Volume 13, Do All in the Name of the Lord Jesus

It is certainly important, when meditating on any portion of the word of God, to trace its connections, in order to apprehend the meaning intended in the passage by the Holy Spirit. For instance, looking at this verse alone, it would, appear to set before us a hard task, which after all may be but feebly accomplished by us, and thus turn the mind in upon itself, and bring us into a legal state. On the other hand, to be occupied only with the grace side of divine teaching, most blessed as it is, to the neglect of preceptive truth, will generally be connected with a low and careless walk. In our Lord Himself, the perfect One, grace and truth, were always fully manifested and perfectly acted out. He was “full of grace and truth.” A considerable part of this epistle to the saints at Colosse was written before this precept was given. In the portion which precedes it, blessed truth had been set forth to engage the believer, and to cheer and exercise his heart before God. Let us briefly look at a few points.

In the first chapter, those who had faith in our Lord Jesus and love to all saints, the two marks of genuine conversion, were enjoined to be “giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light,” who has delivered, translated, redeemed us, &c. Being now children of God, knowing God as their Father, they were to approach Him as His children, and give thanks to Him for having made them fit for glory; to praise Him for “redemption,” for having “ delivered “ them from the power of darkness, “ translated “ them into the kingdom of the Son of His love, and made them meet to be partakers of the inheritance of the saints in light. What holy liberty is found here! What an unending source of joy objects of the Father’s love, the costly work of eternal redemption wrought by the only begotten Son, and brought into such new and endearing relationships, they were to know that the Father loves them as He loves His Son. How fruitful in blessing to our souls to be thus consciously set by divine grace, divine righteousness, and divine power on the ground of never-ending thanksgiving before God our Father! Is it then our habit thus to, be before God? Because, if we have not accepted and made our own by faith the instruction of the first chapter, how can we possibly carry out the precepts of the third chapter? How can we, walk as God’s children unless we know we are His children? And how can we be giving thanks to the Father for our new position, relationships, security, and meetness for glory, unless we have received as from the mouth of God His own precious and infallible word as to these things? When everything else is discarded as authoritative but the word of God, and faith is mixed with it, as giving us divine certainty, then we prove the fulfillment of our Saviour’s words, “The truth shall make you free.”

Again, in the beginning of the third chapter, the apostle teaches these young believers that they are “risen with Christ.” Now what do we understand by this? Is it not that, having been quickened and associated in life with Christ, who is here spoken of as “our Life,” we have the life of One who is risen from among the dead?1 Is it not thus a new and an eternal life, the free gift of God to us in our Lord Jesus Christ? Not, surely, a prolongation or an improvement of natural life, but a new and risen life, which is totally outside the old creation. Jesus said, “Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit” (John 12:24); that is, that blessing to others in living association with Himself must follow His death, for until that He was alone. “Thus we are plainly taught that, though He was

that eternal life which was with the Father and was manifested unto us, He was alone till after His death, even as the grains in the ear are the result of the corn having fallen into the ground and died. So Christ, as He now is risen from among the dead, is our Life; for “God has given to us eternal life, and this life is in His Son,” so that believers are “risen with Christ.”

Happy are those who have accepted in simple faith this revelation of divine grace! To such it becomes easy and natural to have their minds set “on things above, where Christ sitteth on the right hand of God.” It calls for no effort; for being set thus in association with Christ forever by God, who raised. Him up from among the dead, and assured too that when Christ, who is our Life, is manifested in glory we shall be manifested with Him, our minds and hearts are attracted by such love and blessedness to where He, our Life, now is. The important question, therefore, for each of us is, Have I accepted as God’s truth such wondrous blessing, and thus made it my own for present enjoyment? What a precious thing for the soul to know, on the authority of the word of God, and entirely of His own free grace and power, that I am connected with Christ in resurrection life, and, we may add; forever united to Him where He is by the gift and indwelling of the Holy Spirit!

In the second chapter, another view is presented to us of the present blessing into which the believer, through grace, has been brought. In the ninth verse, the glory of the person of the ascended Saviour is presented to us as Man, in whom all the fullness of the Godhead, bodily dwells—man surely glorified and sitting on the Father’s throne, yet verily and, truly divine in the absolute sense, the very “fullness of the Godhead,” yet one glorious person who is spoken of as “Him,” and that He as to His exaltation is “the head of all principality and power.” And—marvelous as it is, we are told that, as redeemed ones, our present place before God, given us by His grace, is filled full, or “complete in Him.” Observe, it is whit we are, not in ourselves, but “in Him.” As another has said, “The fullness or completeness of the Godhead is in Christ, as toward us; and, we, as toward God, are complete in Him.” Into what an amazing position of blessing the grace and power of God have thus brought us, as true of us now, in all the acceptability and nearness of Christ—filled full in Him who is sitting on the Father’s throne, angels, authorities, and powers being subjected to Him. Let us ponder this heavenly position and blessedness well, and instead of reasoning about it, and missing its everlasting consolation, receive it with faith, and enjoy this present nearness and blessing God has given us. Does the Word say you shall be, or you may hope to be, filled full? Nay; it says, “Ye are complete in Him, who is the head of all principality and power.” And so true to faith is this new place before God in Christ risen and ascended, that before our verse occurs the believer is spoken of as having put off the old man with his deeds, and having put on the new; that is, the old man (not the sins, but sin,, or the old nature that bore the corrupt fruit), having been substitutionally and judicially put off in the death of Christ, when we died with Christ, and God having, as we have seen, given us a new place through the resurrection of Christ, and a new nature, or life in Christ, we cannot be other than in Him who is our life. Hence it is said, “Ye are complete in Him,” and faith takes it, and knows no other life or position; therefore we are spoken of as having put off the old man and put on the new.

