

Colossians (and Philemon)

— Enhanced Notes from R. B. Thieme, Jr.

These notes are now complete.

Both Colossians and Philemon are integrated together as originally taught. The [first lesson](#) on Philemon is Colossians #51 and runs for 8 lessons. However, the previous two lessons ([Colossians #49–50](#)) would be best if taken as introductory lessons to the book of Philemon.

Bob used the King James Version. I have added in [An Understandable Version](#) as the base text before a corrected translation is established. In the Addendum, a description of the AUV will be added. For any OT passage, the ESV (capitalized) will be utilized.

I call these [enhanced notes](#); and what the means will be explained in the Addendum.

Bob is famous for teaching by categories; and such doctrines will be found throughout this study. However, they will be indexed in alphabetical order.

Bob is also well-known for his [corrected translation](#) (which is *not* set in stone). The text of Colossians and Philemon is found within the notes and at the end of the notes. Bob also translated several other passages, and they were collected and placed at the end of this study as well.

Document Links		
Index for Doctrines (Taught in Colossians)	Index for Passages Translated	Lesson Summaries and Links
Beginning of Notes	Notes for Philemon	R. B. Thieme, Jr.'s Corrected Translation of Several Passages
Addendum	What Are Enhanced Notes?	An Understandable Version (Final Revision - 2005)

Doctrines Taught in Colossians			
A–E	F–L	M–P	Q–Z
Ambassadorship Aorist Tenses Apostleship Ascension and Session Authority The Seven Baptisms The Seven Baptisms (Identifications) Found in the Bible (review) The Baptism of the Holy Spirit The Baptism of the Holy Spirit (review) Barnabas after Acts 15 Synonyms for Bible Doctrine Resident in the Soul The Blood The Blood (repeat) Children and Authority The Church Church Age Functions of the Pastor and the Believer Circumcision Death Demonism The Deity of Jesus Christ Diakonos Divine Discipline	Feasts A Half-hearted Forgiveness: The Illustration: David and Absalom The Frame of Reference The Function of Joints and Ligaments Gap Gap (review) GAP Principles and the Local Church Gnosticism God's Love for Us The Grace Crisis with Philemon and Onesimus The Grace Provision for Learning Doctrine Four Greek Words for Power Happiness Happiness (2) Happiness (Revised and Continued) What Is the Content of this Hope/assurance? The Hypostatic Union Inheritance Judging, in the Matter of a Feast Judging, Legalistic	The Manifestation of the Bride Marriage Marriage Part II Mental Attitude in Phase Two Types of Middle Voices The Faithfulness of the Minister The Mystery The Mystery (Review) Occupation with Christ Occupation with the Person of Christ The Old Sin Nature Onesimus Is a Mature Believer along with Philemon Open Door The Pastor-teacher The Doctrine of the Pastor-Teacher (revamped) Faithfulness of the pastor-teacher Verbs for the Pastor-teacher Phallic Reversionism in Colosse The Pastor-teacher (what must be true) Philemon the Slave Owner	Reconciliation Reconciliation in Colossians 1:21 Redeeming the Time Redemption Reversionism 8 Categories of Reversionism The Sabbath Salt Shadows Shadows Part II Slavery and Social Action Historical Perspective of Slavery in the United States Slavery in the United States Slaves Who Are Believers Solving Social Problems by Force or by Legislation Spirituality Supergrace Believers Loyal to Paul Thanksgiving Thanksgiving Principles About Tychicos The Profile of Tychicus The Sustaining of the Universe

Divine Good Drinking The Edification Complex of the Soul The Edification Complex of the Soul (review) The Doctrine of Election	The Laws of Divine Establishment Legalism, Food Prohibitions The Local Church Category #1 Love	The Plan of God The Meaning of Plêroô Plêroô The Use of Plêroô in the New Testament Uses of Plêroô Positional Sanctification Positional Truth	Walking Walking (review) Walking (3) Walking (4) Witnessing The World The World and Believers
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Passages Translated in Colossians		
Bob's Corrected Translation of Colossians 1-4	Psalm 128:1-4	Proverbs 29:18
Isaiah 33:6	Ephesians 4:11-13	The Book of Philemon
Revelation 3:14-22	Revelation 19:6-9	

Colossians (and Philemon) — Lesson Summaries

<u>1</u>	<u>11/07/1971</u>	Col. 1:1–2	Principles of gnosticism; doctrine of apostleship; 4 areas of apostasy <u>Gnosticism</u> <u>The Doctrine of Apostleship</u>
<u>2</u>	<u>11/14/1971</u>	Col. 1:3–5	Thanksgiving for the plan of God based on grace orientation; doctrines of spirituality, eternal security <u>The Doctrine of Spirituality</u> <u>What Is the Content of this Hope/assurance?</u>
<u>3</u>	<u>11/21/1971</u>	Col. 1:6–7	Divine good vs. human good; Epaphrus; the communicator
<u>4</u>	<u>12/12/1971</u>	Col. 1:8–9	<u>The Frame of Reference</u> <u>The Doctrine of Gap</u>
<u>5</u>	<u>12/19/1971</u>	Col. 1:9–10	<u>The Doctrine of Gap</u> <u>The Doctrine of Walking</u>
<u>6</u>	<u>01/09/1972</u>	Col. 1:9–11	Dynamics of GAP; <u>The Doctrine of Divine Good</u> <u>Four Greek Words for Power</u> <u>The Doctrine of Happiness</u>
<u>7</u>	<u>01/16/1972</u>	Col. 1:12–14	<u>The Doctrine of Inheritance</u> <u>The Doctrine of Redemption</u> <u>The Doctrine of the Blood</u>
<u>8</u>	<u>01/23/1972</u>	Col. 1:15–16	<u>The Doctrine of the Deity of Jesus Christ</u> <u>The Doctrine of the Hypostatic Union</u>
<u>9</u>	<u>02/13/1972</u>	Col. 1:16–17	Laws of divine establishment are a necessary factor in preservation of a nation; <u>The Laws of Divine Establishment</u> <u>The Doctrine of the Sustaining of the Universe</u>
<u>10</u>	<u>02/20/1972</u>	Col. 1:18	<u>The Doctrine of the Church</u>
<u>11</u>	<u>02/27/1972</u>	Col. 1:19–22	<u>The Doctrine of the Blood (repeat)</u> <u>The Doctrine of Reconciliation</u> <u>Reconciliation in Colossians 1:21</u>

Colossians (and Philemon) — Lesson Summaries

<u>12</u>	<u>04/16/1972</u>	Col. 1:23–25	Independent groups outside the local church. Pressure in the ministry; <u>The Doctrine of the Pastor-teacher</u> <u>The Doctrine of the Mystery</u> <u>Verbs for the Pastor-teacher</u>
<u>13</u>	<u>04/30/1972</u>	Col. 1:26–29	Doctrine of pastor–teacher; doctrine of the mystery
<u>14</u>	<u>05/07/1972</u>	Col. 2:1–3 Isa. 33:6	Doctrine of the mystery; lost treasures; reversion recovery
<u>15</u>	<u>05/21/1972</u>	Col. 2:4–5	Importance of authority; advancement in the Christian way of life
<u>16</u>	<u>05/28/1972</u>	Col. 2:6–7a	<u>The Doctrine of Walking (review)</u> <u>The Doctrine of Gap (review)</u>
<u>17</u>	<u>06/04/1972</u>	Col. 2:7–8	Principle/local church as a classroom; <u>The Doctrine of the Edification Complex of the Soul</u> <u>GAP Principles and the Local Church</u>
<u>18</u>	<u>06/11/1972</u>	Col. 2:9	Result of freedom under right authority
<u>19</u>	<u>06/18/1972</u>	Col. 2:10	Doctrine of positional truth; security provided by freedom <u>The Meaning of Plêroô</u> <u>The Use of Plêroô in the New Testament</u> <u>Positional Sanctification</u>
<u>20</u>	<u>06/25/1972</u>	Col. 2:11, 12a	False issues <u>The Doctrine of Circumcision</u> <u>The Seven Baptisms (Identifications) Found in the Bible</u>
<u>21</u>	<u>07/09/1972</u>	Col. 2:12; Gal. 3:26–28	Issue/water baptism <u>The Doctrine of the Baptism of the Holy Spirit</u>
<u>22</u>	<u>07/16/1972</u>	Col. 2:12–13	Baptism of the Holy Spirit (concluded)
<u>23</u>	<u>07/30/1972</u>	Col. 2:14–15	Angelic conflict; fallen angels disarmed; Man’s IOU to God paid by Christ

Colossians (and Philemon) — Lesson Summaries

24	08/06/1972	Col. 2:16	Judging, Legalistic Legalism, Food Prohibitions The Biblical Doctrine of Drinking The Doctrine of the Feasts Judging, in the Matter of a Feast The Doctrine of the Sabbath
25	08/13/1972	Col. 2:17–18	Demonism; 3 attacks by Satan; blue laws The Doctrine of Shadows Shadows Part II The Doctrine of Demonism
26	08/20/1972	Col. 2:19	Greek drama The Doctrine of Occupation with the Person of Christ The Doctrine of the Function of Joints and Ligaments
27	08/31/1972	Col. 2:20–23	Doctrine of 3 categories of legalistic taboos The Doctrine of the World Types of Middle Voices The Doctrine of the Plan of God
28	09/07/1972	Col. 3:1a	The Seven Baptisms (Identifications) Found in the Bible (review) The Doctrine of the Baptism of the Holy Spirit (review)
29	09/14/1972	Col. 3:1–3	The Doctrine of Ascension and Session The Doctrine of Mental Attitude in Phase Two The World and Believers The Doctrine of Death
30	09/21/1972	Col. 3:4; Rev. 19:6–9	the Manifestation of the Bride
31	09/28/1972	Col. 3:5–7	Aorist Tenses The Doctrine of the Old Sin Nature Phallic Reversionism in Colosse The Doctrine of Divine Discipline The Doctrine of Walking (3)

Colossians (and Philemon) — Lesson Summaries

<u>32</u>	<u>10/12/1972</u>	Col. 3:8–10	Reversion recovery <u>There Are at Least 8 Categories of Reversionism</u> <u>The Doctrine of the Edification Complex of the Soul (review)</u>
<u>33</u>	<u>11/16/1972</u>	Col. 3:11	<u>The Doctrine of Positional Truth</u>
<u>34</u>	<u>12/14/1972</u>	Col. 3:11	Grace eliminates racial inferiority <u>The Doctrine of Occupation with Christ</u>
<u>35</u>	<u>12/21/1972</u>	Col. 3:12	Dressing your soul with an edification complex <u>The Doctrine of Election</u> <u>God's Love for Us</u>
<u>36</u>	<u>03/15/1973</u>	Col. 3:13	Forgiving obnoxious believers <u>A Half-hearted Forgiveness: The Illustration: David and Absalom</u>
<u>37</u>	<u>04/12/1973</u>	Col. 3:14–16	Relaxed mental attitude <u>The Pastor-teacher (what must be true)</u> <u>The Local Church</u>
<u>38</u>	<u>05/17/1973</u>	Col. 3:17–18	Submission of right woman to right man <u>Thanksgiving</u> <u>The Doctrine of Marriage</u> <u>Marriage Part II</u>
<u>39</u>	<u>05/31/1973</u>	Col. 3:18–19	Men must not become bitter
<u>40</u>	<u>08/09/1973</u>	Col. 3:20	<u>The Doctrine of Authority</u> <u>Children and Authority</u>
<u>41</u>	<u>08/30/1972</u>	Col. 3:21–4:1	Responsibility of parents, employees; Doctrine of authority
<u>42</u>	<u>11/24/1974</u>	Col. 4:2	<u>The Doctrine of Thanksgiving</u>
<u>43</u>	<u>11/25/1974</u>	Col. 4:3	<u>The Doctrine of the Mystery (Review)</u> <u>The Doctrine of the Open Door</u>

Colossians (and Philemon) — Lesson Summaries

44	11/26/1974	Col. 4:4–5a	Synonyms for Bible Doctrine Resident in the Soul The Doctrine of Walking (4)
45	11/27/1974	Col. 4:5	Redeeming the Time The Doctrine of Witnessing (points 1–13)
46	12/06/1974	Col. 4:6	The Doctrine of Salt . Danny Williams' testimony (I do not remember that)
47	12/10/1974	Col. 4:7a	Importance of faithfulness The Profile of Tychicus Principles About Tychicos
48	12/11/1974	Col. 4:7b; Rom. 13:3–4	Uses of DIAKNOS; capital punishment The Faithfulness of the Minister
49	12/12/1974	Col. 4:8–9a	Slavery in the Roman Empire; unions
50	12/13/1974	Col. 4:9 via Philemon	Social problems, slavery Slavery and Social Action Slaves Who Are Believers
The next 8 lessons make up the 1974 Philemon series			
51	12/15/1974	Col. 4:9 via Philemon 1–4 (74 Philemon #1)	Issue of solving problems; evil vs. doctrine
52	12/15/1974	Philemon 5–7a (74 Philemon #2)	Happiness (revised, pts.1–2) Category #1 Love The Doctrine of Happiness (2)
53	12/16/1974	Philemon 7a (74 Philemon #3)	The Doctrine of Happiness (Revised and Continued)
54	12/17/1974	Philemon 7a (74 Philemon #4)	Doctrine of happiness (revised, pts. 6–12)
55	12/18/1974	Philemon 7b–9a (74 Philemon #5)	Doctrine of happiness (revised, pts. 13–15) The Grace Crisis with Philemon and Onesimus

Colossians (and Philemon) — Lesson Summaries

56	12/19/1974	Philemon 9b–14 (74 Philemon #6)	The Doctrine of Ambassadorship Solving Social Problems by Force or by Legislation
57	12/20/1974	Philemon 15–25 (74 Philemon #7)	Divine viewpoint for grace crisis Philemon the Slave Owner Onesimus Is a Mature Believer along with Philemon Historical Perspective of Slavery in the United States Robert E. Lee's letter on slavery. This is a very long lesson.
58	12/22/1974	Philemon Col. 4:9–10 (74 Philemon #8)	Strong/weak believer; Lee's letter on slavery Slavery in the United States Barnabas after Acts 15
59	12/22/1974	Col. 4:11–13	Encouragement role of super–grace believer Supergrace Believers Loyal to Paul
60	02/19/1975	Col. 1:7; 4:12	Diakonos The Doctrine of the Pastor-Teacher (revamped) (points #1–4)
61	02/20/1975	Col. 4:12a	Faithfulness of the pastor-teacher Doctrine of the pastor–teacher (revamped) pts.5–10);
62	02/21/1975	Col. 4:12a	The Grace Provision for Learning Doctrine
63	02/27/1975	Col. 4:12b–14	Luke, Paul's physician and friend
64	02/28/1975	Col. 4:14b	Demas; The Doctrine of Reversionism
65	03/02/1975	Col. 4:15–18; Rev. 3:14–15	Epistle to the Laodiceans Church Age Functions of the Pastor and the Believer Plêroô Uses of Plêroô
66	03/02/1975	Rev. 3:16–22	Epistle to the Laodiceans (cont.) END OF SERIES

1971 Colossians

Lesson #1

1 11/07/1971 Col. 1:1–2 Principles of gnosticism; doctrine of apostleship; 4 areas of apostasy

Chapter 1

Background

The human author of this epistle is the apostle Paul. It was written during his first Roman imprisonment mentioned in Ephesians 3:1; 4:1; Philippians 1:7,9; Colossians 4:18. There were four books while Paul was imprisoned in Rome the first time: Ephesians, Philippians, Colossians and Philemon. The apostle wound up in prison in Rome as a part of his discipline for one of the greatest failures of grace that a man of grace could ever have. He went into the temple on the advice of the pastors at Jerusalem, and there he offered a vow. He was told to do this so that the believers in Jerusalem would give him a hearing. Obviously he did not need a hearing on the basis of some legalistic action. This was human viewpoint, the offering of a vow was totally incompatible with the Christian way of life. Spiritual growth demands a lot of decisions but it does not go for one-shot decisions or offering vows of any kind. So the apostle Paul was punished by two years of prison in Caesarea and two years of prison in Rome. However cursing was turned to blessing. The rebound that occurred very shortly after his failure and the great blessings which have accrued down through the ages are in part this book of Colossians.

The recipients of this epistle are located in the Lycus valley in Turkey. There were three towns in the area: Colosse, Hierapolis, and Laodicea. The population of the valley was composed of Jews, Phrygians, and Greeks.

Antiochus the Great transplanted approximately 2000 Jewish families in Mesopotamia in Phrygia. The Phrygians destroyed the Hittites, as we studied in the Hittite Special.

The approximate date of this epistle is somewhere between 60 and 62 AD. The occasion is the invasion of cosmic doctrine in the form of gnosticism. The pastor of the Colossians church was Epaphras, and because of this infiltration of false doctrine, and because Epaphras found that he had members of his own congregation who proved to be intellectual snobs, considered themselves superior to all other believers, and who though that they had an inside track on doctrine because they had a higher human IQ than other believers in the Lycus valley.

These people were a small group of professional people. Here is the first principle from the book of Colossians. High IQ does not mean any form of spiritual superiority. Spiritual growth is not measured in terms of human IQ. The daily function of GAP demands a grace apparatus for perception, it does not in any way require high IQ. It is imperative that as a believer in the Lord Jesus Christ you persist on a day by day basis in desiring Bible doctrine. However the perceptive system does not depend on human ability. It is always

an occupational hazard, always a danger, for people of a high IQ, people who have succeeded in a profession, have succeeded academically, to assume that they can understand portions of the Word of God that low IQ types cannot understand. Epaphras found himself with a very serious problem in the Colossians church due to the fact that he had a small group of intellectual snobs who latched on to Gnosticism.

Gnosticism is a system of philosophy combined with some principles of doctrine into a way of life. In fact, gnosticism is a Greek word for those *in the know*. It is taken from gnôsis (γνώσις) [pronounced *GNOH-sis*]. Those who were in-the-know called themselves gnôsis (γνώσις) [pronounced *GNOH-sis*] types, and in the Greek that means a Gnostic. Then they contrasted themselves with believers who functioned under GAP. The basic principle of GAP is pistis (πίστις) [pronounced *PIHS-tihs*]. This is the way you get gnôsis (γνώσις) [pronounced *GNOH-sis*] and convert it into epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*]. The Gnostics called these people inferior, and so there was a great controversy raging in the Colossian church between the Gnostics and the others. So great was the controversy that it forced Epaphras to go to Rome to seek counsel from the apostle Paul.

Along with this cosmic revolution against doctrine there were four areas of apostasy with which this epistle deals specifically. Most of them are found in the second chapter. The first is legalism in Col. 2:16, along with religious reversionism, also found in the same verse. The philosophical content of gnosticism is dealt with in Colossians 2:8, and there was a trend toward asceticism for spirituality which is stated in 2:20, 23. This particular epistle, then, is a polemical type epistle.

Tychicus carried Colossians and Ephesians to their destination. The slave of Philemon carried the book of Philemon back to him. Onesimus is the runaway slave. Epaphroditus carried Philippians to its destination. These men had to come to Rome in order to get these epistles.

Gnosticism

The cosmic revolution in Colosse: incipient gnosticism

1. Gnosticism derives its name from gnôsis or the intellectual snobbery which occurred throughout the early church. This was one of the greatest attacks on Bible doctrine in the early church. This came primarily from those who had adopted or were attracted to Hellenistic systems of philosophy. It was an attempt to reconcile philosophy with doctrine. They are irreconcilable but this was an attempt. The people involved in gnosticism are also involved in reversionism. Scar tissue, reversionism, and emotional revolt will be found in this book.
2. Definition. A word which must be understood is the word “syncretism.” Syncretism means a combination of things. Gnosticism is the major thrust of the cosmic revolution of Satan which combines Greek philosophy and legalistic Judaism with oriental dualism to form an apostate syncretism — combining these things into one system — covered with a veneer of Christian vocabulary. It picked up and utilized the vocabulary of Bible doctrine. Gnosticism was Satan’s greatest counter attack to the early church.