But the point of such moment at this time is, have we received these precious truths into our hearts in faith as divinely-given communications for our present comfort and profit? It is one thing for the reader to be so struck with them as to admire them, but it is a totally different thing to receive them without any hesitation and have the certainty that these blessings are ours now. Almost everything around is being shaken, and questions on every hand are being raised as to the divine and eternal verity of Holy Scripture, so that multitudes of professing Christians are indulging misgivings, and having almost endless disputes, when, if the word of God were simply bowed to, there would be certainty and rest. Unless one has the assurance founded on the work of Christ, and confirmed by the unalterable Word, that he is a child of God, how can he be giving thanks to the Father, and walk as a child of God? And unless he has to do with the Lord Jesus Christ on the right hand of God, as the One in and through whom he has redemption, and in whom he is filled full, how can He so be the central object of his thoughts and affections as to say and do all in His name? We hold it to be simply impossible: But being consciously before God as His child, filled full in Him who is seated on His own right hand, He in us, our life and we risen with Him, who has redeemed; delivered, and translated us, and who is made unto us righteousness, it becomes quite intelligible that those who are thus abiding in the cloudless favor of God will be giving thanks to the Father, the source of all, be having their minds set on things above, where Christ sitteth, in whom and through whom they have all, and happily fall in with the suited exhortation, “Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.” What we cannot truly associate the name of our Lord Jesus with must therefore be avoided.

Let none of us imagine, that because we see the name of our Lord Jesus Christ to be the only scriptural center of being gathered together, we are therefore out to Him. When He is really the central object of our hearts, how can we desire otherwise, as constrained by His love, than to do all in His name? Is it not our chief joy that He should be magnified? And will not “giving thanks” accompany such service? For how can we be taken up with Him, without praise and thanksgiving going up from our hearts “to God the Father by Him?” May the Lord keep us, and be our constant helper.

H. H. S.

Food for the Flock: Volume 8, Association With Christ, Our

WE have here three aspects of our association with our blessed Lord. We are spoken of as " dead with Christ," as "risen with Christ," and as going to " appear with him in glory " by-and-by.

Now these three aspects of our association with Christ bring before us a blessed thing. It is that God in His infinite grace cannot see us apart from Christ. If He died, we died with Him; if He is risen, we are risen with Him; and, as to His future appearing in glory to reign, we are so bound up together with Him, that, when He appears, we shall appear with Him. God cannot look at our blessed Lord and Savior, but He sees us with Him.

Now I purpose first simply to consider these three aspects of our association with Him, and then to pass on to the responsibilities which these involve.

In the first place we read, " Wherefore, if ye have died with Christ." Now is it too much to say that many of us fail to enter into this aspect, of our association with Christ? Probably every one of us here to-night knows forgiveness of sins? Is it too much to ask if we all do? For, as a fact, sometimes one even meets at the Lord's table those who do not know the forgiveness of their sins. Assuming, however, with this word of warning, that we do know our sins forgiven, let me put a further question: Do we all know what it is to have " died with Christ"?

This is a marvelous thing, and one we do well to consider; for we never can know liberty of soul until we have entered into the fact of our association with Christ in His death. For in that death, not only have I forgiveness of sins, not only is my guilt gone, but myself is gone. Knowing union with Him thus, I can take the place of myself being gone altogether; I can say with the apostle: " I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." I live, yet not I; self is gone.

Allow me to press this a little before I proceed. Let me say a word as to what we are delivered from by the truth of having died with Christ.

If you turn for a moment to Rom. 6, you will find there the first aspect of what we are delivered from. I do not go into the details to-night, but simply call your attention to the scripture. We read: " Knowing this, that our old man was crucified with him, that the body of sin might be"-not " destroyed," but-" brought to naught [annulled], that henceforth we should not serve sin. For he that is dead is freed from sin." It is mm, not sins, remark. So the first thing we are delivered from by the death of Christ is sin?.

Many of us, who know ourselves forgiven of God, are often cast down by the knowledge of sin dwelling in us. At first, after our conversion, there was great joy; but soon after, perhaps, the joy faded away, and inbred sin came up in such a way as even to force doubt upon the soul; in such a way indeed as to raise the question " Have I ever been saved at all?" Therefore, I say, if we do not go on beyond the mere knowledge of the forgiveness of sins, we shall never know deliverance from sin.

Now sin has no claim whatever on one who has died with Christ. If a really dead man were lying here before me, I could not by any possibility tempt him to sin. And there is no other way of resisting temptation but by reckoning ourselves to have died with Christ. Otherwise I have no vantage-ground to stand on; whereas, by this means I become impervious to Satan's assaults. As I have said, how can you tempt a dead man? Is it not sadly true, that the experience of many of us has been that of successive defeats? I believe the reason of this is, that we have never known what it is to have died with Christ, and so Satan is able to entangle us with his wiles.

Beloved, let us enter into what God teaches us here as to our standing in Christ; that He counts us as having "died with Christ;" that He has in Christ " condemned sin in the flesh," so that He has in His death condemned me as well as my sins.

On passing on to chapter 7., we find we are, secondly, delivered from the law. I am going over fundamental truth in touching on these subjects, We find the apostle here dealing with the law. If we read verse 6, it will do for our purpose. I read it from the " New Translation": "But now we are clear from the law, having died in that in which we were held, so that we should serve in newness of spirit, and not in oldness of letter." I need not make the familiar statement as to this, that the law has no application as a rule of life for such as are in Christ.

I pass on to the third thing from which we are delivered, which we find in Gal. 6, where we read, " God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." The death of Christ delivers us, thirdly, from the world. We have first deliverance from sin; second, deliverance from the law; and now we are dead to the world, and consequently delivered from it. It has been said that every trace of Egypt is a reproach to a Christian. If I am crucified to the world, dead to it, by the cross of Christ, by every act in which I associate myself with it, I declare, or rather I deny, in so far as I thus act, that I have died with Christ.

We need to search ourselves with respect to this in the light of that word of God, which is " quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." If we took the place boldly of having died with Christ, we should be delivered from the world. You cannot pass down a street of any town without being appealed to, on every side, by the lust of the eye, the lust of the flesh, and the pride of life. How am I to meet and resist these attractions? By holding myself a dead man. I have an answer to every temptation that can appeal to me, because God in His grace tells me that I have died with Christ.

Thus, and thus only, are we delivered from sin, from the law, and from the world. Let me now return to the passage that I read from Colossians. Here we get deliverance from man. "'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, (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 show of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh." I will paraphrase the last part, as it is really rather different to what is given in our translation; thus: " These things are not of any value; they are only for the satisfying of the flesh."

Now, as we all know, there are before God only two men: Adam and Christ. We are taught in this scripture that we are dissociated from man, from Adam, by being set in Christ. If I do not know this truth, that I am associated with Christ, I shall not be able to escape from man. I have no right to give allegiance to any man as having authority over me, especially when he presses religious claims as here; I owe allegiance to Christ only. Then why, it will be asked, are wives to obey their husbands, servants their masters, children their parents? Because the Lord puts them severally in the place of subjection. I take up every relationship in which the Lord puts me, and obey Him in them. Thus I pass through this scene a free man; I am completely delivered from man with all his religious claims; I owe obedience only to Christ, and those whom He tells me to obey.

Let us take up a few instances in illustration of this truth.

Men come to us saying: We are bound together to do a great and good thing for the world, one which will benefit humanity, will you help us? I answer, I am glad that you are going to do a great and good thing, but for myself I cannot take part with you in it unless it has the authority of Christ.

In the same way, if a politician seeks to draw me into co-operation with him, let me take the ground of having, died with Christ: for then I died dismiss politics, for what has a dead man -Co do with the government of the world? I dismiss societies and human organizations; indeed I refuse every claim, whatever its sanctity in the eyes of man, for the reason that, through association with the death of Christ, 1 have. passed out of the sphere in which these things have their place and home.

We now pass on to the second aspect of our association with Christ. We may notice that the twentieth verse is linked with the twelfth, that is the first part of it. And the last part of the twelfth verse is linked with the first verse of chapter 3., where we read: " If ye then be risen with Christ."

Now if we are risen with Christ, we have lost our place in this scene. Colossians is peculiar in this respect. The Epistle to the Romans goes as far as having died with Christ, as we have seen. But when we come to the Epistle to the Colossians we have not only died with Christ, but we are also raised with Him; though we are still left in this scene. Passing on to the Epistle to the Ephesians we go a step further, as you know, and find ourselves seated "'in heavenly! places in Christ Jesus."

But the consequence of our being "risen with Christ" is that we do not belong to this scene at all; we are to "seek those things which are above, where Christ sitteth on the right hand of God." Sometimes the question is asked, What are these things? They are all the things that characterize the place where Christ is sitting at the right hand of God, the whole scene of glory of which He is the center; and we belong to that place to which He is gone.

Let me use an illustration of it from the Old Testament. We sometimes say, and it is quite true, that the Psalms are not proper christian experience; yet we come to the Psalms, and can we truthfully say that we are up to some of the expressions which are used in them? Turn with me to the sixty-third. We react: " O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is." " No water," says the Psalmist! Is this our experience -that there is not a single source of refreshment to me clown here?

God often makes us learn this lesson. Here is a saint going on very prosperously in the world; everything succeeds with him; he thinks he is finding plenty of water; he thinks it, I say, for there is none. We have all known such cases. And what does God do? He loves them toe well to let things go on thus. He brings wave after wave upon them; trouble and disappointment come in on every side; He lets death roll in upon them, that they may learn practically that there is "no water" in this scene.

But the Psalmist also says: " All my springs are in thee." Not only is there nothing to refresh me here, no water in this scene, but all my refreshment is there, all my springs are in God. I apprehend that a soul who answers to the exhortation in the first part of this chapter, would be able to say this; he would know what it is to have all his springs in God.

Now can we all here to-night take this ground? Do we accept the fact that there is "no water" here? We every one of us know it theoretically; we know that all here is vanity, but yet the world, or something in it, has got such power over our hearts, that we have something apart from God as a source of satisfaction and refreshment.

No one is so independent of everything here as a Christian, from the simple fact that he is dependent on God, and therefore he wants nothing else. Suppose that to-morrow some of us were to be shipwrecked on a desert island, just provided with food, shelter and raiment, but unable to speak to any one, could we in such circumstances say, " All my springs are in thee"? As some one long ago said: " We often want something and Christ."