3. The polemical advantage. Gnosticism caused Paul to develop a technical vocabulary to describe certain principles of doctrine, the principles and the mechanics of the Christian way of life. So there is a great polemical advantage in gnosticism and its rise. This is best illustrated by the book of Colossians. Gnosticism itself claimed to have gnôsis (γνώσις) [pronounced *GNOH-sis*] which was “super knowledge.” Paul demonstrated that gnôsis (γνώσις) [pronounced *GNOH-sis*], as far as the Christian life is concerned, is simply Bible doctrine in the left lobe. This is being a hearer of the Word and the Holy Spirit makes gnôsis (γνώσις) [pronounced *GNOH-sis*] a reality. The great polemical advantage of gnosticism was the fact that it forced a technical, doctrinal vocabulary on the Church which the Church in its purity of doctrine still retains. When these doctrines are attacked then we have these words abused or misused, or given new definitions, or simply set aside entirely. Paul says to the Gnostics in Colosse, you have gnôsis (γνώσις) [pronounced *GNOH-sis*]; I am presenting epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*], something which is ultimately superior to what can be learned through human IQ. Human IQ, even in the genius class, has limitations; but the grace apparatus for perception or spiritual IQ has no limitations and the whole plan of God and the whole realm of doctrine can be understood. Paul will demonstrate the polemical advantage of epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*].
4. A general description of gnosticism. Gnosticism had technical words which become technical words in Christianity. Gnosticism begins with a dualism. Oriental dualisms had some concept of good versus evil, and gnosticism used plêrôma (πλήρωμα) [pronounced *PLAY-roh-mah*] in opposition to u(lh which is the world of matter. Plêrôma (πλήρωμα) [pronounced *PLAY-roh-mah*] is the world of the spiritual. This is taken from Plato who said that plêrôma (πλήρωμα) [pronounced *PLAY-roh-mah*] is a kind of ethereal, spiritual concept of good, and u(lh is the world of matter, including the human body. This is Platonic dualism. Plato said that the world of matter, which is the human body, traps certain things from plêrôma (πλήρωμα) [pronounced *PLAY-roh-mah*] called aeons [aiôn (αἰών) [pronounced *I-OHN*]]. These aeons are imprisoned by the world of matter causing man to be created evil. That appealed to Christian doctrine because in the reproduction of man man is born spiritually dead. So this is where the attack is subtle and agrees and disagrees all at the same time. Now the world of matter imprisons these aeons. The God of the Old Testament is called by the Gnostics the demiurge and He created man evil because he created aeons in u(lh, and these aeons have to be liberated. But God did not create man evil, God cannot in any way sponsor evil, and this is the fallacy of this particular part of gnosticism. The whole objective in salvation is to liberate the aeons into the world of plêrôma (πλήρωμα) [pronounced *PLAY-roh-mah*], and plêrôma (πλήρωμα) [pronounced *PLAY-roh-mah*] becomes the heaven. So how are you going to get the aeons out of the body and out of evil and get them to heaven. That is the big problem that gnosticism poses. How are you going to save man? They claimed that there are two ways to do it: either by maximum asceticism or maximum lasciviousness. So there were two ways of salvation. They had to consider Christ in the picture and they said He was the highest aeon. He is not the saviour and He is not God, and they claimed that the cross was an optical illusion.

5. Gnostic salvation. It is the synthesis conspiracy. In a synthesis conspiracy you attack by using a thesis and an antithesis. Thesis salvation is asceticism, and the aeons are liberated into plêrôma (πλήρωμα) [pronounced *PLAY-roh-mah*] by abstaining from food, drink, marriage. The original Gnostics in this groups were called Essenes. Jesus was not an Essenes. The Dead Sea scrolls uncovered a lot of the teachings of the Essenes. There were also the Marcionites and the Manachaens. These are three groups that were getting saved by asceticism. Every one in the old sin nature has a trend either toward asceticism of toward lasciviousness, so whichever way there was always someone trying to be saved under gnosticism. The antithesis salvation is lasciviousness in which the aeons are liberated into the world of plêrôma (πλήρωμα) [pronounced *PLAY-roh-mah*] by the functions of the phallic cult, and this is why you have so much immorality among the Greeks. It started with Plato, for example. This group are called the Nicolaitans and the Ophites (mentioned in Revelation). So we have two systems of salvation and this is the synthesis conspiracy. Both systems are wrong, and when you combine the thesis with the antithesis you have a system of salvation by works. it is designed to appeal to everyone.
6. Gnosticism was both an experiential and philosophical attack on Bible doctrine. As a form of Greek mysticism it declared revelation apart from the canon of scripture. Therefore gnosticism was an attack upon the Bible. Gnosticism also had a system of sacraments. They had sacred names, formulas and symbols, used to have a good destiny after death. In this way the Roman Catholic church copied many of its rituals from gnosticism. So that Romanism in its ritualistic function is a perfect illustration of how gnosticism has been perpetuated from the first century right down to the present.
7. Gnosticism also believed in seven world powers which are characterized as angels. Therefore Gnostics worshipped angels — fallen angels, demons. Cf Colossians 2:18. So in gnosticism we have a fusion of Babylonian and Persian concepts connected with demonism, and also we have the Phrygian worship of Sibole, the natural mother of the Phrygians, which gave rise to the basic part of the phallic cult.
8. The leaders of gnosticism. Cerinthus, Valentinus, Basilides, Marcion, and others

The outline of chapter one.

Verses 1,2 — the salutation.

Verses 3-8 — thanksgiving for the plan of God.

Verses 9-11 — the challenge of epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*], the understanding of God's plan.

Verses 12-22 — orientation to the plan of God in contrast to gnosticism.

Verses 23-29 — who communicates the plan of God, or the role of the pastor in the Church Age.

Greeting

Col 1:1 [*This letter is from*] Paul, an apostle of Christ Jesus by God's will, and [*from*] our brother Timothy,

Verse 1, the human author of this epistle, Paûlos (Παῦλος) [pronounced *POW-loss*]. This is the Greek for "little." It is a perfect name for a man who is a genius and who through grace orientation came to realize the value of grace as over against his own very high IQ. Saul of Tarsus was a genius. He became Paul the object of grace — 1Corinthians 15:10, "By the grace of God I am what I am." This is also the same as the Latin Paulus which indicates Paul's Roman citizenship. By race he was a Jew, Saul of the tribe of Benjamin, but by citizenship he was a Roman.

His title, "an apostle," is apostolos (ἀπόστολος) [pronounced *ap-OSS-tol-oss*] which does not mean one sent, it means admiral of the fleet. It is a military title for highest rank. The word came down from the Attic Greek. This was one sent to command a fleet; highest rank in the Athenian Navy; a military title for highest rank.

The Doctrine of Apostleship

1. Apostleship is a spiritual gift sovereignly bestowed by the Holy Spirit at the point of salvation. Exceptions are the original apostles who were already saved, they received their spiritual gift on the day of Pentecost, the day the Church began. The principle of receiving spiritual gifts is found in 1Corinthians 12:11; Ephesians 4:11. A spiritual gift is a matter of grace, not a matter of earning it or deserving it; therefore it is in contrast to a talent. A talent or an ability is inherent or acquired.
2. The gift of apostleship is designed to carry the Church until the completion of the canon of scripture. Therefore, this gift carried both absolute authority in administration plus absolute authority in both verbal and written communication.
3. Apostles were not appointed until after the resurrection of Christ, Ephesians 4:8, 11. This helps us to understand that the apostles to Israel in Matthew 10 are not the apostles to the Church. The apostles in Matthew 10 were sent to Israel in the Jewish Age and are not the same as the apostles to the Church.
4. Therefore the apostles to the Church must be distinguished from the apostles to Israel of Matthew 10:2ff.
5. This spiritual gift exercised authority over all the local churches until the completion of the canon of scripture. Then apostleship is removed. In other words, this is the only spiritual gift of leadership that ever had authority over all the churches. Today all local churches are autonomous with authority vested in the Word of God and the local pastor-teacher. This was Paul's mistake in Jerusalem of not asserting his authority as an Apostle.

6. Apostles had to be eyewitnesses to the resurrection, which qualified the eleven who survived. Paul was qualified by seeing the resurrected Christ on the Damascus road, Acts 1:22; 1Corinthians 9:1; 15:8,9.
7. The authority of apostleship is established by certain temporary gifts such as miracles, healing, or tongues, Acts 5:15; 16:16-18; 28:8,9. Once his authority was established, however, these spiritual gifts such as miracles and healing were removed.
8. The roster of apostles. The apostles are specifically mentioned: the eleven minus Judas Iscariot. Matthias was elected in the first chapter of Acts but he is not an apostle. No one has ever been given the office of apostle, the gift of apostleship, or the gift of pastor-teacher through an election. No one can elect a spiritual gift. Paul was the one who replaced Judas Iscariot, 1Timothy 1:12-16; 1Corinthians 15:7-10.
9. Were there any other apostles beside the twelve, the original eleven plus Paul? The answer is yes, but not many. Others who had delegated authority or were sent on apostolic missions, or exercise apostolic authority. We must recognize that apostolic authority was delegated at least to Barnabas — Acts 14:14; Galatians 2:9; and to James, the Lord's half-brother, Galatians 1:19; 1Corinthians 15:7; to Apollos, 1Corinthians 4:6,9; and Sylvanus and Timothy, 1Thessalonians 1:1; 2:6.

“of Jesus Christ,” Christou Iêsou is a descriptive genitive. All apostles were “of Jesus Christ.” The genitive of description, “of Jesus Christ,” indicates that an apostle took the place of Christ had Christ still been on earth instead of at the right hand of the Father. Each apostle personally represented Jesus Christ in leadership, in communication of doctrine, at the beginning of the Church Age.

“by the will of God,” the means of appointment, dia plus the genitive of thelêma (θέλημα) [pronounced *THEHL-ay-mah*]. It is questionable whether this should be called “will” or not, it means *purpose and design*, “through the purpose and design of God.” It is God's purpose and design to have representation on the earth in the form of Apostles.

“and Timothy,” Timothy, known to the Colossian church, will eventually be the great spiritual leader of the whole area.

Colossians 1:2 [and is being sent] to the saints [i.e., God's holy people] and faithful brothers in [fellowship with] Christ [who live] at Colosse. May you have unearned favor and peace from God our Father.

Verse 2, the recipients. “To the saints,” dative plural of hagios (ἅγιος) [pronounced *HA-gee-oss*]. This is a title for every believer. Every believer is a saint because at the moment of faith in Christ God the Holy Spirit enters him into union with the Lord Jesus Christ. Every believer is in union with Christ, shares the life of Christ, eternal life, His righteousness, and so on. The local church is designed for believers. It is not designed for evangelism. The saints are gathered in the local church and the purpose of their gathering is to be fed, to be taught the Word of God.

“faithful brethren,” the word “faithful” is *pistós* (πιστός) [pronounced *pis-TOSS*], dative plural, dative of advantage. *Pistós* (πιστός) [pronounced *pis-TOSS*] means *dependable, trustworthy, believing, or full of faith*. Obviously, then, Paul is addressing this to the believers who are functioning under GAP in contrast to the Gnostic believers. By functioning under GAP they are full of faith, they are believing, they are trustworthy, they are dependable. Dependability and stability comes from the daily function of GAP. “Brethren” indicates they are in the family of God.

“in Christ,” referring to positional truth.

“which are” is not found in the original; “at Colosse,” the local church in that city. The local church met in the home of Philemon who is a personal friend of Paul. However, Paul had never visited Colosse so this epistle is to a congregation whom Paul had never seen. Romans and Colossians are written to congregations which he has not met or founded. Nevertheless, he has authority over them.

1971 Colossians

Lesson #2

2 11/14/1971 Col. 1:3–5 Thanksgiving for the plan of God based on grace orientation; doctrines of spirituality, eternal security

In verses 3-8 we have thanksgiving for the plan of God.

Thanksgiving and Prayer

Colossians 1:3 **Whenever we pray for you, we always thank God the Father of our Lord Jesus Christ,**

Verse 3, “We give thanks” is a present active indicative of the verb *eucharisteô* (εὐχαριστέω) [pronounced *yew-khahr-ih-STEH-oh*]. The secret to this verb is in *charis* (χάρις) [pronounced *KHAHR-ic*], in the middle, which is grace. Thanksgiving is based upon receiving something without earning it. This is the basic root for all the Greek words for thanksgiving. You get something without earning it or deserving it or working for it, and therefore the true basis of thanksgiving is grace. The more you understand grace the better your concept of thanksgiving. This is a present active indicative to indicate that the apostle Paul at least with an ECS is totally oriented to grace at all times. Thanksgiving, then, is simply grace orientation expressing itself toward God.

“to God,” *ho theos*, “the God” in the dative case, God the Father. The definite article indicates a specific person of the Trinity, and not only is He the recipient of all thanksgiving since He is the author of the plan, but at the same time He is also the recipient of all prayer. Always prayer is addressed to God the Father, there is not exception to this.

Those who pray to the Holy Spirit are confused about the Holy Spirit and are probably mixed up with the tongues movement. Those who pray *Dear Jesus* are also confused.

Thanksgiving is appreciation for the plan of God and orientation to the plan of God. Each Member of the Trinity has a part in the plan of God.

The word “and” is not found in the original and it should read, “We keep on giving thanks to the God, the Father of our Lord Jesus Christ.” Whenever you are offering prayer the Bible is very clear in defining for us the object. The object is always God the Father. This is understandable when it comes to prayer for another reason. God the Son is the high priest forever after the order of Melchizedek. As the high priest God the Son Himself offered prayer on our behalf, Hebrews 7:25, He is constantly making intercession for us. In addition to that God the Holy Spirit has a special ministry of intercession, as taught in Romans 8:26,27. So the other two members of the Trinity actually have an intercessory ministry and they actually offer their prayers to God the Father. These are very clearly defined lines for a purpose: to avoid error. Error can be even a matter of vocabulary. Vocabulary indicates what one is thinking and when one does not clearly understand the ministry of each member of the Godhead in the Father’s plan, then it reveals itself in sloppy prayers. This results in prayers offered to Jesus or to the Holy Spirit, prayers which go no higher than the ceiling.

“the Father of our Lord Jesus Christ,” this simply indicates that the Father sent the Son and that the ministry of the Son on the cross is a part of the Father’s plan, it is the basis for paying for our salvation. So “Father of our Lord Jesus Christ” is a phrase which indicates that salvation is paid for in full. Therefore, once again, grace orientation is important. You cannot pay for your own salvation, you cannot work for your own salvation.

Grace orientation is of the utmost importance to us because it is related to daily thanksgiving. One of the two vehicles for thanksgiving is now declared — prayer. The other is praise.

“praying,” present active participle of *proseúchomai* (προσεύχομαι) [pronounced *pros-YOU-khoh-mai*]. *prós* (πρός) [pronounced *pros*] is face to face; *eúchomai* (εὐχομαι) [pronounced *YOO-khom-ah-ee*] means to offer petition or pray. So praying is as close as we come in phase two to face to face. The present active participle is linear aktionsart and the adverb which follows indicates that prayer is a daily function in the Christian life, *pántote* (πάντοτε) [pronounced *PAHN-toht-eh*], and adverb of time which means at all times. Prayer is a daily function, a consistent constant function.

Bob has heard many a devotional pastor speak to praying without ceasing. Prayer is concentration towards God; so you cannot carry on a normal life if you are in prayer. This means to cough with the frequency of a person with a hacking cough. There are periods of cessation.

“for you,” preposition *peri* means “concerning you.” Paul prays for the Colossians whom he had never seen. You can pray for people you do not know. Of course you can pray for those you do not see or know.

Colossians 1:3 We keep on giving thanks to the God, the Father of our Lord Jesus Christ, at all times concerning you, offering face to face prayers. (R. B. Thieme, Jr.'s Corrected Translation)

[not sure where this paragraph belongs] Notice that in verse four, “Since we heard of your faith in Christ Jesus, and the love which you have to all the saints,” and then at the end of verse eight, “declared unto us your love in the Spirit.” The major concept in this area of thanksgiving is the fact that the Colossian believers are definitely in a position to learn some Bible doctrine. The basis for this is that they do understand the basic doctrine of spirituality. They know how to be filled with the Spirit as indicated in those two verses. Because they do they will be able to continue on in the things that Paul is going to teach them.

Colossians 1:4 for we have heard about [the evidence of] your faith in [the service of] Christ Jesus, and about the love you have [shown] for all the saints,

Verse 4, “Since we heard” is an aorist active participle, there is no word “since.” It is sometimes correct to translate an aorist participle that way, or it is usually translated “Having heard,” the aorist active participle of ακούω (ἀκούω) [pronounced ah-KOO-oh]. Ακούω (ἀκούω) [pronounced ah-KOO-oh] here means to hear a report. Since this is an aorist participle the action precedes the main verb. The main verb was given in verse 3, “we keep on giving thanks.” They heard the report before they gave thanks. So, “Having heard the report of your faith we give thanks.”

“Faith” here is literally, thn pistin humôn, “the faith of you all.” The word for “faith”, pistis (πίστις) [pronounced PIHS-tihs], must be watched very carefully because it has some technical as well as non-technical meanings. Here we have both the technical and the non-technical usage. The non-technical usage of pistis (πίστις) [pronounced PIHS-tihs] for faith refers to the inhale faith of GAP, the inhale of the Word of God. In other words, as a part of the function of GAP doctrine comes into the left lobe where it becomes gnôsis (γνώσις) [pronounced GNOH-sis]. This is objective understanding through the ministry of the Holy Spirit. If you are going to transfer that to the human spirit where it first becomes useable it is transferred by pistis (πίστις) [pronounced PIHS-tihs]. So faith transfers doctrine from the left lobe to the human spirit so that it can be used for construction material, so that it can be cycled into the right lobe where it becomes frame of reference, vocabulary, norms and standards and viewpoint. “Having heard of the faith of you all.” That is the inhale non-technical use.

Then also there is an exhale. Faith exhales out of the right lobe — the faith-rest technique, using promises, doctrines, principles, or concepts. The application of those things is the faith-rest technique. There is also a technical use of the word pistis (πίστις) [pronounced PIHS-tihs]. It refers to that which is believed, the body of faith or doctrine. So the technical use of pistis (πίστις) [pronounced PIHS-tihs] is for doctrine. We actually have here all concepts, “the faith of you all.” He is thankful for the fact that they inhaled, they take in the Word of God. He is thankful for their use of the faith-rest technique. He is thankful for the fact that they have accumulated pistis (πίστις) [pronounced PIHS-tihs], doctrine, in the

function of GAP. So the Colossians have demonstrated the fact that they have passed the basic stage of phase two.

“in Christ Jesus” emphasizes the importance of positional truth on which to base Christian experience. Experience is nothing without the anchor of positional sanctification.

The second of the basic techniques: “and the love you have for all the saints,” *kai thn agapên*. *Agápē* (ἀγάπη) [pronounced *ag-AH-pay*] is mental attitude love produced by the filling of the Holy Spirit. This is confirmed at the end of verse 8, “your love in the Spirit.”

“you have” is the present active indicative of *echô* (ἔχω) [pronounced *EKKH-oh*] which means you have it and you hold it. This means that they are consistent in rebound, they are consistent in the filling of the Spirit.