We are called to know that this is not our place, but that there where Christ sitteth is our place. If some one, a stranger in the land, came complaining to us of the ways, the arrangements, the laws of the country, surely we should answer him: But you do not belong to it, so it cannot be of much importance to you. In like manner is the Christian delivered from things here, from all that is round about him; he is a stranger amidst it all, waiting for His Lord to return to take him to be with Himself, so that where He is there he may be also.

The second verse needs a word of explanation. It is " set your mind on things above," not your " affection" as we have it. One sometimes hears people pray, and certainly one should never judge the prayers of others hardly, for, as the priest separated between the precious and the vile, so the blessed Lord, our great High Priest, separates that in our prayers which is unworthy of Him, from that He can accept, and offer to God. Still the prayer is sometimes offered that our affections may be set on things above; but this is not possible. It is " where your treasure is there will your heart be also." A husband does not pray that he may love his wife when he does love her. So what we desire is, that the grace and beauty and excellency of Christ may have their power over our souls, that our hearts may be drawn out towards Him in the place where He is.

Therefore it "Set your mind on things above, not on things on the earth, for ye have died"—the most absolute statement in the word of God as to this. As to how God sees you, you have died, and you are to have your mind set on the things which are in the place where He, with whom you are risen, is sitting. " Ye have died, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory."

This links itself especially with the passage in the First Epistle of John: "Beloved, now are we the sons of God; and it cloth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Our life is hidden with Christ in God, but the time is coining when it will be displayed. We do not belong to the scene where we are, and because we belong to that scene where He is, our thoughts are to be occupied with it.

A word more may, perhaps, be said on this third aspect of our association with Christ, before proceeding to consider the responsibility that is involved by these truths.

I therefore add, that this association with Christ as risen, puts us into a waiting attitude. We are not yet in the place to which He has gone; the consequence is we are waiting for the time when we shall be; we are waiting for the time when He shall come and we shall be displayed with Him in His glory. It is the passage we are considering which cleared away the difficulty of years from my mind. It taught me that I must be with Him before I could appear with Him; and hence that the proper attitude for the Christian should be that of constantly waiting for Christ to come and take him to be with Himself.

But may I just say a word or two upon this point.? You will allow me, I am sure, to ask, May we not be quite clear as to the truth of the coming of Christ, and yet not be waiting for Him? How many of us have asked ourselves the question to-day, "Will the Lord return today?" Waiting, you see, implies constancy and expectation. Leave out the coming of Christ and you rob Christianity of its completeness. If I lack this, I must lapse into one of two things: either worldliness or Judaism. We know that there are numbers of God's people who do not see it, and who will not see it; and the result is always one of these two. There is no power for going through present things like that of waiting for Christ.

Suppose I leave a servant in charge on going away from home for a time, and say I may come back any day; I cannot fix the time. If there is faithfulness to me in that servant, shall I, on returning any day, find him or her taking their own pleasure? No; they will say to themselves, I

must be occupying for my master till the moment of his return. In like manner how often will a loving wife, whose husband is, perhaps, gone to the colonies, ask herself during his absence, as she makes one arrangement or another in the house, Will he like this, or that?

So with the people of God. In the measure in which I expect Christ, I seek to have everything suitable to Him, and the more suitable is all about me to Him, the more intense will be my expectancy of His coming, and my desire to see Him. The blessed Lord Himself will not rest until He has come back to take His people to Himself; and God will not rest until He has displayed us in the same glory with our blessed Lord and Savior: " When Christ who is our life shall appear, then shall we also appear with him in glory."

I now pass on to the responsibility involved by our being thus associated with Christ in death, in resurrection, and in the glory to come.

To do this I call your attention to two verses which indicate the whole of our responsibility. We read at the ninth verse of the chapter we are considering: "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." I have put off the old man; I have put on the new. When did I put off the old man? In the death of Christ. When did I put on the new? In His resurrection.

And now let me try to indicate the character of this responsibility. Since we have thus put off the old man, our responsibility is never to allow it to express itself.

Now there are only three ways in which the flesh ever seeks to express itself. If we turn to Gen. 6:11, we shall there find two of them: " The earth was corrupt before God, and the earth was filled with violence." Corruption and violence. The third, which we do not get in Genesis, because the truth as to Satan was not fully brought out until our blessed Lord came to earth, is lying. The Lord says to the Jews: " Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

So that the three ways in which the flesh expresses itself are: corruption, violence, and lying. In verse 3 of this third of Colossians we get corruption; in verse 8, violence; and in verse 9, lying. Unless these three form of the expression of the flesh are seen, it seems strange why lying should be brought in here.

Of course every saint allows the necessity of not permitting the flesh to manifest itself. But yet, whilst we thus condemn the works of the flesh, is not such a thing as covetousness, for instance, sometimes named among saints? Or anger, for example? Are there none of us who, at times, say with Jonah, "I do well to be angry "? Whereas, we see here that anger is one of the works of the flesh. We must be clear of all these things, We must ask ourselves all through the list of them, Do I allow myself to be angry, to indulge in wrath, to give way to malice, to let blasphemy and filthy communication come out of my mouth? I cannot allow my will to come into activity, but that moment I sin.

You will find very few take the place of having no will; but the Christian is one who has no will of his own. Oh but, perhaps you say, none of us come up to that! Still, I answer, it is God's standard for the Christian, and unless we accept the full standard, we shall at once surely fall short of it.

But to pass on to the positive side of it. " Ye have put on the new man, which is renewed in knowledge after him that created him: where-there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." Christ is all. That is, Christ is the image of God, and He is the full expression of the responsibility of every one who has put on the new man. The Spirit of God establishes Christ as to the standard of my walk.

And we are called to this as " elect, holy, and beloved," three terms that are applied to Christ. Himself, so that the little verse we sometimes, sing is true:

Thus we are told to put on "bowels of mercies, kindness, humbleness of mind, meekness, long-suffering." It is to be practical " brotherly kindness"—" forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also ye."

If we see failure in another, we often go to exhort and rebuke him about it, and afterward tell him how much we love him. But the apostle begins here with the love first. It is the way in which God deals with us. He always shews us His love. It reminds me of one well known to many in this room, when, not long before his death, a relative saying to him, " You are safe under the shadow of His wings," he answered: " Under the shadow of His wings? I am in the very center of the heart of the Father!" The wings were not nearly close enough to satisfy his appreciation of the Father's love.

Now every one of these characteristics in a Christian is an expression of the life of Christ. For instance, who had such bowels of compassion, such kindness, as Christ? See the story of the widow of Nain in Luke. He meets at the gate of the city a dead man being carried out, the only son of his mother, and she, a widow. It is a perfect picture of desolation. And what do we read? " When the Lord saw her, he had compassion on her, and said unto her, Weep not." We ought to have the same compassion for each other in like circumstances.

Is it humbleness of mind? meekness too, for humility and meekness are always combined. He says: " Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." You remember the passage.

Then as to " forbearing one another, and forgiving one another, if any man have a complaint against another." Here I make an alteration which we have in the margin. Surely I hope none of us have a quarrel with another; but if we have a little complaint against any, what do we do? Go and tell another? rather than forgiving even as Christ forgave us. All these things that are set before us, may be traced in the life on earth of our blessed Lord and Savior, and they ought also to characterize us.

Verses 15 and 16 are what we may term subsidiary. Beloved, is not the time come when we must point to these practical little things as those which are needed to be brought out in the lives of the people of God? We have had so much truth. The question is, Have we lived it out? What is the use of truth if we are not living it out? Surely we would hold the truth more tenaciously than ever, but the living it out is the point. The apostle James says: " I will show thee my faith by my works."

God has truly given us much truth in these days, but the more truth we have, the more humble should it make us, for it is simply the sovereignty of grace that has given it to us rather than to others; and the blessed Lord lays down the principle, that, where He gives much, He expects more. If I have only the truth upon my lips, and my life does not answer to it, the very truth that I proclaim will be my condemnation. Let us never forget to accept the full responsibility of every exhortation in the word of God.

We have next, " Let the peace of Christ rule in your hearts, to the which ye are also called in one body: and be ye thankful. Let the word of Christ dwell in you richly in all wisdom." It is all Christ in this chapter. I can only just allude to it now. His peace is to rule our hearts! He Himself said: " My peace I give unto you." How easily we are able to meet every difficulty if we have the peace of Christ in our hearts! Go down to your shores when the storm is blowing, when the winds are raging; see the billows dashing and breaking on the surface. But go deep. down below that troubled surface, and all is perfectly calm. So with the Christian whilst he passes through the storms here. "The peace of Christ," that peace which He enjoyed as a man down here that peace is to dwell in your hearts, and keep them in perfect calm whatever the tempests around.

And His word is to "dwell in you richly in all wisdom." The word must dwell in me, before it can come out in teaching others. I may perhaps allude to one scripture in connection with it. If we turn to Prov. 22, we read in verse 17: "Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips." You see the words must be " kept within" first of all; it is afterward that they will be " fitted in the lips." I must first have made the word my own, so that it may come out from within; it is then that it flows out in teaching and admonishing others.

" In psalms and hymns and spiritual songs, singing with grace in your hearts to God. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." I must pass on to the last verse, which is a very important word, for it supplies a test for everything.

Young believers, especially, when their hearts are getting away from God, will ask such questions as: What harm is there in going to such a place? cannot I go to a concert? to a flower show? I answer, Yes; if you can do it in the name of the Lord Jesus. This test applies to every department of life. Christ is now to be everything in my life. I am called to express Christ in my life, and He is to be the motive of all my actions, the spring of all I do. Lip and life are the only two channels by which we can express anything, and Christ is to come out in my words and my ways.

All this is very simple, but I trust the Spirit of God may lay it with freshness on our hearts. The first thing is to know our place as having died with Christ, as having risen with Him, and as being about to appear in glory with Him; and then we must not shirk the responsibility that attaches to all this. Thus, as we walk with Him down here, all the sorrows and difficulties of the way will be but occasions of thanksgiving and praise to God.

(E. D.)

As metal is smelted in the furnace, so, when God gives faith, He will surely try it, to the end that, " the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

(G. V. W.)

Sound Words: 1878, Colossians 3:1-2

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth" (Col. 3:1,2)

Christian Treasury: Volume 3, Grace with Salt

“Let your speech be always with grace, seasoned with salt. that ye may know how ye ought to answer every man." Col. 4:6.

Our words should be always with grace, and prove themselves such by ministering good to others, "grace unto the hearers" (Eph. 4:29). This, however, will be many times in the pungency of admonition or rebuke, and at other times with severity or decision, or even with indignation and zeal. In this character they will be seasoned with salt. And having these fine qualities, being gracious and yet salted, they will be such as will bear their own virtues, that we may know how to answer every man.