“toward all saints” is one of the directions of *agápē* (ἀγάπη) [pronounced *ag-AH-pay*] love. It is impossible to love all of the saints unless you are filled with the Spirit, and the type of love here is a mental attitude love, a love confined to the soul and is not overt. This love is characterized by freedom from mental attitude sins.

Colossians 1:4 **Having heard the report of the faith of you all in Christ Jesus, and the love which you have toward all the saints.** (R. B. Thieme, Jr.’s Corrected Translation)

The Doctrine of Spirituality

1. We must learn to distinguish between the salvation ministry of the Holy Spirit and the post-salvation ministry of the Holy Spirit. The Holy Spirit does five things at the moment of salvation. He is the agent of regeneration, Titus 3:5 cf John 3:1-16. The reason you are born again is because the Holy Spirit at the point of salvation makes you born again. The second ministry of the Holy Spirit at the point of salvation is entirely different - baptism. The baptism of the Spirit is taking every believer at the point of salvation and entering him into union with Christ. Every believer is in union with the Lord Jesus Christ and always will be — sharing His life, His righteousness, His Sonship, His heirship, His priesthood, and so on. The baptism of the Spirit is the thing that distinguishes the Church Age from all others, and the Church believer from all other dispensations. Only in this dispensation does God the Holy Spirit take every believer at the point of salvation and enter him into union with Christ, Acts 1:5, the prophecy; 1Corinthians 12:13, the fulfillment; Ephesians 4:5, the statement of principle. }One Lord, one faith, one baptism” — “one baptism” is the baptism of the Spirit, not water baptism. The third thing that God the Holy Spirit does at salvation is the indwelling ministry. God the Holy Spirit actually indwells every believer. The fourth ministry of the Holy Spirit at salvation is sealing, 2Corinthians 1:22; Ephesians 1:13; 4:30. Sealing is a guarantee of eternal security, it is God’s signature. The fifth thing the Holy Spirit does at the point of salvation is the presentation of at least one spiritual gift to every believer, 1Corinthians 12:11. These five things are all simultaneous. One second later the believer is in operation phase two, the believer in time. This is stated in several ways. Paul, John, and Peter all had a way of saying it. For example, Paul’s vocabulary: Ephesians 5:18, “Be filled

with the Spirit”; Galatians 5:16, “Walk in the Spirit”: John called it “Walking in the light,” 1John 1:7; 2:10. Peter, 2Peter 1:4 had a different way of expressing it. In effect, it is God the Holy Spirit controlling the believer. The distinction between indwelling and controlling must be understood.

2. Spirituality and carnality are mutually exclusive and therefore absolutes in phase two. When we accept Christ as saviour we enter into union with Christ and we never get out of that union. That is a part of eternal security. However, we can get out of fellowship through sin and we are then in the status of carnality. You are either one hundred per cent spiritual or you are one hundred per cent carnal. It is walking in the light or walking in darkness. Darkness and light are mutually exclusive. Walking in darkness is carnality, walking in the flesh; walking in the light is spirituality, walking in the Spirit. You are either spiritual or carnal but not both.
3. Imitation becomes a great issue in spirituality. In Ephesians 5:1 we are not told to be followers of God, we are told to be imitators of God in the Greek. The same thing is brought out in 2Peter 1:4. Imitation of God is produced by the filling of the Spirit. In contrast to that, if the believer is carnal he imitates the unbeliever, 1Corinthians 3:1, the Corinthians are carnal; in verse 3 Paul says, “You walk as men.” Walking in darkness is often used for the unbeliever in 1John 1:6 it is used for the believer. Principle: When a believer is out of fellowship or carnal he imitates the unbeliever. So imitation is the issue in spirituality. If you are in fellowship, filled with the Spirit, you imitate God; if you are out of fellowship you imitate the unbeliever. Carnality imitates the unbeliever; spirituality imitates God.
4. Spirituality [filling of the Spirit] is not subject to the Mosaic law — Galatians 5:18,23; Romans 8:2-4; 10:4; 13:8. The Mosaic law is a part of the divine establishment; the filling of the Spirit is a part of the Christian way of life.
5. Spirituality produces the character of Christ, Galatians 4:19 cf 5:22,23; 2Peter 1:4; 1John 2:5,6.
6. Spirituality accomplishes four general objectives in phase two.
 - a. Partnership with divine essence, 2Peter 1:4;
 - b. Imitation of God, Ephesians 5:1 in the Greek, “Keep on becoming imitators of God”;
 - c. Glorification of Christ. It is the ministry of the Holy Spirit to glorify Christ, not to glorify the Holy Spirit — John 7:39; 16:14; 1Corinthians 6:19,20;
 - d. The fulfillment of the law, Romans 8:2-4.
7. Spirituality is obtained by the rebound technique, 1John 1:9 based on the principle of Proverbs 1:23.
8. Some of the results of spirituality:
 - a. Christ is magnified in the inner life, Ephesians 3:16,17; 2Corinthians 3:3; Philippians 1:20,21;
 - b. Perception of doctrine under GAP, John 14:26; 16:12-24; 1Corinthians 2:9-16;
 - c. The effectiveness of witnessing — since God the Holy Spirit is the executive of witnessing, Acts 1:8; 2Corinthians 3;

- d. The principle of guidance and assurance. Both are dependent upon the ministry of the Holy Spirit, Romans 8:14-16;
 - e. Worship. All worship is accomplished in the power of the Spirit, John 4:24; Philippians 3:3;
 - f. Prayer, Ephesians 6:18;
 - g. Helping other believers to rebound, Galatians 6:1.
9. Spirituality, the filling of the Spirit, produces divine good. Divine good is characterized by gold, silver, and precious stones, 1Corinthians 3:12,14. Carnality produces human good, by way of contrast, 1Corinthians 3:12,15.
10. Some of the nomenclature for spirituality.
- a. Positive nomenclature, Galatians 5:16, “walk in the Spirit”; 1John 1:7, “Walk in the light.”
 - b. Negative nomenclature, 1Thessalonians 5:19, “Quench not the Spirit.” This emphasizes the production of human good. Either God the Holy Spirit controls the life or the old sin nature controls the life. If the Holy Spirit controls the life you are walking in the Spirit, walking in the light. If you are quenching the Spirit then you are producing human good from the old sin nature’s area of strength. “Grieving the Spirit, Ephesians 4:30, personal sins.
11. Emotion or ecstasies does not characterize spirituality in the Church Age, Romans 16:17,18; 2Corinthians 6:11,12. Ecstasies as a part of the filling of the Spirit is reserved for the Millennium only. When Christ reigns on the earth and all of the forces of Satan and all demons have been removed, then ecstasies is a part of the filling of the Spirit.

Colossians 1:5 [*You have these qualities*] because of the hope stored up for you in heaven, which [*hope*] you previously heard about through the message of truth when the Gospel

Verse 5 — the Colossian understanding of phase three. “For the hope” is *dia* plus the accusative of *elpis* (ἐλπίς) [pronounced *el-PIS*]. *Elpis* (ἐλπίς) [pronounced *el-PIS*] is generally translated “hope.” However, *elpis* (ἐλπίς) [pronounced *el-PIS*] is a stringer word than that in modern English. Modern English has assigned the word “hope” to something which is indefinite, something which is desired but not a reality. But “hope” 300 years ago meant something else. It means assurance or confidence or prospect. A good translation here should be “Because of the prospect [or assurance].”

“which is laid up,” present middle participle of *apokeimai* (ἀπόκειμαι) [pronounced *ap-OHK-i-mahee*]. This word does not mean to be paid up, it means to be preserved.

“in heaven” is literally, “in the heavens,” phase three.

What Is the Content of this Hope/assurance?

1. After death the believer is with the Lord, 2Corinthian 5:8;
2. There is no judgement or condemnation beyond the grace, Romans 8:1;
3. Because there is not judgement an appointment is canceled, Hebrews 9:27,28;

4. The new home, John 14:1-3;
5. The eternal inheritance, 1Peter 1:4,5;
6. Part of our content of assurance, is no more pain, no more sorrow, no more death, Revelation 21:4;
7. A resurrection body exactly like that of Jesus Christ, 1Thessalonians 4:16-18; Philippians 3:21; 1Corinthians 15:51-57; 1John 3:1,2.

“Hope” is a technical word to describe our future after death.

“whereof ye heard before,” not ακούῳ (ἀκούω) [pronounced *ah-KOO-oh*] this time but προακούῳ (προακούω) [pronounced *pro-ak-OO-oh*] which is a reference to Bible class. They have heard from their own pastor Epaphras, they have heard the content of hope before. Phase three has been taught by Epaphras, it excludes all philosophical speculations which are taught in gnosticism. Therefore Paul is reminding them that it is ridiculous to be involved in gnosticism when they have already heard and understood phase three doctrine. Aorist tense: it gathers up into one entirety every time they have heard Bible teaching on phase three.

“the word of truth,” en plus logos (λόγος, ου, ὁ) [pronounced *LOHG-oss*], “in the sphere of the word of truth.” Logos (λόγος, ου, ὁ) [pronounced *LOHG-oss*] is used for doctrine, it is in the sphere of doctrine that they heard these things; “truth” is alêtheia (ἀλήθεια, ας, ἡ) [pronounced *ahl-Ā-thi-ah*], doctrine.

“of the gospel,” a descriptive genitive of euangelion (εὐαγγέλιον) [pronounced *yoō-ang-GHEL-ee-on*] which means good news. The principle is: you started in grace, you continue in grace, you will spend all eternity the recipient of grace. The Colossians first heard doctrine of phase three in connection with the presentation of the gospel. One of the factors in the gospel is resurrection and that was their first concept of phase three. The gospel has in its presentation a total grace concept and therefore they heard the gospel, they responded to it on the basis of grace. Therefore, they should understand from, verse 6 that grace growth is based on doctrine or the Word of truth.

1971 Colossians

Lesson #3

3 11/21/1971 Col. 1:6–7 Divine good vs. human good; Epaphrus; the communicator

Colossians 1:6 **came to you. This Gospel is [now] also producing fruit all over the world [i.e., throughout the Roman Empire] and growing [in its influence], just as it is doing among you people also, since the day you [first] heard and understood God’s unearned favor in [all its] truth,**

Verse 6, grace growth based on Bible doctrine. The word “Which” is not found in the original. There is here a definite article in the genitive case plus a participle, the present active participle of pareimi (πάρειμι) [pronounced *PAR-i-mee*] which means to be present

in contrast to being absent. Actually the verse begins, “Being present.” It is a reference to the word of truth of the gospel which is mentioned in the previous verse. The hope which is laid up in heaven is a part of the great message of doctrine, and it is doctrine which must be present. The present active participle is linear aktionsart and indicates that doctrine should always be ...

“unto you,” the preposition eis (εἰς) [pronounced *ICE*], a directional preposition. Here it means “in you,” “Being present in you.” This phrase actually gives us the importance of the Word of God. The Word of God is located forever in the canon of scripture, but it is absolutely of no benefit unless it is present in you, unless you take it in. So being present in you is a command in a sense for the function of GAP, after you have responded to the gospel.

“as it is in all the world,” this indicates that the gospel part of doctrine has actually gone throughout the world, as it does in every generation. The word for “world” here, κόσμος (κόσμος) [pronounced *KOSS-moss*], is used for Satanic organization. That isn’t always true but it is true in this passage. Therefore the attack of gnosticism in the Lycus valley becomes a Satanic counter attack.

“and brings forth fruit,” we have a periphrastic in the Greek. It is a very strong phrase; it is made up of a participle and a regular verb form. It is a combination of two verbs. This one is a present active participle of eimi (εἶμι) [pronounced *eye-ME*], the verb to be, plus the present middle participle from karpophoreō (καρποφορέω) [pronounced *kahr-pohf-EH-oh*] which means to have a good harvest, to bear fruit. In this periphrastic we have a continuity of process. The middle voice of the second participle indicates benefit. Whenever people have Bible doctrine inside of them it produces. The only source of production in the Christian life is Bible doctrine. Anything which is based upon Bible doctrine is productive. What we are to do is take in Bible doctrine. The ministry of the Holy Spirit is involved in the production of divine good. Taking in doctrine is the inhale; doing good works is the exhale.

Added in the Greek is a phrase aucanomenon which means “and increasing.,” a present middle participle of the verb auxanō (αὐξάνω) [pronounced *owx-AN-oh*]. You will not find this phrase at all in the English, and it should be translated “and increasing.” The middle voice means you are benefitted by the increase, everyone is. We actually have, “and brings forth fruit and increasing.”

Being present in you [doctrine], even as it is in all the world, and is constantly bearing fruit and is increasing even as also in you. (The corrected translation so far)

“as also in you,” referring to growth based on Bible doctrine. From the time that the Colossians heard the gospel they continued to take in doctrine under the function of GAP, and they were growing as a result. The whole basis for service, for living, for being on this earth after salvation is to learn Bible doctrine so that doctrine within you may produce according to the divine plan.

There is the idea that you must be working. You must be ringing doorbells. This denomination was based upon doctrine, but they have departed from the Christian way of life. Our objective for remaining alive after salvation is to take in Bible doctrine; everything else is the result of that. God's plan does not run on human ability, human energy, etc. It functions with divine resources.

God despises sin; man's free will is the origin of sin. God does not solicit to evil; God does not promote evil; it is against all that God is. God also despised human good. He will not allow a single human good deed in heaven.

The purpose of the Bema Seat of Christ is the destruction of human good. Grace excludes all human ability and all human talent. Some people have spent their lives accumulating human merit badges will watch all of it burn up.

You are not saved by publically saying that you have given up this or that; or saying that you have invited Jesus into your heart. We are saved only by believing in Jesus Christ. This faith is the absence of any type of work.

By taking in doctrine, by growing up spiritually, you produce on the basis of your own assets and not on the basis of human assets. Ephesians 2:8–10 explains salvation and good works.

This brings us to the point where we recognize that the Colossians church was a key church in the Roman empire. It is a key church because there are many people there with an ECS, and Paul is going to pray in verses 9-11 that everyone in the Colossian church will have an ECS; for as goes Colosse, so will go the Roman empire. The preservation of the laws of establishment in SPQR depends upon the intake of Bible doctrine, it depends upon the erection of the ECS. This is what Jesus taught at the beginning of the Roman empire when He said, "You are the salt of the earth." The salt was a preserver in the ancient world. Believers with Bible doctrine, with an ECS, would be preservers. If the salt has lost its preserving power there is no preservation. If believers do not have an ECS there is no preservation as far as the Roman empire is concerned, as far as the laws of establishment. But what Paul is saying here also has a prophetic application, for in one generation after Paul wrote Colossians 1:6 the Antonine Caesars began their rule, and not one of them was a believer but it was one of the most glorious centuries in all of human history. The reason is was is because Bible doctrine was taken in in such a way that ECSs were constructed and there was a maximum production of divine good. Some of the greatest conditions of life existed at that time.

"since the day" is literally, "from the day." Then we have an aorist active indicative, "from the day that you heard." The word for hearing is ακούω (ἀκούω) [pronounced *ah-KOO-oh*] which means not to hear the gospel once and be saved and that's it, but to keep on taking in doctrine after the gospel. This is a constative aorist tense and it means the daily function of GAP has caused them to produce.

“and knew,” for the word “knowing” here we have the ECS described, the aorist active indicative of the verb epiginōskō (ἐπιγινώσκω) [pronounced *ehp-ihg-in-OÇ-koh*]. We have had the cognate, epignōsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*], many times. The verb is used here to indicate that so many of the Colossian believers have constructed an ECS. We have already had a constantive aorist. They heard and they heard again and they heard again. Now we have an ingressive aorist because there came a time when doctrine became epiginōskō (ἐπιγινώσκω) [pronounced *ehp-ihg-in-OÇ-koh*], so the ingressive aorist means that there was a time when the ECS was constructed. They began the construction of the ECS so we have an **ingressive aorist** which means to come to know fully. The active voice: the believer produces the action of the verb by the daily function of GAP. The indicative mood is the reality of learning doctrine through the daily function of GAP.

The first floor of the ECS is grace, “the grace of God in truth.” We have charis (χάρις) [pronounced *KHAHR-ic̄*], the word for grace. This is the plan of God, God does all the work, man is always the beneficiary. God the Father is perfect, He did the planning. God the Son is perfect, He executed phase one of the plan. God the Holy Spirit is perfect, He executed phase two. So charis (χάρις) [pronounced *KHAHR-ic̄*] is God doing the work.

Charis (χάρις) [pronounced *KHAHR-ic̄*] belongs to God, “of God” is literally, “of the God”; tou theou is the vocabulary form, it is a genitive of possession. Grace belongs to God. Grace is only understood, utilized, a part of our life “in truth,” en plus the locative of alêtheia (ἀλήθεια, ας, ἡ) [pronounced *ahl-Ā-thi-ah*] which means “in the sphere of doctrine.” Grace can only be understood through Bible doctrine and grace orientation is the first floor of the ECS. So, “they came to know the grace of God in the sphere of categorical doctrine.”

Colossians 1:6 **Being present in you, even as in all the world; is constantly bearing fruit and increasing, even as also in you from the day you heard, and began to fully understand the grace of God in the sphere of doctrine.**

Colossians 1:7 **You learned [this truth] from Epaphras, our dearly loved fellow-slave, who is a faithful minister of Christ [to you] on our behalf,**

Verse 7, the communicator of doctrine. These people have begun in doctrine; Epaphras did the teaching. He taught them the Word of God, Paul did not.

“As” is “Even as,” kathōs (καθώς) [pronounced *kahth-OCE*] is a very strong word which indicates that the Colossians have had one pastor. It indicates that the whole ministry and the effective ministry of the Colossians is based upon this one communicator.

“ye also learned,” aorist active indicative of manthanō (μανθάνω) [pronounced *mahn-THAHN-oh*]. (Not didaskō (διδάσκω) [pronounced *did-AS-koh*], this time the principle is involved) This means to learn from someone as a teacher, to learn from the content of their message, hence believers learning from a pastor-teacher in principle rather than in mechanics. **The aorist tense gathers into one entirety every time that Epaphras taught and every time the Colossians listened.** The active voice: the Colossians learned through the

function of GAP. The indicative mood is the reality of a proper function at the city of Colosse. The pastor-teacher communicated and the Colossians responded. This is the correct function of a local church, everything else is subordinate to this principle.

“of Epaphras,” we have the preposition *apó* (ἀπό) [pronounced *aw-PO*], the preposition of ultimate source, “from the ultimate source of Epaphras.” In the Church Age and since the completion of the canon of scripture the ultimate source of doctrine is the pastor-teacher. There is one pastor-teacher to a local church, not a multiplicity of “elders.”

“our dear fellow servant,” the word “dear” is not found in the original. Instead, we have *agapêtos* (ἀγαπητός) [pronounced *ag-ap-ay-TOSS*] which means “beloved,” it does not refer to the attitude of the congregation toward Epaphras. They did not necessarily think of him as a wonderful person, as a “dear pastor.” This is God’s attitude toward Epaphras. *Agapêtos* (ἀγαπητός) [pronounced *ag-ap-ay-TOSS*] refers to the fact that he is the object of God’s love. It is used in some passages for all believers, it is used for positional truth. The word “fellow servant” is Paul’s attitude, another minister. The word is *sundoulos* (σύνδουλος) [pronounced *SOON-doo-loss*] which means a fellow slave. In other words, how do pastors regard each other? They are slave. Every day they go to the salt mines and study! Every day they push a cart of salt out and present it to the congregation. The congregation takes in the salt and becomes the salt of the land.

“who is,” present active indicative of *eimi* (εἰμί) [pronounced *eye-ME*] to indicate the principle of right pastor-right church. He is the right pastor for the Colossian church. The pastor digs out the information from the Word, and then he is let out of his cage to teach for an hour or so, and then he goes back to the salt mines.