The Lord Jesus, among all others, illustrated this form of moral perfection. He knew how to answer every man with words which always were with grace or to the sours profit, but at times seasoned, or seasoned highly, with salt.

In answering inquiries, He did not so much aim at satisfying them, as at reaching the conscience or the condition of those who asked them.

In His silence as well as in His words, when He had to stand before the Jew or the Gentile and at the last before the Priests or Nate or Herod, we can trace full moral beauty and perfection. He was One among the sons of men who knew when to keep silent and when to speak.

Great variety in His style presents itself to us in all this. Sometimes He is gentle, sometimes peremptory, sometimes He reasons, sometimes He rebukes at once, and sometimes conducts calm reasoning up to the heated point of awful condemnation and judgment.

He knows the moral of the scene before Him. "By Him actions were weighed" in their value as before God, and His words as well as His doings answer them accordingly.

Matt. 15 is a chapter in which this perfection is specially shown us. In the course of the action there, the Lord is called to answer Pharisees, the multitude, Peter, the Syrophenician, and the disciples again and again in their mistakes, and stupidity and selfishness. His tone of rebuke and of reasoning, of calm, patient teaching, of deep, wise and gracious training of the soul are all precious and admirable in their place and occasion.

And let me ask, is there not a fitness in its not being said of the Lord in Luke 2 That He was either teaching or learning, though it is said that He was hearing and asking questions? It seems that there is. To have taught would not have been in season. To have learned, would not have been in full fidelity to the light, the eminent and brighter light which He knew He carried in Himself, for He was wiser than His teachers, and had more understanding than the ancients. We may surely say of Him, I do not mean as God but as man, He was One "filled with wisdom."

But here again we get the grace of which that Scripture speaks, "Let your speech be always with grace." For of this child, in the temple with the doctors, we read that He was "strong in spirit, filled with wisdom; and the grace of God was upon Him." In perfection of grace, He knew how to use the fullness of wisdom that was in Him. He is, therefore, not presented to us as either teaching or learning. Elihu, the young man in the book of Job, comes to remembrance here. Elihu was silent while "years"

were before him, and while "multitude of days" was speaking. But he knew that he had the Spirit of God, and he must assert the truth through the Spirit, though he waited until the proper time to present it.

Words of Truth

Aberdeen Conference: 2012, Colossians 3:17-4:6

Reading

It's been suggested that we start with verse 17 of chapter 3, and that perhaps we would carry on through the 1St 6 verses of chapter 4. Colossians chapter 3 and verse 17. And whatsoever you do in Word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Wives, submit yourselves unto your own husbands as it is fit in the Lord. Husbands, love your wives and be not bitter against them. Children, obey your parents in all things, for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters, according to flesh, not with eye service as men pleasers, but in singleness of heart, fearing God. And whatsoever you do, do it hardly as to the Lord. And not unto men, knowing that of the Lord. He shall receive the reward of the inheritance. For ye serve the Lord Christ, but he that doeth wrong shall receive for the wrong which he hath done. And there is no respect of persons. Chapter 4. Masters, give unto your servants that which is just and equal, knowing that you also have a master in heaven. Continue in prayer, and watch in the same with Thanksgiving, with all Praying also before us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds, that I may make it manifest as I ought to speak, walk in wisdom toward them that are without redeeming the time. Let your speech be always with grace, season with salt, that you may know how you ought to answer every man. I suppose it would make a very big difference in our lives. If every time we opened our mouths. Or every time we were going to do something. We remembered the 17th verse that. We should attach the name of the Lord Jesus to it. Of course, in one sense, whether we like it or not. Because we bear the name of Christ, we do attach the name of the Lord to what we say or do, and in that sense having been baptized. We do take on his name, and that's why it says in Second Timothy two let everyone that nameth the name of Christ depart from iniquity, but what a challenge it is to our hearts and everything. Can I legitimately attach the name of the Lord to what I say or what I do? It's really the end result of what we have earlier in the chapter, where it says Christ is all and in all. But it's a very searching thought, isn't it? When it comes to our practical walk to remember that that name, we should be able to attach that name whatever we say or do. And it's in the name of the Lord Jesus. It's with a sense of His Lordship. Our lives. We need to realize that we have been bought with a price we are not our own. We belong to him who bought us and to remember that. Everything we do in Word or deed that there is one who we recognize as Lord in our lives.

And then there's another dimension here too. Because if we do all in his name, we ultimately give thanks in his name too, don't we? That blessed privilege is ours by virtue of living during this time of God's grace. And so the Lord Jesus, when he was speaking to his disciples in John 14, he could say hitherto have ye asked nothing in my name? That is, they had gone directly to him as being present among them there on earth, and they had been able to avail themselves of his power and his. Ability to deal with whatever need, whatever problem came up. But now he was bringing before them the blessedness of going directly to the father in his name. And you and I have that privilege. Don't worry of giving thanks. In his name. And so, of course we make our prayers in His name too, when there is a real need, but it's a wonderful thing to give thanks in that name. Are we to give thanks for the good things that happened in our lives? Is that what you're saying, Bill? Well, I don't think I quite couched it in those terms. No, it says in everything. Give thanks, doesn't it? And it's noticeable here that it says giving thanks unto God and the Father. When God is in question, it's more the thought of nature and power, isn't it? And there are things that God provides for us because of His power, and we're thankful for him. Not that we can in one sense separate his Godhead power from his relationship to us as Father, but there are things that we appreciate from God and that we thank Him for as God. It might say that it is important for us as believers never to forget. That even brought into the relationship his father with him. We are still creatures and we are still to recognize him as God. If I can speak from a Canadian point of view, our present queen, Queen Elizabeth the Second, when she was a little girl. Her grandfather, King George the fifth, sat on the throne, and whenever she approached him she first of all had to stop and had to bow and had to acknowledge him as the king. And then she could run and jump into his lap as her grandfather, and she was taught to do that from an early age. She had to recognize him first of all for who he was as the king, and then she could enjoy her relationship with him as her grandfather.

Edification: Volume 5, Our Scripture Portion.

(Col. 3:18 — 4:18).

Please have your Bible open at the passage indicated above as you read this article. The writer takes it for granted that you will do this, and consequently all his references to Scripture are in the briefest possible form.

It is worthy of note that the instructions of this epistle are not confined to the laying down of general principles, but come down to very practical and personal details. We might have supposed that when spiritually minded believers were in question, such as the Ephesians and Colossians, nothing would be needed beyond principles, and that they might be safely left to make all needful applications themselves. It is however, just in these two epistles that we get full details as to the conduct that befits the varied relationships of life. We are told exactly how we should behave, in the full light of Christianity.

We cannot go through the world without having many and varied relations with our fellow-creatures. Most of our testing's and trials reach us in connection with those rations, and hence it is God's way to leave us after conversion in the same old relationships, only teaching us how to fulfill them in the light and power which the knowledge of Christ brings. We are not set to the task of putting the world right. That will be done effectually and speedily by the Lord when He takes up the work of judgment.

We are left to bear effectual witness to what is right by acting rightly ourselves.

Though the relationships of life are so many, and varied in detail, they may, we believe, be all condensed under the three heads that we find in the verses before us — (3:18-4:1). There is, first, the marriage relation. Second, the family relation, which springs out of the marriage relation. Third, what we may term the industrial relation, which springs out of the fact that hard work is decreed to be man's lot as the result of his fall.

The organization of life in this world, according to God, is based upon marriage. If we read Matthew 19 we shall find the Lord opening out the truth, first upon marriage, then upon children, then upon possessions. Our passage deals with marriage, children, work, in that order. We make bold to say that NEVER was it more important for Christians to fulfill these relationships in a Christian way, for never have these divine institutions been more fiercely assailed than just now. Being bulwarks of that which is good the devil aims at their destruction, and every weapon is used from a "modernism" which has all the appearance of being scholarly and refined to the "bolshevism" which practices "free love," turns the children on the streets to prowl about in droves, and alternately encourages the workman to destroy his master's property on the one hand, or shoots him for complaining of his miserable pay and food, on the other. We may incidentally remark just here that without a doubt "modernism" and "bolshevism" are but varying phases of the same great devil-inspired movement. The same basic principles are common to both.

In all our relations two parties are involved. It is so here. The marriage relation is taken up as between wives and husbands; the family as between children and parents; the industrial as between serv ants and masters. Each of the three relationships, as instituted by God, involves this, that one party shall assume the lead and the other shall be subject. Moreover, this is not a point which is left for negotiation and arrangement as between various individuals entering upon the relationship. It is a matter which is settled by the Word of God.

In each of the three cases those who have the place of subjection are addressed first. Subjection becomes the wife; obedience, the child. In the case of the servant there is to be not only obedience but heartiness and integrity. The most striking thing about the exhortations in each case is the way everything is to be done as in the sight of the Lord. This lifts the whole matter on to the loftiest plane. The wife is subject, but it is, "in the Lord." This implies that the prime reason for her subjection is that it is the Lord's appointment. She is subject to her husband as expressing her subjection to her Lord. It is to be hoped of course that her husband bears such a character that subjection to him is no hardship but a pleasure. But even were it otherwise she would still be subject, seeing it is to the Lord.

The same principle applies to the children and to the servants. They are to consider what is pleasing to the Lord. We must remember that the servants contemplated here were bondmen — they were practically slaves. There was very little or no profit for themselves in all their labor. Yet they were to work exactly as if they were working for the Lord. And indeed they were working for Him, and they will ultimately receive from His hands a full reward for their labor, though they might never get as much as a "Thank you" from a churlish master. "Ye serve the Lord Christ," is what the Apostle says.

Subjection, we must remember, does not necessarily imply inferiority, but it does imply the godly recognition of the divinely established order.

Moreover, God's arrangements are never lop-sided. If there is a word of instruction and guidance for those who have the subject place, there is equally a word for those who take the lead. In each case the Spirit of God puts His finger upon the weak spot. The husband is exhorted to love. Mere natural love can easily turn to bitterness, but this can never happen when his love is a reflection of the divine. If the husband is marked by love the wife has no difficulty in being subject.

So with the fathers, they are not to provoke or vex their children. Discipline is necessary and good, but, if not itself controlled by love, it may easily become excessive and vexatious to the utter discouragement of the child.

In the third case, that of the masters, the prominent thought is not that of love but of righteousness. Every Christian master should be continually asking himself in regard to his servants, "What is just? What is fair?" And further he is to remember that he himself is a servant with his Master in the heavens — a Master who has laid it down that, "With what measure ye mete, it shall be measured to you again."