“for you,” preposition *hupér* (ὑπέρ) [pronounced *hoop-AIR*], “on behalf of you.” *Hupér* (ὑπέρ) [pronounced *hoop-AIR*] is really a preposition of substitution.

Pastors are called upon the run errands for you; the pastor with any sense does not do any of that because he is shackled to the Word.

It means that the pastor-teacher represents Jesus Christ. Jesus Christ is seated at the right hand of the Father. The pastor-teacher is Epaphras in Colosse where he represents Jesus Christ. So the pastor-teacher represents the Lord as far as the communication ministry is concerned. All believers represent the Lord as ambassadors but here, for communication purposes, Epaphras in their pastor for the purpose of representing the Lord. “On behalf of you” he represents the Lord.

“a faithful minister of Christ,” the word “faithful” is the adjective *pistós* (πιστός) [pronounced *pis-TOSS*] and it means that he is consistent. He is consistent in the intake of the Word, he is consistent in the teaching of the Word. The word “minister” is *diakonos* (διάκονος) [pronounced *dee-AK-on-os*] which means an administrator. It is used in a technical sense occasionally for a pastor. Actually, the word is used three ways. It is used in a political sense for the head of a state, Romans 13:4. It has a general use, the universal ministry of the believer as an ambassador priest, 2Corinthians 3:6; 4:1; 6:3,18. It has a specialized

use for the pastor of a local church, 1Corinthians 3:5; Ephesians 3:7; Colossians 1:7,23; 4:7; 1Timothy 1:12.

Colossians 1:7 **Even as you have been taught from the ultimate source of Epaphras our beloved fellow slave, who is a faithful minister of Christ on behalf of you.**

1971 Colossians

Lesson #4

4 12/12/1971 Col. 1:8–9 Function of the frame of reference; doctrine of GAP (grace apparatus for perception)

There is a right pastor for any given church at a given time. The church which accepts the wrong pastor will always become liberal and lose its power. No local church, no matter how good the constitution, can never survive poor leadership. Bob is thinking of a particular church with a hippy-type education director. Every local church fades without its right pastor. A change of pastor and a change of policy all the way.

The local church was designed by God to have a right pastor, as a women is designed to have a right man. This does not mean that there is a honeymoon taking place at all times. Many times, when a church fails, it becomes a part of a denomination in order to bolster it up.

Even though Epaphras has done his job correctly, there are a number of people who have gone in for gnosticism. It was a problem which caused Epaphras to come to Rome to speak to Paul about these problems.

Colossians 1:8 **He also told us about your love, [which is produced] by the Holy Spirit.**

Verse 8, the pastor's report. Epaphras came to Rome and he is described by the relative pronoun "Who." This refers to Epaphras at Colosse. He has had some trouble at Colosse, the infiltration of false doctrine. Even though he has done his job faithfully there is a segment of the congregation who have responded to false teaching — gnosticism, and having responded to gnosticism have stirred up so much trouble that Epaphras has gone to Rome to seek counsel of Paul with regard to this matter. The Colossian epistle was actually written to correct erroneous tendencies and to place the right pastor back in his right church with his correct ministry to move it on. There comes a time when something from the outside is necessary and the apostle Paul will write to this church this letter which is designed to correct all of its problems.

Interestingly enough the church as a whole is relaxed, "Who also declared," the aorist active participle of *dêloō* (δηλώω) [pronounced *day-LOH-oh*] which means to report; "unto us," Paul's team now located in Rome; "your love," the *agápē* (ἀγάπη) [pronounced *ag-AH-pay*] relaxed mental attitude. It does not indicate any great spiritual growth, it does indicate the status of the people, they are generally a very relaxed congregation. A relaxed congregation is a responding congregation; "in the Spirit," the instrumental case of *pneuma* which means the Holy Spirit. So God the Holy Spirit generally controls the people, they

know how to rebound, and they are generally relaxed. That is absolutely necessary for the intake of doctrine which is the subject now of verses 9-11. The greatest challenge in the Christian life is to feed the soul daily. Notice that there is no challenge of epignōsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] until first of all there is agápē (ἀγάπη) [pronounced *ag-AH-pay*] love based upon the ministry of God the Holy Spirit. The word for love is agápē (ἀγάπη) [pronounced *ag-AH-pay*]. Agápē (ἀγάπη) [pronounced *ag-AH-pay*] is a relaxed mental attitude which comes from the filling of the Spirit, Romans 5:5 says “Agápē (ἀγάπη) [pronounced *ag-AH-pay*] is shed abroad in our hearts by means of the Spirit.” Galatians 5:22, “The fruit of the Spirit is agápē (ἀγάπη) [pronounced *ag-AH-pay*].”

The greatest thing is for the soul to receive daily nourishment.

Colossians 1:9 **So, this is why, since the day we heard about these things, we do not stop praying for you and requesting that you people be filled [by God] with the knowledge of what He wants [for your lives], and with spiritual wisdom and understanding,**

Verse 9, “For this cause,” *dia* plus the accusative of *touto* means “because of this.” Because they are qualified to take in the Word of God by using rebound when necessary. SPQR at this time is on the decline and Paul is looking for a church which has the potentialities of the intake of the Word, the construction of the ECS, and therefore the preservation of the Roman empire. The Roman empire is the fullness of time empire. In the fullness of time Jesus Christ came. He came at a time when SPQR, the Roman empire, was reaching a peak and demonstrated everything in the laws of establishment necessary for the great evangelistic movement which occurred after the resurrection of Christ and the beginning of the Church Age; first of all of all, beginning at Jerusalem and from that point going throughout the entire world. Now there has to be a stabilized system, there has to be laws of establishment in order for spiritual blessing. In time of anarchy it is impossible for a local church to even function properly, it is impossible for evangelism to operate in its proper frame of reference. Therefore, it is necessary that somewhere in the Roman empire there be raised up believers who are the salt of the earth who have the ECS. This is taught in principle in, for example, Hosea 4:1-6; Isaiah 33:6, and the report of Colossians 1:6 is very hopeful. These believers apparently have the feel of GAP, they also have the qualifications because they have the love of God which is the ministry of God the Holy Spirit controlling the life. This doesn’t mean that they are always filled with the Spirit, this does mean that they use rebound regularly and recover when necessary.

“we also,” “we” includes Paul and his theological school that travels with him; “from the day we heard,” the word “since” in the KJV is *apó* (ἀπό) [pronounced *aw-PO*] which is the preposition of ultimate source, and it translated here correctly “from the day.”

“do not cease,” present middle indicative of *paúō* (παύω) [pronounced *POW-oh*] because Paul sees the potentialities of this congregation. It looks as though the Colossians are the hope for the survival of the Roman empire and providing a basis for great evangelism to continue as well as the dissemination of Bible doctrine. This is the infancy of the Church Age and there must be a strong system of divine establishment laws in function. Rome provides the laws of divine establishment and churches like the Colossian church provide

the impetus for evangelism and spiritual growth as the Church Age begins and as the angelic conflict intensifies.

“we keep on not ceasing to pray,” and this is the word for intensive prayer, *proseúchomai* (προσεύχομαι) [pronounced *pros-YOU-khoh-mai*]. This is the prayer that is motivated. Paul has never seen this church, he has never visited Colosse, and yet we find Paul inspired to pray in a very strong way for people he has never seen. Why? They manifest positive volition, response to the Word of God. Every advance in Christianity, whether it is a group such as the Colossian church, or whether it is an individual, is related always and inevitably, and without exception, to Bible doctrine. Bible doctrine is the key.

There are a whole host of young pastors out of Berachah, and they are all looking to make a splash. But the key is always the Word of God.

“for you,” we have the preposition *hupér* (ὑπέρ) [pronounced *hoop-AIR*] which indicates a substitutional concept, and in it there is a principle. The function of GAP is so critical and so important to both the angelic conflict and to the continuance of the Roman empire that Paul has been stimulated for intensive prayer for people he has never seen.

“to desire” is not to desire at all, it is a present middle participle of *aiteô* (αἰτέω) [pronounced *ah ee-TEH-oh*] and it is the extension of this prayer. It means to keep on asking, not to desire. This is the principle of prevailing prayer.

“that,” result clause, “with the result that ye might be filled,” the aorist passive subjunctive of *plêroô* (πληρώω) [pronounced *play-ROH-oh*]. First of all, *plêroô* (πληρώω) [pronounced *play-ROH-oh*] is a transitive verb and has an object. The object is the accusative singular of *epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*]. *Epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] is Bible doctrine in the human spirit as a result of the function of GAP. *Plêroô* (πληρώω) [pronounced *play-ROH-oh*] is the key verb in the Christian life. Doctrine is received on the basis of grace. IQ is never a factor in learning Bible doctrine. The subjunctive mood is potential. It depends upon our attitude towards doctrine. According to Ephras, the people are generally very positive towards doctrine. Paul sees daylight for the Roman empire. He sees a great golden age; he sees a phenomenal day for the Christian church in the Roman empire.

The period of the Antonine Cæsar continued for 100 years.

The daily function of gap fills up the deficiency. *Plêroô* means also *to fully possess*; it means for the believer to be fully possessed by Bible doctrine. *Plêroô* means *to fill with a certain quality*, which means to fill with Bible doctrine. Finally, Bible doctrine is *to fully influence* the believer. That is the importance of cycling.

The key to this is the frame of reference (taken from Doctrinal Notebook #1—it is a match).

Plêroô (πληρώω) [pronounced *play-ROH-oh*] is in the aorist tense, a constantive aorist. This is the point of time when the believer listens to Bible doctrine in an assembly, taught

by a pastor who exegetes and communicates continually. This is a passive voice, the believer receives the action of the verb. Therefore doctrine is received, not on the basis of human ability or human merit or human perspicacity but on the basis of grace, so that IQ is never a factor in learning Bible doctrine. The subjunctive mood in this case is potential and the function of GAP is potential. It depends on your attitude toward doctrine. It depended upon the Colossian attitude toward doctrine which in Epaphras's report had already been indicated as positive.

The verb plêroō (πληρώω) [pronounced *play-ROH-oh*] means, first of all, to fill up a deficiency, and since the object of the verb is epignōsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] or doctrine in the human spirit the deficiency of the soul is filled by the daily function of GAP — the constantive aorist. The ECS is constructed on the results of the daily function of GAP. The soul has a deficiency — doctrine, ECS. Both are met by the function of GAP. Secondly, this verb plêroō (πληρώω) [pronounced *play-ROH-oh*] means to possess, to fully possess. Since the object of the verb is epignōsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] then epignōsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] must fully possess every facet of life. Therefore the believer must be possessed with epignōsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] replaced constantly so that it can be cycled to the right lobe, so that it can build the ECS. Thirdly, epignōsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] as the object of the verb has another concept. The verb means to fill with a certain quality. Doctrine in the human spirit is that certain quality that preserves the empire, produces an ECS, results in the production of divine good. Finally, plêroō (πληρώω) [pronounced *play-ROH-oh*] means to fully influence. The believer must be fully influenced with epignōsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] which means the cycling of doctrine into the right lobe's frame of reference. The key to cycling doctrine under GAP is the function of the frame of reference.

The Frame of Reference

1. The frame of reference is the basis for the comprehension of more advanced doctrine
2. The frame of reference establishes a new conscience, which is compatible to the divine norms and standards.
3. The frame of reference is the basis for the formation of the divine viewpoint in the dominant lobe, the right lobe. This divine viewpoint becomes the basis for application of doctrine to experience.
4. The frame of reference deals with the problems of the subconscious, including guilt complex.
5. The frame of reference provides content for prayer, as in the case of the apostle Paul in context. Some people do not have good content for prayer because they lack doctrine. Anyone can call to God, "Help, help, help."
6. The frame of reference provides the accurate basis for witnessing. We have terrible ministry today, which is loaded down with Madison Avenue gimmicks. Witnessing is providing accurate information. Too many people are witnessing today and mudding up the water.

7. The frame of reference provides discernment to detect false doctrine. So you can learn the difference between judging and discernment.
8. The frame of reference provides capacity for life and capacity for love in all three categories.
9. The frame of reference makes possible for God in grace to share His very own happiness with the believer.
10. The frame of reference causes the proper function of the priesthood of the believer in the devil's world. Without frame of reference, you do not even know that you are a priest or what your function is in the devil's world.

“of his will,” the genitive singular of the noun *thelêma* (θέλημα) [pronounced *THEHL-ay-mah*]. This is a genitive which indicates the source of *epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] as well as the purpose of *epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*]. The word *thelêma* (θέλημα) [pronounced *THEHL-ay-mah*] does not mean His will so much as His sovereign purpose and design. God’s sovereign purpose and design for the believer is revealed always and inevitably through Bible doctrine. However, doctrine in the Bible does not help us as such.

People claim they have read the Bible all the way through; but they don’t really know Genesis 10. You must have Bible teaching under the authority of a pastor-teacher. Bible teaching requires the authority of a Bible teacher and you respond to that authority. That is why we have pastor-teachers.

The evangelist who tells you to read a chapter a day from the Bible. Then we don’t need to have a church. The local church was not designed to be a lonely hearts club. However, some of your greatest friendships that you will have will come out of a local church.

Why do we meet? Why do we have a pastor-teacher? So you can learn the Word of God. There will never be a time when you can learn it on your own. When you read the Bible for yourself, you are the authority.

You do not get wool from a starved sheep. You cannot get along without the right pastor. This Colossian church will save the Roman empire. Paul never had to visit the Colossian church. It was wild country up there where Colosse is. This church is filled with the descendants of the Phrygians and some Jews and some others. Are you humiliated because someone cooks your meals for you? Of course you aren’t, unless your name is Patricio. “I can see that went over your head.”

Logos (λόγος, ου, ό) [pronounced *LOHG-oss*] is no good until it is converted into *gnôsis* (γνώσις) [pronounced *GNOH-sis*] and then into *epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*], and how does that happen? *Logos* (λόγος, ου, ό) [pronounced *LOHG-oss*] is taken and prepared by the pastor-teacher — ICE type [Isagogics, Categories, Exegesis]. It goes into the left lobe and now it is *gnôsis* (γνώσις) [pronounced *GNOH-sis*]. That means an objective understanding. It doesn’t mean to you agree or disagree, it just means you understand what is being taught. The ministry of the Holy Spirit makes this information real.

Then volition goes into operation. Then positive volition or faith transfers it into the human spirit as epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*]. Then it is cycled up into the right lobe into the frame of reference, becomes part of the vocabulary, becomes norms and standards, and eventually becomes the viewpoint and is therefore applicable. It is also used for the construction of the ECS.

Now God's sovereign purpose and God's design in life is communicated through doctrine and only through doctrine. There is no other way to get the will of God. God speaks through His Word, and it is up to you as a believer priest to find God's plan, God's design, God's purpose, God's will for your life through the intake of doctrine.

"in all wisdom," the prepositional phrase en plus the instrumental of sophia (σοφία) [pronounced *sohf-EE-ah*]. What is sophia (σοφία) [pronounced *sohf-EE-ah*]? It is doctrine in the left lobe transferred to the human spirit and transferred to the right lobe, and in the right lobe it comes out and forms new norms and standards about things in life, it forms a new vocabulary, and viewpoint. Wisdom is the application of doctrinal viewpoint to life, what you do every day.

"spiritual understanding," the word for "spiritual" is the instrumental feminine singular of pneumatikos (πνευματικός) [pronounced *nyoo-mat-EEK-oss*] which also is the word for spiritual gifts. Sometimes it is translated "spiritual" and some times "spiritual gifts." It refers to the whole grace apparatus for perception. Since the grace apparatus for perception only functions when a spiritual gift is functioning, namely a pastor-teacher, so the word pneumatikos (πνευματικός) [pronounced *nyoo-mat-EEK-oss*] means spiritual gift generally. But here it means just "spiritual" because you are responding to a spiritual gift. With it you have the noun "understanding" also in the instrumental, and this is the word sunesis (σύνεσις) [pronounced *SOON-es-is*]. This word is important. It connotes a technical knowledge of a subject, therefore to understand the underlying laws and meaning of an object, therefore refers to doctrine in the right lobe. This doctrine becomes the basis of a new conscience, of a new vocabulary, the norms and standards that make up the new viewpoint of life, the divine viewpoint. This same spiritual understanding is the basis for all application of doctrine to experience.

Colossians 1:9 **Because of this we also, from the day we heard, do not cease to pray on behalf of you, constantly asking with the result that you might be filled with the epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] of his sovereign purpose and design by means of all wisdom and spiritual understanding.**

The Colossian church knows about doctrine and how to rebound.

The Doctrine of GAP will be placed in the next lesson. The first three points actually belong with lesson #4.

1971 Colossians

Lesson #5

5 12/19/1971 Col. 1:9–10 Grace provision for learning; doctrine of walking

Colossians 1:9 **Because of this we also, from the day we heard, do not cease to pray on behalf of you, constantly asking with the result that you might be filled with the epignôsis (ἐπίγνωσις) [pronounced ehp-IHG-noh-sis] of his sovereign purpose and design by means of all wisdom and spiritual understanding.**

Bob begins with point 3:

The Doctrine of Gap

1. We must learn to distinguish between human and spiritual IQ. You can be not very able academically and yet through doctrine become very smart because doctrine is learned by grace. It doesn't depend upon your human IQ or your human ability. Spiritual IQ is the amount of epignôsis (ἐπίγνωσις) [pronounced ehp-IHG-noh-sis] in the human spirit. The distinction between spiritual and human IQ is presented very clearly in 1Corinthians 2:1-16. You can have a genius IQ and learn nothing; and you can be 1 point above a moron, you can learn it all. Knowing the Word of God is much more important than having a high IQ. The Word of God is food for the soul. Sometimes the trivia in the mind is cancer of the soul. Much of that can be inconsequential or detrimental to you. This does not negate technical information needed for your profession. Doctrine should help you to keep up with all of these trends. Bob knows a high school coach who, being stimulated by doctrine, and he was stimulated to find new ideas. He won 42 games and lost 1 over a period of 4 years. Spiritual IQ is the amount of ἐπίγνωσις in the soul.
2. Human IQ is excluded from GAP, 1Corinthians 1:19-2:16. To say that human IQ is a factor in learning doctrine is to imply that a low IQ believer is handicapped in learning doctrine, but all believers are commanded to study to show themselves approved. And in eternity past God found a way through grace whereby every believer can learn doctrine apart from any human merit or human perspicacity. For this reason every believer in the Church Age receives both the indwelling Holy Spirit and the indwelling human spirit at the point of salvation.
3. The perceptive lobe is the left lobe or the mentality of the soul. As we have seen in James 1:18-25 the left lobe cannot apply doctrine. It is a staging area. When you hear doctrine it first of all goes into your left lobe but remember it is a staging area, not the place of application. Once you hear a doctrine or a principle in the teaching of the Word of God, that goes into your left lobe. Even then it cannot be understood, because it is spiritual phenomena, apart from the ministry of the Holy Spirit. The filling of the Holy Spirit makes it understood. Doctrine residing in the left lobe is simply doctrine comprehended. This is what is known technically in psychology as receptive comprehension — data understood but not applied. You cannot apply doctrine from the left lobe. When you hear a doctrine, it goes into your left lobe. But even then, it cannot be understood. The filling of the Holy Spirit makes it understood. This is known as receptive comprehension in psychology. The objective learning of doctrine.
4. The grace provision for learning doctrine. [This is actually the beginning of lesson #5; some of the points below came from the Doctrine of GAP in notebook #1—that will explain some of the additional text below]