Here, then, are six items of instruction which if obeyed would go far towards producing a heaven upon earth. Family discord and industrial discord would be a thing of the past! But the point here is that we, believers, should anticipate the blessedness of the millennial day, and carry out God's will in our several relationships, while waiting for the day when God's will shall be done on earth as it is in heaven.

Verse 2 to 6 of chapter 4 bring us back to exhortations of a more general sort; first as regards prayer, then as regards the relations of the believer with the unconverted.

We are to pray, and not only so but to persevere in it, and to watch God's dealings that we may not miss His answers to our requests, nor fail to render thanks to Him for grace received. Moreover our prayers are not to be mainly of a personal or even selfish nature. Paul urged the Colossians to intercession on his behalf, that he might make manifest that "mystery of Christ" to which he had alluded in the epistle. He wanted them to be intercessors on behalf of the work of God, and thus taking a share in the conflict connected with it.

We are very, very weak today in this matter of prayer. Modern life is organized on the principle of rush, and prayer gets crowded out all too often. Again, what about persevering? When we deeply desire a thing we do persevere, but how often are we creatures of very shallow desires! Our sympathies are called forth on some point and we join in a prayer — but that is the end of it! We soon forget and there is no perseverance.

In verse 5 the unconverted are spoken of as “them that are without.” There are those within the Christian circle and those without it, and it is very important that we should be right in our relations with those without. We are set in a place of testimony in regard to them. First our general behavior towards them is to be marked by wisdom. That being so we are sure to have opportunities for witnessing which we are to redeem by seizing them as they present themselves.

It is one thing, however, to seize an opportunity, and another to use it to best advantage. Words not fitly spoken are often more to be deplored than no word being spoken at all. Our words are to be always with grace. Never are we to descend Lo the censorious, or the bitter, or the cutting remark. But then on the other hand our words, while full of grace, are not to aim at merely pleasing men. They are to be seasoned with that which salt represents — the pungent quality of truth. Grace and truth were found in our Lord and they should mark those who are His, even characterizing their words.

The standard here set is a very lofty one. We come far short of attaining to it. Yet let us not lower the standard in our minds. Let us maintain it at its full height as seen in Christ, and let us press on toward it.

With verse 7 the closing messages and salutations begin. They present many points of interest. Tychicus, of whom the Apostle writes so warmly, was evidently to be the bearer of this letter to the Colossians. Onesimus, who is called “a faithful and beloved brother,” was the run-away slave, with whom the epistle to Philemon is concerned. What but the grace of God can turn a defaulting and absconding slave into a faithful and beloved brother in Christ? So Tychicus carried the letter to the Colossians and Onesimus the letter to Philemon when they traveled to Colosse together. Philemon does not appear in our chapter, as is natural, seeing there was the special letter for him. But Archippus appears in both letters.

At the time of writing Paul had with him Aristarchus, Mark and Justus. He was able to speak of each of them in high terms as workers for the Kingdom and as a comfort to himself. It is most encouraging to find Mark mentioned in this way since the glimpses we have of him in the Acts are so unpromising. It shows how one who was a failure at the beginning of his service was yet thoroughly recovered to complete usefulness. So much so that he eventually became the writer of the second Gospel which specially portrays the Lord as the perfect Servant. An illustration, this, of how the power of God can ultimately make us strongest in that very thing wherein at first we were weakest.

Epaphras also was with Paul but he was “one of you,” that is, a Colossian, and so not “of the circumcision.” Separated as he was from his own people he yet had a great zeal for them and he was fervently laboring on their behalf. This labor was accomplished in prayer.

Prayer, you see, is labor: or rather, it may be labor. Epaphras carried it to such a point that it was truly labor for him, and continued labor too, since Paul bears witness that it was always his practice. The word translated “laboring” really means striving or combatting. Epaphras though absent from his friends was engaged in a real prayer combat on their behalf, the object of which was that they might stand in the will of God, perfect and complete.

It is a great thing to have a full knowledge of the will of God; that the Apostle desired for the Colossians in verse 9 of chapter 1. It is a greater thing to stand perfect and complete in that will. Standing in it implies that we are subject to it and characterized by it, according to that which is said in verse 10 of chapter 1. It is evident that the desires and prayers of Epaphras, for the saints of Colosse and neighborhood, ran exactly parallel with the prayers of Paul for them.

Laodicea was in the neighborhood. It is mentioned in chapter 2:1, as well as three times in our chapter. The very name has a sad sound about it in view of what the Lord has to say to this church in Revelation 3:14-22. In spite of the prayers and conflict on their behalf of a Paul and an Epaphras, in spite of the circulation of Apostolic epistles in their midst, it fell to the lowest depths. The “epistle from Laodicea,” was no doubt an epistle which just at that time was being circulated from assembly to assembly.

This epistle to the Colossians and the Laodiceans sets forth exactly that truth which, had it been heeded by the Laodiceans would have preserved them. It sets forth the glory of Christ, the Head of His church. It exhorts them to “hold the Head.” Alas! they heeded it not; and the epistle to them sent from Patmos reveals them as supremely self-satisfied, and Christ, their Head, entirely outside their door.

We are, as regards the flesh, no better than they. So let us take to heart the warning with which they furnish us.

Let us also accept the word of admonition given to Archippus as applicable to ourselves. Has the Lord given a service to you? Then take good heed to perform it, however insignificant it may appear to be. Non-fulfillment of the service means laziness, which at once c(pens the door to decline and spiritual disaster. Nothing can preserve us but that grace, which is the closing word of the epistle.

F. B. Hole.

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