- a. The formation and preservation of the canon of Scripture. The principles of revelation, inspiration and divine preservation and canonicity. The Word of God lives and abides forever. This is grace—no one has ever deserved or worked for the Word of God. It is the inhale of Bible doctrine on the part of the writers who then exhaled the books of the Bible.
- b. A classroom for learning doctrine. This is not the church universal. We are all a part of the church universal having believed in Jesus Christ. When we gather in specific places, those are the local churches. Worship is one person teaching and everyone else listening. The classroom is called the local church. The local church was not designed for raising money, strawberry festivals, and fellowship. The local church was designed to be a classroom, with one teacher and with students without portfolio.
 - i. In the Old Testament, the written word was handled by the Levites and priests; and later, the scribes (such as Nehemiah?). The prophets taught the word from God.
 - ii. In the New Testament, the Apostles provided the Word of God; but the pastor-teacher taught the written word of God, whatever that might be at the time. The pastor-teacher is the only teaching gift which remains.
- c. The spiritual gift of pastor-teacher. There is no way to recognize this gift. This is not a person who has failed at everything else. The only person able to recognize this gift is the pastor-teacher himself. This is a divinely authorized communicator, and there never was and there never will be a pastor who earned or deserved the right to speak. This gift is sovereignly bestowed to many different types of males. No woman ever had the gift and never will have, the pulpit belongs to certain born-again males. The evangelist functions outside of the local church. Most people do not want this gift and they fight it off. Some take the other extreme, thinking this to be a wonderful, marvelous experience. There is a certain amount of blessing and a certain amount of static. The spiritual woods are filled with young men who have this particular gift. Preparation is in order and Bob considers 10 years to be the minimum. 5 years of military service and 5 years of seminary. No pastor can exercise authority until he has been under authority. You do not start out by throwing your weight around under this gift. This is a principle of life. People under authority are the only ones who should have authority. Beast barracks is concentrated authority. The first year in any of our service schools, there is life under authority. Those who cannot respond to authority never have the leadership to exercise authority. Saul is an example of a person who was unable to exercise his authority. He has scar tissue, emotional revolt of the soul, he was under the sin unto death and eventually died under that sin. The person with the greatest temptation was David, who was anointed to succeed Saul. On two occasions, David was within the royal perimeter, and had the chance to kill Saul. David had the recognition of Saul's terrible leadership. Yet, he still represented authority. What kind of a man Saul was, was not David's concern. David did not

promote Saul and therefore, he would not remove Saul as king. David never abused his authority. David learned this great principle of authority. David had a number of sons, all of whom he loved dearly. David's favorite son was Absalom, a chip off the old block in every way. Absalom had a legitimate gripe against David, who did not fully forgive him. Absalom sought to overthrow his father, and he died as a result of this revolt. No one can exercise authority until he has been on the receiving end of authority. Authority is authority, right or wrong. In a local church, you may or may not love the pastor. This has nothing to do with real life. This is a screenplay, not reality. The idea that you must love your pastor or you cannot listen to him is ludicrous. Bob in Beverly Hills would see 3 movies a week; and he knew many of the actors. He did not like the man at all, but he was a great actor and Bob was very entertained by this man. Now you might very much like the personality of a pastor-teacher; but if he does not study, then you cannot get much out of his teaching. The pastor's authority, spiritual gift, and the study he has done are keys to his teaching; not his personality. Churches can be destroyed overnight on the basis of a bad choice of a pastor, making choices based upon personality. Sometimes, a new pastor is chosen to have a personality like the old pastor; or a personality the exact opposite of the previous pastor. The Word of God is alive and powerful; not the pastor. It is content that counts; it is the message which counts. The pastor does not deserve or work for his gift.

- d. The priesthood of the believer. Every believer is a priest and the purpose of the priesthood of the believer is twofold. First, and most important is the function in the angelic conflict. But you cannot function under the most important without a second reason. The primary purpose of the priesthood is the reception of Bible doctrine. Without this Bible doctrine there is no function in the angelic conflict. The fact that every believer is a priest automatically puts him into full time Christian service. It automatically makes him personally responsible to God for the function of his life. The believer's priesthood means to him freedom and privacy for the function of his priesthood as unto the Lord. The priesthood of the believer means that no matter what job he has, no matter what he does in life, he must do it as unto the Lord. In that sense, then, every believer who possesses any kind of a job or any responsibility in life has dual authority. Every responsibility in life is related to authority and ultimately to the Lord. This also means that you have privacy for the intake of the Word of God. The believer's priesthood means that the intake of the Word of God must be on the basis of privacy. That is why we have a local church. You may not like your boss, but you can do your job under his authority, as unto the Lord. The only bonafide teaching situation is an assembly. You may know others in this church, but your focus should be on what message of the pastor. The navigators use a one-on-one teaching system. That is wrong; and they are not the only ones who do this. Some churches are small, and they have some key people, and the pastor works with the key people one-on-one.

- e. The indwelling of God the Holy Spirit. Were it not for the Holy Spirit none of us could understand spiritual phenomena, 1Corinthians 2:9-16; 1John 2:27. However, in order to understand spiritual phenomena the believer has to be filled with the Spirit, as per Ephesians 5:18. There will come a time when you learn something but you are not filled with the Spirit. But you have pertinent doctrine to that subject. You have doctrine there which was put there when you were filled with the Spirit. You can actually be out of fellowship and pick up some things. But GAP only functions under the filling of the Spirit. The unbeliever can understand the laws of divine establishment. They can understand history.
 - f. A means of being filled with the Spirit which is grace — the rebound technique.
 - g. The human spirit is the primary target in GAP, Job 32:8; 1Corinthians 2:12.
 - h. The provision of the laws of divine establishment whereby the nation protects the freedom and the privacy of the local church. Not only does our priesthood provide a freedom and a privacy for us but our nation also provides freedom and privacy for us. Under the laws of divine establishment freedom allows people to assemble and to worship the Lord and to fulfill the principles of communication of doctrine and reception of the same. We have local government protections without local government interference. Other churches have the same sort of freedoms. Bob is going to have a part in the inauguration of Mayor Welch. As city governments go, few local cities have government this good. In the historical trend, when people gather in one area, they tend to give up their freedoms. We had the greatest system of freedom prior to the War Between the States. People who live in small towns and farms, and they have much greater freedom in those circumstances. It is amazing how the city of Houston has been able to maintain freedoms as it has.
 - i. The anatomy of grace whereby certain non-meritorious functions of the body make it possible to think and to concentrate.
5. The mechanics. There are several functions that should be recognized.
- a. The communication function, operation ICE.
 - i. This is the pastor communicating doctrine to the local assembly. This is fulfilled under the verb *didaskô* (διδάσκω) [pronounced *did-AS-koh*] which means to communicate to a group. There is another verb, *kêrussô* (κηρύσσω) [pronounced *kay-ROOS-so*], which means to *make a proclamation from a ruler to a group*. *Didaskô* (διδάσκω) [pronounced *did-AS-koh*] is generally translated “teach”; *kêrussô* (κηρύσσω) [pronounced *kay-ROOS-so*] is generally translated “preach.”
 - ii. The word for “I” is isagogics. Isagogics interprets the Bible in the framework of its historical setting. The Bible must be interpreted in the time in which it is written. Therefore one of the responsibilities of the pastor is to live in another world and go back and recover all of the

idiom, all of the custom, all of the historical activity from the ancient world.

- iii. The “C” stands for categorical teaching. Categorical teaching is based upon hermeneutical principles of comparing scripture with scripture to determine the classification of doctrine. Every doctrine which is taught in one place is taught somewhere else with a different emphasis. Categorical teaching pulls together a subject from its various areas of scripture, classifies it, gives it its various facets and emphasis.
- iv. The “E” stands for exegesis. Exegesis means to go back to the original languages and analyse each verse and each line from the standpoint of its grammar, its syntax, its etymology, and even to do that from the standpoint of the English. This is a bad word in some fundamentalist places, where a devotional is preferred.
- b. Operation *gnôsis* (γνώσις) [pronounced *GNOH-sis*]. This is only a stage in learning doctrine, it is not the actual learning of doctrine. What *gnôsis* (γνώσις) [pronounced *GNOH-sis*] is in terms of modern education is what we would call technically receptive comprehension. Receptive comprehension is the believer positive toward doctrine, concentrating on it, filled with the Holy Spirit, and actually understanding what is being communicated — at least in part, unless something is too advanced. Comprehension at this stage does not mean agreement. This is simply doctrine going into the left lobe. There we have *receptive comprehension* or *objective understanding*, it does not mean you agree. It does mean that you understand. If you are functioning properly under your priesthood you will not sit there and try to agree or disagree, you will sit there and try to understand what is being taught. It may be that you will have instant agreement or instant disagreement but you must never let your instant disagreement hinder from understanding the viewpoint which is being presented. This is the Word of God, it is therefore important to understand what is being presented.
- c. Epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*]. *Gnôsis* (γνώσις) [pronounced *GNOH-sis*] is simply objective understanding. Now, once you understand something objectively then your volition must go into operation. It must be thoroughly comprehended and then transferred or rejected. If you disagree and say no, that is as far as it goes and it is not useable. If you say yes, then faith transfers this doctrine down to the human spirit where it goes to work. Epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] is the working area of Bible doctrine. So operation epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] is the transfer of doctrine from the left lobe to the human spirit by means of faith. Comprehension demands the response of volition, positive volition must function in a non-meritorious way and therefore epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] is the non-meritorious function.
- d. Operation heart. This is Bible doctrine being cycled into the right lobe.
- e. The function of the frame of reference, which we covered previously.

Colossians 1:10 *[We pray for you] to live a life deserving of the Lord, pleasing to Him in every way, producing fruit in every good deed and growing in the knowledge of God,*

Verse 10, we begin with a purpose clause. “That ye might walk” is an aorist active infinitive of *peripateô* (περιπατέω) [pronounced *per-ee-paht-EH-oh*]. *Peripateô* (περιπατέω) [pronounced *per-ee-paht-EH-oh*] is the simple word for walking. It means in the aorist tense to begin to walk. This is what is called an ingressive aorist and it is at the beginning of the function, “That you might begin to walk.” The active voice: the Colossian believers are going to produce the action of the verb by responding to doctrine, by the accumulation of *epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] in the human spirit.

The infinitive denotes the major purpose in life for the believer which is the absorption of doctrine being converted into function, dynamic function for God. Dynamic function for God is described under the phrase “worthy of the Lord.” “worthy” is an adverb, *axiôs* (ἀξίως) [pronounced *ax-EE-ocē*]. It refers to the construction of the ECS and the application of doctrine from the right lobe; “of the Lord” is a genitive with the definite article and it indicates the source and the purpose of our life on this earth. Walking always depicts some function in the Christian life.

The Doctrine of Walking

1. Walking depicts *modus operandi*. It can also depict *modus vivendi*. (*Modus operandi* is overt function; *modus vivendi* is soul function). Walking in the New Testament is used, therefore, for the function of the believer in phase two.
2. Walking is compatible with one day at a time. Just as walking requires one step at a time so phase two requires living one day at a time. That is the subject of Romans chapter 14.
3. The mechanics of walking. Biped *homo sapiens* is off balance for a moment and puts his foot forward. By putting his foot forward and down he moves forward on balance. The believer in the angelic conflict is likewise off balance but stabilized by the intake of doctrine and its application.
4. There are three spheres of the believer’s walk. The first is in doctrine, 3John 3. The second is in the Holy Spirit, Galatians 5:16. The third is by faith, 2Corinthians 5:7.
5. Walking, therefore, is a description of the filling of the Spirit, Galatians 5:16; Romans 8:2-4; Ephesians 5:2.
6. Walking is also a description of the function of GAP, Ephesians 5:15.
7. Walking is also a description of the edification complex [ECS]: “walk in the light,” 1John 1:7; “walking in newness of life” — Romans 6:4; “walking worthy of the vocation,” Ephesians 4:1; “walking worthy of the Lord,” Colossians 1:10; “walking honestly as in the day,” Romans 13:13; “walking in good works,” Ephesians 2:10.

It is 3 weeks later. This is a letter to the Colossians, a church that Paul has never been to. He has had nothing to do with its formation or progress.

Colossians 1:9 **Because of this we also, from the day we heard, do not cease to pray on behalf of you, constantly asking with the result that you might be filled with the epignôsis (ἐπίγνωσις) [pronounced ehp-IHG-noh-sis] of his sovereign purpose and design by means of all wisdom and spiritual understanding.**

Aorist passive subjunctive of plêroô. This is a grace function. GAP is always a grace function. The subjunctive mood means, the function under GAP is potential. The verb means to fill up a deficiency, to fully possess, to fill with a certain quality, and to fully influence, all related to doctrine and the believer.

Thelêma is the sovereign purpose and divine design of God.

Wisdom is doctrine in the right lobe.

The doctrine of the filling of the Spirit and the doctrine of GAP are important here.

Colossians 1:10 **[We pray for you] to live a life deserving of the Lord, pleasing to Him in every way, producing fruit in every good deed and growing in the knowledge of God,**

Verse 10, “That” introduces a purpose clause, and “That” is really a translation of the infinitive. “That ye might walk worthy” is an aorist active infinitive of peripateô (περιπατέω) [pronounced per-ee-paht-EH-oh]. The aorist tense is ingressive. “That you might begin to walk.” The active voice: the Colossians believers produce the action of the verb. In producing it they will act as a preservative of the Roman empire which is in a state of disintegration historically at that time. The infinitive mood denotes purpose.

“unto all pleasing” is a prepositional phrase. It begins with the preposition eis (εἰς) [pronounced ICE], and here it means with a view toward something. Literally, “with a view toward every pleasing.” It can be translated “pleasing in all things.” If you please the Lord you are pleasing in all things. You are to walk worthy of the Lord, you are not pleasing people. Your objective is to please the Lord. Pleasing the Lord enters you into right relationship with people. Pleasing people will keep you off-balance all of your life. When you look to simply please the Lord, that simplifies your life.

“worthy” is the adverb axiôs (ἀξίως) [pronounced ax-EE-ocē] and it refers to the construction and function of the ECS; “unto all pleasing” is literally, “with a view to pleasing God in all things.” In other words, the daily function of GAP and that which attends it, the filling of the Spirit and the building of the ECS, is pleasing God in all things. Our objective in the Christian life is to please God and He is pleased in this particular function.

Bob reviews the doctrine of walking.

“being fruitful” is a present active participle of karpophoreō (καρποφορέω) [pronounced *kahr-pohf-EH-oh*] which means to produce. It means to bear fruit. It is made up of two words: karpos (καρπός) [pronounced *kahr-POSS*] is fruit; phoréō (φορέω) [pronounced *for-EH-oh*] means to bear or carry. So it means to have production and to use it. This is a present active participle which indicates once you get into the habit of being filled with the Spirit and rebounding when necessary, once you start to function daily under GAP and take in Bible doctrine, and once you begin to erect the ECS, you are going to produce divine good. It isn't looking for something to do, it isn't being handed some assignment, God will provide for you everything necessary for production.

The doctrine of divine good is based upon the Greek word agathos (ἀγαθός) [pronounced *ag-ath-OSS*], good of intrinsic value, something that is good no matter where you find it. Gold has intrinsic value.

The Doctrine of Divine Good

1. There are three sources of divine good:
 - a. The Holy Spirit. The filling of the Spirit produces divine good. What you do under the control of the Spirit is divine good in contrast to what you do in the energy of the flesh which is human good.
 - b. The human spirit. Doctrine in the human spirit is cycled into the right lobe and therefore divine good is produced through that doctrine.
 - c. The Edification Complex Structure.
2. The production of divine good in the human race is impossible. Therefore God has provided the means of producing divine good. The only way this can be accomplished is for a person to be born again into the family of God and to utilize grace provision. Once the believer utilizes grace provision he helps to resolve the angelic conflict. So the angelic conflict is resolved by the production of divine good in the human race, Romans 12:21.
3. GAP is the means for the production of divine good in the grace perspective, Colossians 1:9,10; 2Timothy 2:21; 3:17; Titus 2:7.
4. The believer in phase two is the recipient of grace and designed for the production of divine good, Ephesians 2:10.
5. The production of divine good coexists with stability in phase two, 2Thessalonians2:17.
6. Therefore the function of the grace principle in the production of divine good is the very core of the Christian, 2Corinthians 9:8; 1Corinthians 15:10.
7. Divine good is the basis of reward at the judgement seat of Christ, 2Corinthians 5:10.

“increasing” is a present passive participle of auxanō (αὐξάνω) [pronounced *owx-AN-oh*]. In the passive voice it means to receive growth. You don't help yourself to grow, it is growth through grace. Growth through grace demands the daily function of GAP. This whole passage emphasizes that now that the Colossians church had discovered doctrine and its importance they must now function daily under GAP.

“in the knowledge” is a prepositional phrase. We have the preposition en plus the locative of epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*]. Epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] is Bible doctrine in the human spirit; “of God,” we have a genitive of source. The noun is theos (θεός) [pronounced *theh-OSS*], “from the source of God.”

Colossians 1:10 *That you might walk worthy of the Lord pleasing God in all things, constantly producing in the sphere of every good work, constantly receiving growth by means of epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] from the ultimate source of God.*

Col. 1:11 *[We also pray that you will be] strengthened with great power, according to God’s glorious might, so that you will have great endurance and patience [coupled] with joy.*

Verse 11, the dynamics of GAP. In this verse there are four different Greek words for power:

Four Greek Words for Power

1. Dúnamis (δύναμις) [pronounced *DOO-nahm-iss*] — inherent power;
2. Enérgeia (ἐνέργεια) [pronounced *en-ERG-i-ah*], operational power;
3. Kratos (κράτος) [pronounced *KRAHT-oss*], ruling power;
4. Ischuos, endowed power.

“Strengthened with all might,” this contains two of the above words. We do not have a verb as such, we have a prepositional phrase. This verse in the English would start out “By every enabling power.” The word “by” is the preposition en, and we have en plus the instrumental of dúnamis (δύναμις) [pronounced *DOO-nahm-iss*]. It also has the word “every,” pas. So this is the provision of God’s power, and since it is dúnamis (δύναμις) [pronounced *DOO-nahm-iss*] which is inherent power it is God’s inherent power. God’s inherent power is omnipotence. Pas means “all” and all-powerful means omnipotence. So it is God, directly from His character who has made every provision for the believer to do the impossible which is to produce divine good. For the believer to do the impossible is to understand spiritual phenomena, to understand the mind of God, to understand the character of God, to understand the principle with which God deals with the human race, namely grace. **By means of every enabling power.**

Next is “strengthened” which is the present passive participle of dunamai (δύναμαι) [pronounced *DOO-nam-ahee*]. This is the verb that goes with the noun. We have had the noun dúnamis (δύναμις) [pronounced *DOO-nahm-iss*], now we have dunamai (δύναμαι) [pronounced *DOO-nam-ahee*] the verb. Again, the passive voice is the voice of grace, the subject receives the action of the verb. The present tense is linear aktionsart. It should be translated “constantly being strengthened” — “By every enabling power constantly being strengthened.”

Then we have the preposition kata. We are strengthened according to a norm or standard; “his glorious power,” literally, “according to the standard of the power of his glory.” Then we have the object of the preposition to kratos (κράτος) [pronounced *KRAHT-oss*], “the ruling power”; “of his glory,” doxa (δόξα) [pronounced *DOHX-ah*] refers to the essence of God. In other words, we are to understand from the first half of this sentence that everything in the Christian life from the point of salvation depends entirely on who and what God is, without exception. The literal translation brings out where the power lies. Not with us. This completely eliminates any form of human dynamics, any human talent, any human personality. There is no place for it in the Christian life. Everything depends on who and what God is, there is no exception to that. Nothing depends on human personality. Bible doctrine and the filling of the Spirit are the means of communicating the glory or essence of God to us, and God’s power manifest and displayed in the life of the believer depends upon these two factors.

“unto,” eis (εἰς) [pronounced *ICE*] introducing a result clause. Here it should be translated “resulting in.”

“all patience,” pas, which means “every” or “all,” plus hupomonê (ὑπομονή) [pronounced *hoop-ohm-ohn-AY*]. It is a compound noun : hupó (ὑπό) [pronounced *hoop-OH*] means under; monh means to abide. To abide under means, of course, patience. It is technical here for the faith-rest technique. It refers to faith-rest in suffering.

“longsuffering,” makrothumia (μακροθυμία) [pronounced *mak-roth-oo-MEE-ah*] means stability in suffering.

“with joyfulness,” the preposition meta means “associated with.” Here is the key. We have para with “joy” or +H.

Colossians 1:11 **By every enabling power constantly being strengthened, according to the standard of the power of his glory, resulting in all patience [faith-rest in suffering] and longsuffering [stability in suffering] associated with inner happiness.**

The Doctrine of Happiness

1. Happiness is related to the essence or the character of God. God always possessed perfect happiness in eternity past; this happiness is a part of His character. God is not only perfect but He possesses perfect and eternal happiness, Romans 1:25. He is also happy with His perfect plan of grace and therefore grace is the expression of His happiness. Therefore grace is the source of our perfect happiness, it is acquired through GAP and through the Edification Complex Structure.
2. Happiness is related to the divine decrees. In eternity past God desired to share His happiness with man in time and this is only possible through salvation, Psalm 51:12, plus the daily function of GAP, Nehemiah 8:10.
3. Happiness is accomplished through grace. In grace God found a way to share His happiness with man in time and therefore every benefit to man comes through grace. E.g. salvation by grace, Ephesians 2:8,9.

4. Such happiness is confined to the plan of God.
 - a. Man enters the plan of God by faith in the Lord Jesus Christ, Acts 16:31.
 - b. However being saved means that such happiness is only potential, not a reality.
 - c. Salvation does not imply instant or automatic happiness. The joy of the Lord which you have at the point of salvation is a realisation of salvation and an application to your life that you are saved, but there is no such thing as instant or automatic happiness because you are saved.
 - d. The moment of salvation may or may not be accompanied by emotional exhilaration. The emotion is not salvation.
 - e. The potentiality of happiness only becomes a reality when the believer functions under GAP on a daily basis.
 - f. +H, God's happiness, is inevitably associated with Bible doctrine, Colossians 1:9-11.
5. The ultimate of happiness in time begins with the filling of the Holy Spirit, Galatians 5:22, and continues to the optimum when the final floor of the ECS is completed, John 17:17. While this is the maximum for phase two there is something beyond this happiness in phase three. It is called "exceeding joy" in Jude 24.
6. The recognition of human happiness in time. There are three designations of happiness in the Bible: -H which is pseudo happiness; neutral H; and +H. +H is God's happiness; neutral H is the happiness based upon observing the laws of divine establishment; -H is pseudo happiness, it has exhilaration but it doesn't last.
 - a. Human happiness or -H is in contrast to +H. In the devil's world there exists, first of all, -H which is temporary and superficial. It depends upon the details of life, it depends on pleasant environment, stimulating circumstances, having one's own way, never being crossed. However, boredom, frustration, restlessness, instability, all neutralize this pseudo happiness.
 - b. Neutral H, the observing of the laws of divine establishment. Under neutral H two unbelievers can have a miserable life but find each other as right man, right woman and in their relationship have neutral H. This is genuine human happiness. It is a temporary exhilaration.
7. God has designed +H to be permanent and stabilized through GAP and the ECS, John 17:13,17; Colossians 1:9-11. Inner happiness or +H possesses the capacity for both relationship with God and capacity for life in itself. The ECS completed is the ultimate in this. This happiness sustains in the most difficult circumstances of life. Here is a happiness which can pass the adversity as well as the prosperity test. Since GAP is the source of ECS GAP is the source of this perfect happiness, 1John 1:4.
8. Therefore we have the daily buildup of happiness. Under the universal priesthood of the believer the daily function of GAP means the daily buildup of happiness or +H, Matthew 4:4; Jeremiah 15:16; James 1:25.
9. The problem of the plural in both languages. The plural indicates the buildup of happiness through doctrine. The doctrine builds happiness which stimulates desire

for more doctrine which builds more happiness. So we have “happineses” usually translated “blessed.”

10. Such happiness protects from disillusion.
 - a. Disillusion regarding the circumstances of life, Philippians 4:11,12.
 - b. Disillusion regarding the details of life, Hebrews 13:5,6.
 - c. Disillusion regarding other believers, Hebrews 12:2.
11. Inner happiness enhances capacity for love. Once the top floor of the ECS is completed and the believer’s capacity for love is intensified, along with his capacity for life, there is maximum blessing, there is double blessing [as per point]. You have capacity to love God and to respond to His love, you have capacity to appreciate God, and you have capacity for life. This also has forward and backward implications. The fragrance of memory is looking back to a point of great happiness — Song of Solomon 3:1; 4:6; 8:6. We also have the ability to anticipate. So again there is a double portion under happiness. You can look back to the blessings of happiness, they are retained as a permanent part of your memory.
12. Inner happiness is commanded of the believer in phase two, Philippians 4:4. This command is obeyed by learning Bible doctrine, Jeremiah 15:16; John 13:17; 1John 1:4. Hence, any command to be happy is always a command to learn doctrine, always a command to utilize the grace provision of the intake of doctrine.
13. Inner happiness is provided for phase three, Jude 24. This is described mechanically in Revelation 21:4.
14. You cannot build happiness on happiness, happiness must be built on Bible doctrine, 2Corinthians 8:2. Doctrine provides the capacity for happiness. A personal thing that makes you happy today will make you miserable tomorrow apart from doctrine and therefore happiness must be based on doctrine rather than on something that makes you happy for the moment.
15. You cannot build your happiness on someone else’s unhappiness.

Colossians 1:11 **By every enabling power constantly being strengthened, according to the standard of the power of his glory, resulting in all patience [faith-rest in suffering] and longsuffering [stability in suffering] associated with inner happiness.**

1971 Colossians

Lesson #7

7 01/16/1972 Col. 1:12–14 Doctrines of inheritance, redemption, the blood

Verses 12-18, the principles of orientation to the plan of God.

Colossians 1:12 **[May you] give thanks to the Father who has enabled you to share [i.e., eventually] in the inheritance of the saints [i.e., God’s holy people] in [the kingdom of] light,**

Life is not meant to be lived in hypocrisy, being phony, or dishonest. That is what pseudo thanksgiving and Christmas are all about.

Verse 12, capacity for thanksgiving is based upon the intake of Bible doctrine. It is the same capacity that we have for life. We are told, “In everything give thanks, for this is the will of God in Christ Jesus concerning you.” This is impossible apart from the intake of Bible doctrine as gnōsis (γνώσις) [pronounced *GNOH-sis*], but γνώσις is no good for application until it is converted into epignōsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*]. ἐπίγνωσις is not applied, it is building material for the ECS, until it enters the frame of reference, until it is in the vocabulary, in the norms and standards, and as doctrine is put on the viewpoint launching pad. Then we have the capacity for love, the capacity for life, as well as capacity for thanksgiving.

“Giving thanks,” present active participle of eucharisteō (εὐχαριστέω) [pronounced *yew-khahr-ih-STEH-oh*]. The key to this word is charis (χάρις) [pronounced *KHAHR-icē*] which the Greek word for grace. Remember that the whole concept of thanksgiving is based upon grace. Eu means “good”; charis (χάρις) [pronounced *KHAHR-icē*] means “grace” and the ew means doing something. So it is constantly recognizing good grace. It is a present active participle which is translated “constantly being thankful.” This is true thanksgiving. it is a condition of the soul when Bible doctrine is on the launching pad. It is directed toward the Father.

“unto the Father,” the dative of dignity. The first person of the Trinity is the recipient of thanksgiving because He is the author of the divine plan. The word “Father” indicates relationship. The moment we believe in Jesus Christ we are born into the family of God. This relationship, then, is based upon being born again and our attitude toward God the Father is constant thanksgiving. Constantly being thankful is a sign of capacity for life, capacity for love, the utilization of Bible doctrine, the fulfillment of our being in this life.

We now go from a present participle to an aorist participle, “which hath made us meet.” This is a dative case, aorist active participle of the verb hikanōō (ἱκανόω) [pronounced *hik-an-OH-oh*] which means to be qualified. In the aorist tense it means that we have been qualified at the point of salvation. In the active voice the individual believer is qualified. This is the basis for thanksgiving: we have been qualified.

“us” is literally, “you” in the plural; “to be partakers,” a prepositional phrase, eis (εἰς) [pronounced *ICE*] plus the accusative of the noun meris (μερίς) [pronounced *mehr-ECE*]. There is no verb here. Again, the sloppy translation always destroys something that is being emphasized. In this case a verb is what you would expect, but to have a prepositional phrase instead of an infinitive of a verb is great emphasis. It should be translated “for a share.” Meris (μερίς) [pronounced *mehr-ECE*] does not mean partakers but it means a share. It should be translated: “Constantly being thankful to the Father, having qualified you all for a share.”

“of the inheritance,” this can also be “assigned portion.” The Greek word is klēros (κλήρος) [pronounced *KLAY-ross*] which means inheritance and it also means an assigned portion; “the saints” refers to believers in union with Christ, and in this case the saints are suppose to be “in the sphere of light,” en plus the locative which can be translated “in” or “in the

sphere of.” The noun here is *fwj*, one of the many Greek words for light. Being in the sphere of light in being in union with Christ.

Colossians 1:12 **Constantly being thankful to the Father, having qualified you all for a share of the inheritance [assigned portion] of the saints in the sphere of light [union with Christ].**

If we are going to orient to the plan of God, before we ever get to one experience we must understand that behind all experiences we have eternal security. We are assigned in the future a part of the inheritance of God. We share this with Jesus Christ, which leads to the fact that we are often called heirs of God, joint heirs with the Son of God. Therefore we begin thanksgiving not with what we have at the moment but what we are going to have forever. For what we are going to have forever is infinitely more important than what we have in time. In all eternity we are going to have something that is absolutely perfect, something that cannot be changed, something that is exceedingly abundantly above all that we could ever ask or think.

So we begin with eternity and work back into time. We have a share of the assigned inheritance or the assigned portion. This has to do, then, with the concept of inheritance. The believer is God’s inheritance of grace.

The Doctrine of Inheritance

1. Christ is the heir of all things, Hebrews 1:12. Under the Father’s plan of grace He has assigned His Son who went to the cross and purchased the salvation of all believers, so Christ is assigned heirship of all things. This is connected with the angelic conflict. Here is where the angelic conflict and the conflict in the human race meet.
2. This heirship is based on sonship. When we believe in Jesus Christ we become children of God or sons of God, John 1:12; Romans 8:16,17; Galatians 3:26.
3. Heirship is based on the death of another. When someone dies they make certain people their heirs, and this heirship is based upon their death, Romans 5:8; 1Corinthians 15:3,4. Christ’s spiritual death is the basis for our eternal heritage.
4. Heirship from God demands possessing the life of God. God possesses eternal life and therefore we possess eternal life as of the moment of salvation, Titus 3:7; 1John 5:11,12.
5. Salvation is the qualification for heirship, Colossians 1:12. Salvation is not only the qualification for heirship but this heirship becomes the basis for testing our capacity for life.
6. Heirship is related to predestination, Ephesians 1:11. Therefore heirship includes sharing the destiny of Christ.
7. Heirship is related to election, Hebrews 9:15. As believers we are joint heirs with Christ and as believers we share the election of Christ.
8. The principle of heirship emphasizes eternal security, 1Peter 1:4,5. We have eternal security because we are the heirs of God.
9. Our heritage is provided on the basis of grace - Galatians 3:29.

10. The indwelling of the Holy Spirit is the down payment of our heritage - Ephesians 1:14.
11. Our heritage is located in the sphere of sainthood - Ephesians 1:18.

Colossians 1:13 He rescued us from the domain of [spiritual] darkness and transferred us into the kingdom of the Son whom He loves,...

Verse 13, "Who hath delivered us." "Who" is the relative pronoun *hos*, and the relative pronoun must always have an antecedent. The antecedent is God the Father, author of the divine plan "operation grace."

Now for the first time we have a main verb. The qualification took place in eternity past when God the Father set up the plan. The fulfillment of it was at the cross and so we have the phrase "hath delivered," the aorist middle indicative of *rhuomai* (ῥύομαι) [pronounced *RHOO-ohm-ahēē*] which means to preserve someone from something. In other words, to rescue them from some type of terrible danger. In this case it means to be rescued from someone's power. The aorist tense refers to the point of salvation. The middle voice: the subject is benefitted by the action of the verb; we are benefitted by being saved. The indicative mood is the reality of deliverance from the kingdom of darkness at the point of salvation. God the Father in eternity past designed the plan of salvation. But there is a point in time in which we believe, and this is expressed now in "hath delivered." The word "deliver" means to rescue, to rescue from a danger, to rescue from some awful power. In this case we are talking about the power of Satan. "Who [God the Father] has rescued us" [all believers].

"from," *ek* means "out from"; "the power," *exousia* (ἐξουσία) [pronounced *ex-oo-SEE-ah*] really does not mean power, it means basically the authority. In this case the authority of Satan is a dictatorship and so it should be translated "out from the dictatorship of darkness."

"darkness," literally, "the darkness," *skotos* (σκότος) [pronounced *SKOH-toss*] plus the definite article, referring to the kingdom of Satan. Satan is the ruler of this world today. Unbelievers are said to be sitting in darkness in Luke chapter one. Darkness is the thought pattern of all who are unbelievers or for all believers who are negative toward doctrine and under emotional revolt of the soul. Darkness means confusion. This is the dictatorship of confusion. We have been taken out of this dictatorship. This is why we are commanded to have a new thought pattern, a thought pattern compatible with our new authority. From the standpoint of authority we are in something which is brand new. We are under the authority of God, the authority of grace, the authority of clear thinking.

The thinking of this world is liberalism and socialism; this is the thinking of this world.

Therefore the intake of Bible doctrine fulfills this principle. As long as you as a believer in the Lord Jesus Christ continue to reject Bible doctrine then you think as though you still live in the kingdom of Satan.

“and hath translated us,” the aorist active indicative of *methístēmi/methistanô* (μεθίστημι/μεθιστάνω) [pronounced *meth-IHS-tay-mee/mehth-IHS-tahn-oh*] which means not to translate so much as to transfer. To translate in the English means to take something in one language and make it equivalent of something in another language. So “translate” is a very poor translation because we are taken from a kingdom of darkness into a kingdom of light, we are taken into something which is antithetical. This word never did mean translate, it means “transfer.” We are transferred or removed from one place to another. The aorist tense means that one of the 36 things received at the point of salvation transfers us from the devil’s kingdom of this world to the kingdom of the Lord in this world. The active voice indicates that God the Father produces the action of the verb, and he produces it on the basis of being born into the family of God at the point of salvation. The indicative mood is the reality of being transferred from the kingdom of dictatorship or darkness to the kingdom, not “of his dear Son”, but “of the Son of his love.”

“into the kingdom,” preposition *eis* (εἰς) [pronounced *ICE*] plus *basileia* (βασιλεία) [pronounced *bas-il-ī-ah*]. *Basileia* (βασιλεία) [pronounced *bas-il-ī-ah*] is a realm or a kingdom. The preposition *eis* (εἰς) [pronounced *ICE*] is a directional preposition and we have the accusative of *basileia* (βασιλεία) [pronounced *bas-il-ī-ah*], so “into the kingdom” is a good translation.

There are two kingdoms of regenerate. The former one is Israel. Christ is the King of the regenerate of Israel from Abraham to the cross. There is a kingdom at the present. Christ is the ruler of the regenerate of the world from Pentecost to the Rapture. This context refers to the regenerate of the Church Age.

“of his dear Son,” *tou huiou tēs agapēs autou* which is literally, “of the Son of his love.” We have an objective genitive here and it means that the Son, Jesus Christ, is the object of the Father’s infinite love. For this reason Jesus Christ is called “beloved” in Ephesians 1:6. Since every believer is in union with Christ every believer is the object of the Father’s perfect love and therefore one of the titles for believers, 1John 3:2, “Beloved, now are we the sons of God.”

Colossians 1:13 **Who has rescued us out from the dictatorship of darkness, and has transferred us into them kingdom of the Son of his love...**

Colossians 1:14 **through whom we receive redemption [i.e., are bought back from Satan], which is the forgiveness of [our] sins,**

Verse 14, the orientation to the plan of God through redemption. “In whom,” this is a preposition plus the instrumental of *hos* and it should be translated “By means of whom.” This time the relative pronoun *hos* has as its antecedent “the Son of his love.” It refers to Jesus Christ. Vv. 14, 15, 18 relative pronouns.

“we have” is a present active indicative of *echô* (ἔχω) [pronounced *EHHK-oh*] which means to have and to hold. The present tense: we keep on having and holding redemption. The active voice: every believer. So you have and you hold forever redemption. The actual

noun here is compounded, apolutrôsis (ἀπολύτρωσις) [pronounced *ap-ol-OO-troh-sis*]. Από (ἀπό) [pronounced *aw-PO*] is the preposition of ultimate source; lutroô (λυτρόω) [pronounced *loo-TROH-oh*] means to ransom, to redeem, to liberate, and so this means deliverance on the basis of paying a ransom. it means to buy back a slave or a captive from the slavemarket, it means to manumit or purchase the freedom of slaves. Freedom must be purchased and freedom is purchased through this principle. Redemption means to purchase the freedom of slaves.

The Doctrine of Redemption

1. The principle of redemption is found in John 8:31-36. In that passage the Pharisees claimed that they were free. Jesus could have pointed out to them that they were slaves to the Roman empire, that they were slaves to their religious customs; but instead He chose to point out to them that they were born slaves, they were born with old sin natures. We are born into slavery we are born with an old sin nature. This is slavery to sin. The only possible way to get out is for a free person, someone on the outside, to free us, to purchase our freedom. There is no one born on the outside, the exception being Jesus Christ, and through the virgin birth Jesus Christ was born free. That was necessary to purchase our freedom. On the cross our sins were judged. He was judged for our sins and therefore we are free to come out, and we come out through faith in Jesus Christ. That is the concept behind redemption.
2. Christ paid the ransom for sin on the cross. On other words, Christ purchased our freedom — Psalm 34:22; Galatians 3:13; 1Peter 1:18,19. The purchase price or His blood refers to Christ bearing our sins.
3. Redemption is a doctrine which the believer can apply in time of pressure or catastrophe and find blessing, Job 19:25,26.
4. redemption results in the biblical doctrine of adoption, Galatians 4:4-6. This includes induction into the angelic conflict at the point of salvation, the right to the grace account of God. Remember that adoption in the Bible is not the same as adoption in life. We are adopted as adult sons at the point of salvation. Adoption in the ancient world was a custom whereby a Roman, for example, took his own son and judged him to be mature. Therefore he took off the robe of childhood and put on him the robe of maturity. This meant that he was free to marry, free for military service, free to enter into business. This was called adoption. He adopted his son as a mature person. So adoption in the Bible means to recognize maturity whereas adoption today means to take someone's child and legally make it your own.
5. The doctrine of redemption was communicated in the Old Testament sacrifices by the shedding of blood, Hebrews 9:22. Redemption provides the basis for the believer's eternal inheritance, Hebrews 9:15.
6. The blood of Christ is the ransom money or the purchase price of redemption, Ephesians 1:7; Colossians 1:14; 1John 1:7; 1Peter 1:18,19. The blood depicts the spiritual death of Christ on the cross.
7. Redemption includes the forgiveness of sins, Ephesians 1:7; Colossians 1:14.
8. Redemption provides the basis for justification, Romans 3:24.

“through his blood,” dia plus the genitive of haima (αἷμα) [pronounced *HI-mah*], the word for blood. The genitive means “through” or “by means of.”

The Doctrine of the Blood

1. The blood is the seat of animal life, Leviticus 17:10-14. “The life of the flesh is in the blood.” That is true of animals only. It implies that if an animal loses his blood he loses his life. That is the whole point of animal sacrifices.
2. Animal blood was used in the Old Testament sacrifices to represent the spiritual death of Christ on the cross — Leviticus chapter 1-3. The physical death of Christ has nothing to do with salvation except to announce its completion. The emphasis of the cross is the spiritual death of Christ. Therefore we have a representative analogy between the animal sacrifices and the spiritual death of Christ bearing our sins. The physical death of the animal represents the spiritual death of Christ on the cross. The animal could only portray what Christ would do. No animal could die for our sins. This animal’s death had no actual significance when it came to payment for our sins. It was a representative analogy; or a type. Colossians 1:20; Hebrews 10:19; 13:20; 1Peter 1:2.
3. The doctrine of redemption was communicated in the Old Testament by means of animal blood, by means of animal sacrifices. Hebrews 9:22.
4. Christ did not die on the cross by bleeding to death — John 19:30,33,34. The physical death of Christ on the cross occurred from His own volition, not from bleeding, John 10:18. After His work of salvation was completed on the cross Jesus dismissed His spirit, Luke 23:46; Matthew 27:50. When Christ died physically His blood was still in His body, John 19:34.
5. Therefore the blood of Christ is a part of a representative analogy between the physical death of animals in the Old Testament and the spiritual death of Christ on the cross bearing our sins. 2Corinthians 5:21; 1Peter 2:24.
6. The blood of Christ depicts four doctrines of soteriology:
 - a. Expiation, Revelation 1:5;
 - b. Redemption, Ephesians 1:7; Colossians 1:14; 1Peter 1:18,19;
 - c. Justification, Romans 5:9;
 - d. Sanctification, Hebrews 13:12.
7. The blood of Christ, expiation, is the basis for the rebound technique, Leviticus 4–5 1John 1:7 cf 1John 1:9.

“the forgiveness of sins,” the word “forgiveness” is áphesis (ἀφεσις) [pronounced *AWF-ess-iss*]. It means pardon, remission, cancellation. Sins are canceled by means of the blood.

Colossians 1:14 **By means of Whom we have redemption through His blood, the cancellation of sins.**

8 01/23/1972 Col. 1:15–16 Doctrines of the deity of Jesus Christ, hypostatic union of Jesus Christ

Now we come to the one who is behind all of this, the person of the Lord Jesus Christ. The objective in understanding doctrine is capacity for loving Jesus Christ. The technique of occupation with the person of Christ depends entirely upon the intake of Bible doctrine. Bible doctrine gives us the capacity for love, capacity for understanding Christ, capacity for relating to the plan of God, and functioning under the plan of God during this period of the angelic conflict. It is the objective of Satan that all members of the human race function under his principles, his plan, his operation. Therefore grace as taught from Bible doctrine is the only deterrent to the onrush of cosmos diabolicus.

In verses 15-19 we have orientation to the plan of God through the person of the Lord Jesus Christ. This is one of the most important sections of all the new Testament. In these few verses we actually have more about the Lord Jesus Christ than, for example, the books of Matthew, Mark, or Luke. This is a concentrated passage on who and what Jesus Christ is. This is one of the most concentrated passages on the Person of Jesus Christ.

The Preeminence of Christ

Colossians 1:15 **He is the image of the invisible God, the firstborn One [i.e., who takes preeminence] over all that is created,**

Verse 15, “Who” is the relative pronoun hos. It refers to Jesus Christ. The first relative pronoun in the previous verse referred to the work of Christ, “in whom we have redemption through his blood.” But now in this verse, “Who is the image of the invisible God” the relative pronoun still has as its antecedent Jesus Christ, described at the end of verse 13 as “the Son of His love.” Again, it refers now to the person of Christ. One verse, verse 14 on the work of Christ; four verses on the person of the Lord Jesus Christ.

The deity of Christ, “is the image of the invisible God.” The verb “is” is a present active indicative of eimi (εἶμι) [pronounced *eye-ME*] which is absolute status quo. He is, always was, there never was a time when He wasn’t .

There are two different Greek words for image and it is very important as to which one is used here. There is the word *homoiōma* (ὁμοίωμα) [pronounced *hom-OY-oh-mah*] which means *representation*. This is the word that is not used. Instead we have a word which means “exact image.” So there is no question. Jesus Christ does not have the spark of God, Jesus Christ is God. The word is *eikōn* (εἰκών) [pronounced *I-KOHN*], it means *an exact image*. Jesus Christ is the exact image of the invisible God.

“invisible God” is Jesus Christ in His deity, God the Father in His deity, God the Holy Spirit in His deity. But Jesus Christ is the manifest person of the Godhead.

The Doctrine of the Deity of Jesus Christ

1. There are three verses of scripture where the deity of Christ is presented as a syllogism [a logical progression in which the subject of the first sentence becomes the object of the second sentence, whereas the object of the first sentence becomes the subject of the second sentence, and the two are placed together in the third sentence], 1Peter 1:2; 2Corinthians 13:14; Matthew 28:19. The syllogism is the Trinity is eternal. Christ is a member of the Trinity, Christ is eternal.
2. The outstanding scriptures dealing with the deity of Christ, John 1:1-3; 8:58; Micah 5:2; Romans 9:5; Titus 2:13; Hebrews 1:8-10; 1John 5:20.
3. The pre-incarnate work of Christ. This necessitates His preexistence. His preexistence obviates the concept of deity. For example, Christ created the universe, not all at one time. The heavens and the earth were created instantly; man was created on the sixth day of restoration, long after the heavens and the earth were created. The angels were created some time between the creation of the universe and the creation of man. Animal life was created in three different sections. Every act of original creation is the work of the Lord Jesus Christ, John 1:3; Colossians 1:16; Hebrews 1:10. Bob remembers the large bones sticking out of the La Brea tar pits, where he would play cowboys and Indians. Our ancestors before the flood were bigger and stronger and healthier. There is no such thing as the GAP theory; it is the GAP fact. Science is so filled with theory that there is almost no facts.
4. The doctrine of divine decrees. Jesus Christ had a definite part in the doctrine of divine decrees. He is so identified with the doctrine of divine decrees as to be God. For example, whenever the divine decrees is mentioned and Jesus Christ is mentioned in connection with them, He is mentioned as God. Therefore, once again, there are certain passages where the decrees are mentioned where Christ is mentioned, and Christ is identified as God. For example, Psalm 2:7-9; 22:1-6; 40; 110. In other words, Jesus Christ is so identified with the doctrine of divine decrees as to be God.
5. The Christophanies also indicate the deity of Jesus Christ. There are the Christophanies or the theophanies, there are synonymous terms because the only person in the Godhead who has ever been manifest, old Testament or incarnation, is always Jesus Christ. We are dealing with one special Christophany here. Jesus Christ often came as a man. He was the one who wrestled with Jacob. He also came as the burning bush to Moses. But we are talking about a specific Christophany which indicates that Jesus Christ is God, Jesus Christ appeared as an angel. As such in the Old Testament He is called the angel of Jehovah. He is also called Jehovah.
 - a. The angel of Jehovah is identified as Jehovah in the following passages: Genesis 16:7-13; 22:11-18; 31:11-13; 48:15,16; Exodus 3:1ff Cf Acts 7:30-35; Exodus 13:21; 14:19; Judges 6:11-23; 13:9-20. In all of these passage find Jesus Christ mentioned in context as the angel of Jehovah. That isn't conclusive until in the same context the angel of Jehovah is also called Jehovah.
 - b. However, the angel of Jehovah is distinguished from Jehovah. Why? Because the angel of Jehovah is always Jesus Christ. Take the word elohim

which is plural. As a plural word translated “God” in the Old Testament it refers to the entire Trinity. Whenever one or more persons are going to be mentioned we have the word Jehovah. It is used for God the Father, it is used for God the Son, and it is used for God the Holy Spirit. However it is only the Son who is the angel of Jehovah, it is only the Son who is ever a theophany or Christophany. Jesus Christ is the only person of the Godhead who ever is manifest to man or to creatures in the form of a creature, or in some other form like the burning bush, the pillar of fire at night, the cloud by day. But He is still God. Jesus Christ is the angel of Jehovah, but since He is also Jehovah the passage will say somewhere in it, “Jehovah said,” indicating that the angel of Jehovah is Jehovah and that Jehovah is the angel of Jehovah, and that this is a theophany and that this is God.

- c. Obviously when some other member of the Godhead is involved in some other operation where the angel of Jehovah is functioning it will say, “Jehovah said to the angel of Jehovah.” Why? Because the Father is Jehovah too, and the Father isn’t a Christophany or theophany but He is talking to a Christophany or a theophany. Genesis 24:7,40; Exodus 23:20; 32:34; 1Chronicles 21:15-18; Isaiah 63:9; Zechariah 1:12,13. The angel of Jehovah is distinguished from Jehovah.
 - d. The angel of Jehovah is the second person of the Trinity. Two form of argument: 1. Jesus Christ is always said to be the visible God, the only member of the Trinity who is ever visible — John 1:18; 6:46; 1Timothy 6:16; 1John 4:12. After the incarnation of Christ the angel of Jehovah never appears again.
6. The tetragrammaton [means four letters]. This is the sacred name of God, JHWH. The Jews never pronounced that name, they always said “Adonai.” So when you come to something like that you can use the vowel points of Adonai, the vowel points of the verb to be. So we have two different theories. We started out by using Jehovah. Then someone came along and said no, that is Yaweh. The tetragrammaton is used for the Father and used for the Son and used for the Holy Spirit. The principle: Jesus Christ is called Jehovah in the following passages: Isaiah 9:6,7; 40:3; Jeremiah 23:5,6; Zechariah 12:10. There is not a more sacred name to the Jews, who would not even say this name.
7. Certain characteristics are ascribed to deity. These characteristics are specifically ascribed to Jesus Christ. So we recognize the deity of Christ from the doctrine of divine essence. The essence box is simply describing the characteristics of God, sovereignty, absolute righteousness, justice, love, eternal life, omnipotence, omniscience, omnipresence, immutability, veracity. All of these attributes are ascribed somewhere in scripture to Jesus Christ.
- a. For example, eternal life, Isaiah 9:6; Micah 5:2; John 1:1; 8:58; Colossians 1:16,17; Ephesians 1:4; Revelation 1:11.
 - b. For example, righteousness and justice [holiness] which is ascribed to God the Son, Luke 1:35; John 6:69; Hebrews 7:26.
 - c. Love, John 13:1,34; 1John 3:16.
 - d. Immutability, Hebrews 13:8.

- e. Omniscient, Matthew 9:4; John 2:25; 1Corinthians 4:5; Colossians 2:3; Revelation 2:23.
- f. Omnipotent, Matthew 24:30; 28:13; 1Corinthians 15:28; Philippians 3:21; Hebrews 1:3; Revelation 1:8.
- g. Omnipresent — Matthew 28:20; Ephesians 1:23; Colossians 1:27. Any one of these scriptures proves the deity of Christ.

“who keeps on being the exact image of the invisible God,” this passage says in effect that Christ is God. he is the exact image of the invisible God.

“the firstborn of every creature.” Jesus Christ is also humanity. The word for “firstborn” is *prōtotokos* (πρωτοτόκος) [pronounced *proh-tot-OK-oss*]. This word means firstborn as a new creature, as the head of a new generation, but definitely a human being. Firstborn means prior generation, the firstborn, the head of a new creation, and the humanity of Christ was born. The deity of Christ always existed. This is taught in Isaiah 7:14; 9:6. However, “firstborn” is technical. It not only means the beginning of a new creation but it also indicates special privilege. For example, there were three privileges of the firstborn in Israel. The firstborn had the privilege of rulership, the priesthood of the family, and heirship. Christ became man and as man He became the head of the Church. He is the last Adam and He has a new creation, the Church. So Christ is the ruler of the Church — we will see this in verse 18. he is also the high priest forever after the order of Melchizedek — the book of Hebrews. Christ is also the heir of all things, Hebrews 1:2. Heirship includes the double portion and Christ is the double portion in eternity of both Israel and the Church. These are His double portions.

“of every creature,” the genitive singular from *ktisis* (κτίσις) [pronounced *KTEES-iss*] which refers to human beings. Notice that Christ was not created, he is the firstborn of every creature. This problem is resolved by going to the genitive case here. This is what is called a genitive of reference. Christ was “the firstborn with reference to all created beings” is the way it should be translated. Christ is supreme as a creature, *prōtotokos* (πρωτοτόκος) [pronounced *proh-tot-OK-oss*] means supreme.

Colossians 1:15 **Who keeps on being the exact image of the unseen God, the privileged firstborn with reference to all creatures.**

The Doctrine of the Hypostatic Union

1. In the person of Christ are two natures inseparably united, without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal.
2. Scripture: John 1:1-14; Romans 1:2-5; 9:5; Philippians 2:5-11; 1Timothy 3:16; Hebrews 2:14.
3. The incarnate person of Christ includes His deity. Jesus Christ is God, He is coequal and Co-eternal with the Father and with the Spirit; and the incarnation does not diminish His deity, therefore He is undiminished deity.

4. The incarnate person of Christ includes true humanity. Jesus Christ is bona fide humanity with a body, soul, and human spirit, but minus the old sin nature. Through the virgin birth Jesus Christ avoided both the imputation of Adam's sin and spiritual death at birth, therefore the old sin nature.
5. The two natures of Christ are united without transfer of attributes. The attributes adhere to their corresponding natures. In other words, the essence of deity cannot be changed. The infinite cannot be transferred to the finite. To rob God of a single attribute of His essence would, of course, destroy His entire deity. To rob humanity of any essence of humanity would, of course, destroy His humanity. So all of the essence of deity is only deity in the person of Christ; all of the characteristics of humanity are only characteristics of humanity in the person of Christ. Christ is the God-Man and there is no transfer of the attributes of deity to humanity or the attributes of humanity to deity.
6. No attribute of the essence of deity was changed by the incarnation. In fulfilling the purpose of the first advent certain attributes of deity were used, but this does not imply that they were surrendered, destroyed, or in any way neutralized. That would be the false doctrine of Kenosis. What happened to the deity of Christ at certain times during the incarnation? This is the true doctrine of Kenosis. Christ voluntarily restricted the independent use of certain divine attributes in keeping with the plan of the Father for the first advent. During the incarnation Jesus Christ gave up the independent exercise of His divine attributes in living among men and their limitations, but His deity was in no way destroyed or blighted.
7. Therefore, the union of divine essence and human nature in the incarnate person of Christ must be considered two things: a) hypostatic; b) personal. The word "hypostatic" is derived from a Greek New Testament word hypostasis (ὑποστάσις) [pronounced *hoo-poe-STAW-sihz*]. This means to stand under, to take upon one's self something else without losing what you have. Therefore Jesus Christ without losing His deity took upon Himself true humanity. The word is actually used in the Greek of Hebrews 1:3. So hypostatic refers to the whole person of Christ as distinguished from his two natures, divine and human. This is also said to be personal because personal refers to the emergence of the unique person of the universe. Jesus Christ is God. As God Jesus Christ is CO-eternal with the Father who is God and with the Holy Spirit who is God. But Jesus Christ is different from God in that He is man. But He is different from man in that He is God. He is absolutely unique. His uniqueness led to the cross, it means He is the only saviour. His uniqueness destroys salvation by any other way.
8. We have a false interpretation of the hypostatic union. The hypostatic union does not imply that deity possessed humanity or that the deity of Christ indwells the humanity of Christ. This is not taught in the scripture. Furthermore, the union was more than harmony or sympathy. That is the liberal view. It is personal. Two natures, divine and human, have been combined into one hypostasis, one essence, one person, forever.
9. Therefore Jesus Christ, the God-Man, has one hypostasis, one essence, forever. The attributes of both the divine and human natures belong to the one person of Christ. The characteristics of one nature, again, are never attributed to the other.

This means that during the first advent Jesus Christ could be at the same time omnipotent and weak, omniscient and ignorant. However, the ignorance of His humanity was quickly overcome by the daily function of GAP and the erection of the ECS — Luke 2:40, 52; John 1:14. In other words, Jesus Christ in His deity was always omnipotent even though His humanity on earth was weak. That has all changed since the resurrection of Christ but these conditions did exist during the incarnation.

10. The necessity for Jesus Christ becoming a member of the human race:
 - a. To be our saviour. Jesus Christ as God cannot go to the cross. Sovereignty cannot be subject to the death of the cross. Eternal life cannot die. Omnipresence cannot reduce itself to one point. Immutability: these characteristics cannot be changed. To go to the cross Jesus Christ had to be man. Therefore Philippians 2:7,8; Hebrews 2:14,15 say that Christ had to become a member of the human race to go to the cross and die for our sins.
 - b. Mediatorship. Under the concept in the Bible of mediatorship a mediator is someone who pulls two parties together. And a mediator must be equal with both parties. He must be God and He must be man. Jesus Christ was always God but He didn't qualify as a mediator until he became true humanity, Job 9:32,33; 1Timothy 2:5,6.
 - c. Jesus Christ had to become true humanity to be our priest. A priest is a man who represents man before God, Hebrews 7:4,5,14,28; 10:5,10-14 Jesus Christ became the high priest by becoming true humanity.
 - d. In 2Samuel 7:8-16; Psalm 89:20-37, we have the fact that God promised David he would have a son who would reign forever. The Davidic covenant would not be fulfilled apart from the incarnation of Christ. Jesus Christ had to be born the son of David and he is directly descended from David through the two sons of David by Bathsheba, Solomon and Nathan. Solomon is the line that goes down to Joseph, the legal line; Nathan is the line that goes down to Mary, the real line. Jesus Christ, from His real mother and from the legal side, was descended from David. Therefore Jesus Christ was a Jew, He was from the tribe of Judah from the family of David, and by coming this way in His humanity and through resurrection and second advent he will fulfill the Davidic covenant forever.
11. Everything verbally communicated by Christ during the incarnation came from one of three sources: from His deity, as in John 8:58; from His humanity, as in John 19:28; from His hypostatic union, as in Matthew 11:28. For example, Jesus said, "Before Abraham existed on this earth, I was eternally." He spoke from His deity. It was His deity that preexisted Abraham. From His humanity he said, "I thirst." Deity doesn't thirst, only humanity. But from His hypostatic union He said, "Come unto me all ye that labour and are heavy laden and I will give you rest." That is His hypostatic union, the God-Man, the only saviour.
12. Therefore we have categories of attributes as related to the person of Jesus Christ.
 - a. Attributes which are true of His whole person. For example, Jesus Christ is redeemer or saviour. We saw Him as redeemer in Colossians 1:14. This is

an attribute which is true of the entire person, both natures are essential in the function of redemption.

- b. Attributes which are true of His deity — but the whole person of Christ is the subject. When Christ spoke in John 8:58 He spoke as the God-Man. But He said “I existed eternally” and only His deity existed eternally. So the attribute is true only of His deity but the whole person is the subject.
- c. Attributes true only of His humanity but the whole person is the subject, John 19:28, “I thirst.” Jesus Christ was speaking as the God-Man but only the humanity of Christ can thirst. However, this classification disappears after the resurrection, ascension, and session.
- d. The person is described according to His divine nature but the predicate of the human nature, Revelation 1:12-18. Here the deity of Christ is in evidence, yet Christ is described as “the one dead, yet he lives.” Death is only possible for the humanity of Christ. So the person is described according to His divine nature, according to attributes of deity, but the predicate of the human nature. In other words, the predicate “he dies” refers only to the human nature.
- e. The person is described according to the human nature but the predicate of the divine nature, John 6:62 where we have the title Son of man. The title Son of man belongs to the human nature of Christ but ascending up where He was before applies to the divine nature.
- f. The person is described according to His divine nature but the predicate of both natures, John 5:25-27. Christ as the Son of God spoke to those who were spiritually dead. Those who were spiritually dead heard [positive volition] and lived. But in the future Christ will execute judgment as the Son of Man from His human nature.
- g. The person is described according to His human nature but the predicate of both natures, Matthew 27:46. Christ was speaking from the viewpoint of His human nature but the pronoun “me” has reference to both natures. “Why hast Thou forsaken Me?” Both natures were involved. Christ was being judicially forsaken as the God-man because he was bearing our sins in His own body on the tree — 1Peter 2:24.

You do not get expository and doctrinal teaching from devotional messages. You have just received a little slug of doctrine, neat.

Colossians 1:16 **For all things were created by Him; things in heaven and on earth; things visible and invisible, whether they are thrones [i.e., reigning beings], or lords, or rulers or authorities.** [Note: “Authorities” here may refer to angelic beings]. **All things were created by Him and for Him,...**

Verse 16, the one who created man became man. “For” is not for at all but it is the Greek hóti (ὅτι) [pronounced *HOH-tee*] which is a causal particle. It means because, not for.

“by him,” the preposition en plus the instrumental of autos (αὐτός) [pronounced *ow-TOSS*], and it should be “by means of him.” By means of His very own self, autos (αὐτός) [pronounced *ow-TOSS*] is really a reflexive pronoun. The very own self is Christ who is now in hypostatic union. In verse 15 he is the exact image of deity but He is also the firstborn of every creature. “Now by means of his very own self.”

“all things,” the nominative plural of pás (πάς) [pronounced *pahs*]. It has a definite article so it has to be translated “the all things.” The all things refer to the heavens and the earth, the universe, angels, mankind.

“were created” is the aorist passive indicative of the verb ktízō (κτίζω) [pronounced *KTID-zoh*]. The aorist tense indicates that each one of these creations was instantaneous. It took a second. God snapped His fingers and the universe existed. The equivalent in the Hebrew is bara, to create out of nothing. The passive voice indicates that these things were created out of nothing. The indicative mood is the reality of this creation.

The woman was built, and we still use that term today. Bara’ only applies to things done on the first 6 days.

1971 Colossians

Lesson #9

9 02/13/1972 Col. 1:16–17 Laws of divine establishment, necessary factor in preservation of a nation; doctrine of sustaining the universe

Colossians 1:16 **For all things were created by Him; things in heaven and on earth; things visible and invisible, whether they are thrones [i.e., reigning beings], or lords, or rulers or authorities. [Note: “Authorities” here may refer to angelic beings]. All things were created by Him and for Him,...**

Colossians 1:16 **Because by means of him [Christ] the all things were created,...** is how far we got in the previous lesson.

Bob repeats the exegesis already done. This is about 3 weeks later.

The earth was restored about 6000 years ago, but the antiquity of the earth and the universe are unknown factors. God created the universe and the earth; then He created angels, and then, much later, He created man.

The woman’s soul was created on the 6th day, but we do not know when the body was built. Man was created.

“that are in the heavens.” There is no verb here at all, it is simply the preposition en plus the locative, and that means “in the sphere of the heavens.” Then we have a different preposition for the earth, “that are in the earth” is “upon the earth” and we have the preposition epí (ἐπί) [pronounced *eh-PEE*].

“visible” is a nominative plural neuter of horatós (ὁρατός) [pronounced *hor-at-OSS*]. In the plural this means “the visible things.” Then we have the nominative neuter plural for invisible, aóratos (ἀόρατος) [pronounced *ah-OR-at-oss*], the “invisible” things. Visible like man, invisible like the structure of the universe. So we have in this part, “the visible things and the invisible things.”

“whether,” again there is no verb. We have a little construction here called “whether or” and it is a repetition of two words, είτε (είτε) [pronounced *l-teh*]; είτε (είτε) [pronounced *l-teh*]. Here it is translated “whether or.”

“thrones,” these words are all in the plural. These are actual principles that function in the earth today. We have the nominative plural of thronos (θρόνος) [pronounced *THOHN-oss*]. Thronos (θρόνος) [pronounced *THOHN-oss*] here in the plural refers here to the sovereignty or the power of a national entity. With the creation of man God has set up a system for man’s survival, in spite of the fact that we have Satan ruling the world and in spite of the fact that man’s existence resolves the angelic conflict. Man could destroy himself — old sin nature. Man obviously could degenerate, he could be destroyed by Satan. So to protect all of that we have the world thronos (θρόνος) [pronounced *THOHN-oss*] which means that mankind is divided up into groups. it is not God’s will for mankind to be one group until the Millennium, until Jesus Christ reigns. Thronos (θρόνος) [pronounced *THOHN-oss*], then, is the principle of nationalism. God is the source of nationalism and the power and the authority of human government. So not only did Jesus Christ create the universe but he set up a system, a series of laws and structure, for the protection of mankind. Thronos (θρόνος) [pronounced *THOHN-oss*] is the first one. Again, this is in the plural and means a number of sovereign entities.

“dominions,” again, the nominative plural kuriótēs (κυριότης) [pronounced *koo-ree-OHT-ace*]. The word means constituted authority. Here we have the laws of divine establishment. God has set up a system for the human race to be governed and therefore to survive.

The Laws of Divine Establishment

1. The laws of divine establishment are for the orderly function and survival of the human race during the angelic conflict. These laws operate from the fall of man, they did not operate in innocence. They will operate until the second advent of Christ. They apply to the believer and the unbeliever alike. They provide blessing and protection for the human race. They guarantee the perpetuation of the human race in history during this phase of the angelic conflict.
2. The basis for all of these laws in the principle of volition. Volition is divine institution #1. Man has free will. Man is an entity with free will. The law of free will guarantees both human freedom and privacy. This freedom of choice and right to live gives the human race the right to life, liberty, and the pursuit of happiness — provided, of course, that it does not violate common law. The exception to this is always the criminal. While there is a variation in human ability — inherent and acquired — all

member of the human race are free to believe in or reject Jesus Christ as saviour, John 3:18, 36.

3. Man obviously is not alone. Therefore the basic unit of a group under the laws of divine establishment is divine institution #2, tight man and right woman. Marriage is based upon divine design, then, of one right man for one right woman. Marriage is both the framework and the protection for category #2 love. Marriage forms the basis for stability in society and rejects that concept of anarchy known as communal living.
4. Divine institution #3 is family. This is where we come to the point of perpetuation of the human race. The physical birth of man always finds the baby helpless. There are two times when you are totally helpless. One is at the point of physical birth and the other is at the point of the new birth. In both cases everything is provided. At the point of physical birth God has provided protection, provision, and training. This is accomplished through parents. Parental authority is the basic authority of life. In addition to food, shelter and clothing parents must train the children in the functions and the principles of life. The parents provide for the children a basis for thought. Children could never think apart from vocabulary. Children can only advance as far as their vocabulary will take them. This includes the inculcation of principles of authority. Children should be taught respect for privacy, property, the rights of others, respect for law and order, patriotism. Add to this the responsibility of Christian parents to evangelize and to provide doctrinal teaching for their children, Deuteronomy 6:6-9; 7:9. Next comes a respect for the content of doctrine as taught by a pastor-teacher, as well as recognition of his authority, Hebrews 13:7, 17.
5. Nationalism. The principle of nationalism is found in Genesis 10:5; Acts 17:26-28; Deuteronomy 32:8. Nationalism protects the freedom and the rights of X number of individuals in the human race. This includes national definition, racial, geographical, and linguistic.
 - a. Remember that one of the national definitions is linguistic. The language content of a nation determines the ability of the nation.* There must be interior protection in a national entity and the principle of the police officer and police work is part of proper law enforcement.
 - b. Secondly, there must be exterior protection and this demands a military establishment. No national entity can survive the fall of its military establishment. As the military establishment declines it becomes a very definite thermometer to tell you the temperature of a nation. If you want to know where a national entity stands with regard to degeneracy this can be very easily understood by watching its military. The Bible does not recommend a specific sort of government, like democracy or a republic.
 - c. * There is also the principle of government which must protect the freedom, property, and rights of its citizens. The Bible does not advocate any type of government. Type of government is not as important as the concept of government. The government must protect the freedom and the rights of its citizens.
 - d. * Economy based on free enterprise. The government must not interfere with free enterprise. Once the government interferes with business the economy

will destroy itself or it will be maintained on a false basis so that any moment the whole thing collapses.

- e. * Common law. Common law with objective type legislation to protect freedom and property of the individual. The law must not be subjective so as to invade individual rights or steal personal property.
 - f. * Common culture. There must be a common culture which reflects the spiritual life, the morality, the nobility of essence, patriotism of the nation through literature, art, drama and music. Eventually there must be a culture which expresses the best in a national entity.
 - g. * A government administration which functions in compliance with the above principles.
6. The divine institutions and the laws of established are designed to protect human freedom. This in turn makes evangelism a bona fide function in every generation — either evangelism or the lack of evangelism, depending on negative or positive volition. The national entity must separate religion and state to protect the freedom and rights of individuals.
 7. As a part of the angelic conflict Satan attacks both the gospel and Bible doctrine. He also attacks the divine institutions and laws of establishment. Any Satanic attack upon the human race, like the communist conspiracy, always attacks the establishment as well as the Word.
 8. When a national entity declines certain alternate divine laws come into operation. These are laws of judgement. These are laws connected with national disaster, laws which function when there is national degeneration. These are called the five cycles of discipline in Leviticus 26. But the concept is that a national entity which has declined to a certain point must come under punitive measures from God.

Great intellectual breakthroughs which was produced by having a great Greek vocabulary, when all of these great thinkers of 5th century Greece came to the forefront. In WWII, Germany was way ahead of everyone in scientific development because of their scientific language.

There was no incarceration in the Bible in the Law of Moses. Their laws looked to match the punishment with the crime.

In the United States, we have used legislation as a panacea to solve various social problems, which is not what legislation should do.

Romanism, for over 1000 years tried to control through the government. The Catholic church controlled all western Europe. Marriage is not a function of the church; it is a state function. No marriage is improved by having the ceremony in the church. Many times unbelievers think that they should be married in a church.

The state must never coerce its citizens to become Christians or be penalized for not converting.

So that we have not “thrones or dominions” but “human government or constituted authorities.”

“principalities,” the nominative plural of archê (ἀρχή) [pronounced *ar-KHAY*] which refers to demon rulers in Ephesians 6:11. That is how it is used here, “demon rulers.”

“and powers,” literally, “authorities”, exousia (ἐξουσία) [pronounced *ex-oo-SEE-ah*] here, as in Ephesians, is used for demon authorities.

Then, again, we have the phrase, “the all things,” ta panta, used previously for angels, mankind, and the physical universe.

“were created,” the perfect passive indicative of ktízō (κτίζω) [pronounced *KTID-zoh*]. The perfect tense is something that happens in the past with the result that it continues. Therefore we translate it “stand created.” The passive voice: creation is received. The indicative mood is the reality of that creation.

“by him,” dia plus the genitive is “through him”; and next, “for him,” eis (εἰς) [pronounced *ICE*] plus the accusative which should be translated “for the use of him” or “for the purpose of him.”

Colossians 1:16 **Because by means of him [Christ] the all things were created, in the sphere of the heavens, and upon the earth, the visible things and the invisible things, whether human governments or constituted authorities, or angelic rulers and authorities: the all things through him and for his purpose stand created.**

Colossians 1:17 **And He existed before all things and all things are held together by Him,**

Verse 17, “And he is,” kai autos (αὐτός) [pronounced *ow-TOSS*])stin. We have the present active indicative of eimi (εἶμι) [pronounced *eye-ME*], “And he keeps on being.”

“before all,” the preposition pro plus the ablative of pás (πάς) [pronounced *pahs*]. That is, before all creatures. This is a reference to the eternity of Jesus Christ. The eternity of Jesus Christ is declared in Isaiah 9:6; Micah 5:2; John 1:1-13; John 8:58; Colossians 1:17; Ephesians 1:4; Revelation 1:11.

“and by him,” en plus the instrumental; “the all things,” ta panta; “consist,” perfect active indicative of sunistaō/sunistanō/sunistēmi (συνιστάω/συνιστάνω/συνίστημι) [pronounced *soon-ihS-TAH-oh/soon-ohs-tah-AHN-oh/soon-ohs-TAH-ay-mee*], which does not really mean to consist, it means to hold together, to exist, to continue in its status quo. It is in contrast to ktízō (κτίζω) [pronounced *KTID-zoh*], the verb to create, in that it refers to preservation rather than creation. In other words, by means of Him the all things, the universe in which we live, the angelic creatures who are a part of the unseen conflict, and the human race, continue to exist; exist in the past with the result that it will continue to exist.

Colossians 1:17 **And he is before all, and the all things by means of him hold together.**

The Doctrine of the Sustaining of the Universe

1. The continuation of the universe and all its creatures depends upon the omnipotence and immutability of Jesus Christ, Colossians 1:17; Hebrews 1:3.
2. So-called scientific laws simply do not exist. These are divine laws rather than scientific. Science has no way of enforcing them, cannot guarantee that they will continue tomorrow.
3. These so-called scientific laws are based upon the statistical assumption that the universe which operates according to a fixed norm will continue to do so. While science can observe these laws science cannot guarantee these laws.
4. The universe with its matter, energy, and operating laws of God will not always exist as it does at the present time, 2Peter 3:10-12; Revelation 20:11.
5. Known scientific laws and phenomena depend entirely upon the faithfulness of God, which is omnipotence plus immutability plus veracity. Every text and every discovery of the pattern of the universe is a treatise on the faithfulness of Jesus Christ, Colossians 1:17; Hebrews 13:8.
6. By the word of His power Jesus Christ holds the universe together — Hebrews 1:3.
7. The reason for doing so is to resolve the angelic conflict. This resolves the angelic conflict in history and brings many sons into glory, Hebrews 2:10.
8. Summary: To allow grace to run its full course Jesus Christ is holding the universe together. Christ is holding the universe together right now, tomorrow, the next day, the next. The laws of sustaining the universe belong to God. They demonstrate His faithfulness, His perfect character. These laws can be changed or overruled by the sovereignty of God as illustrated in 2Peter 3:10-12. However, the promises and doctrines of the Bible are unchangeable. The universe will change but the Bible will not. You have more stability in the Bible than you have in the universe. While God has promised to maintain the universe under its present state for history it will change. In contrast, the believer will remain forever, even surviving the destruction of the present universe, Hebrews 12:26-28.
9. Conclusion: Therefore scientific laws are simply the faithfulness of Jesus Christ holding the universe together, and at the same time holding back eternity so that the human race will have the opportunity to appropriate the grace of God through Jesus Christ.

The universe will change; the Bible will remain unchanged.

1971 Colossians

Lesson #10

10 02/20/1972 Col. 1:18 Doctrine of the Church

A pastor's conference is coming up. A pastor cannot exercise authority unless they have been under authority. Some of them have never had authority over them apart from their

wives. No matter under the authority of his wife will be able to function as a pastor-teacher. No man will understand how to function as a pastor-teacher until he understands v. 18.

The woods are filled with boys who have the gift of pastor-teacher. God never uses boys; God uses men. The sheep do not tell the shepherd how to run the flock; the shepherd runs the sheep. The spiritual gift cannot be exploited until the man can deal with authority as a pastor.

There never was a great general or a great executive in any area of life who did not first understand discipline. The greatest football player does not at this time hold any records. As a Freshman, he played on the varsity of SMU. Doke Walker. He often understood more principles than even his coaches.

Presenting now Jesus Christ as the head of the Church. We have seen Him as the creator of the universe, as the sustainer of the universe. We have seen Him as to the uniqueness of His person, the hypostatic union, and to the uniqueness of His work on the cross. Now all of these things are brought together in verse 18: Jesus Christ is the head of the Church.

Colossians 1:18 **And He is the head of the [spiritual] body, the church. He is [its] source, the firstborn One from the dead [i.e., the first one to return to life, never to die again], so that He could rank first [in importance] over all things,**

Verse 18, "And he is," the present active indicative of eimi (εἶμι) [pronounced *eye-ME*], the absolute status quo verb. He is now, always will be, there never was a time when He wasn't.

"the head of the body," the word for head is kephalê (κεφαλή) [pronounced *kehf-ahl-AY*]. It means the head as that portion of the human anatomy but it also connotes a superior rank, the supreme authority, and it is used in that sense here. The head controls the brain which controls and dictates the functions of the body. The head contains every facet of the soul and therefore it becomes a synonym for superior rank. There is no higher rank in the Church than the Lord Jesus Christ.

However, Jesus Christ does not personally and individually direct things in every local church. This is where He has appointed those to represent Him. That is why the one who has the gift of teacher in the local church also is called under a hyphenated concept, poimên (ποιμήν) [pronounced *poi-MANE*] — pastor. He is the shepherd-teacher, the presbuteros (πρεσβύτερος) [pronounced *pres-BOO-ter-oss*], the highest rank, the epískopos (ἐπίσκοπος) [pronounced *ep-IS-kohp-oss*], the overseer. Therefore, between the congregation and Jesus Christ is the gift of pastor-teacher and the function of pastor-teacher. The gift in itself does not become meaningful until it has been properly exploited, shaped, trained under years of discipline whereby the gift can be utilized properly under the ministry of the Holy Spirit.

Notice that when it comes time to mention the superior rank of Jesus Christ it is mentioned in connection with one of seven different ways of designating the Church universal. The

word which is used here is the Greek word *sōma* (σῶμα) [pronounced *SOH-mah*] which means body. It is used among other words for the Church in Romans 12:5; 1Corinthians 11:3; 12:12,13; Ephesians 1:22,23; 5:23, and many other passages. The word “body” is used in a special sense. It always refers to the Church on earth, believers in the Church Age on earth. During the Church Age Jesus Christ is seated at the right hand of the Father and the Church universal is located in two places. The dead in Christ as with Jesus Christ, face to face with the Lord, and the living are on the earth. The word “body” here is used for both groups, the living on earth and the dead in Christ. However, it is always used for the designation of the Church before the Rapture. For the living on earth Jesus Christ is the head. And there is a breakdown of organization, He has appointed pastor-teachers over local churches. But any believer located on the earth is a part of the body of Christ. The Church is called after then Rapture, the bride. Bride always refers to the Church or believers of the Church Age in resurrection body, so we must learn to distinguish between body and bride as the two most commonly used designations for the Church. The Church is made up of every believer. Every believer is in union with Christ in anticipation of the future day when the Church will be the bride of Christ.

Right now the Church is called the body of Christ. The word “body” emphasizes a feminine aspect. The body of the woman was taken from the man, just as the soul of the woman appears to have been in incubation in the man until it was transferred to the woman. When it says that Jesus Christ breathed into man the breath of lives (plural) there were two lives being placed in Adam — Adam’s own soul, which was *bara*, and the woman’s soul which was also *bara*, because the woman was not structured on the sixth day. This came much later. And yet it says, “Male and female created he them.” Jesus Christ created the soul of both. And when from the body of man a rib was taken and on that woman was *bana* — built, constructed — her soul was *bara’d*. But everything was created on the sixth day and the woman did not come into existence until some days later. So that her soul was taken out and placed in her body. The woman has a soul which responds to her right man. She also has a body which responds to her right man. The body is the Church. The body of the woman was designed to respond to the man. Now, the body of Christ is designed to respond to Jesus Christ who is the head of the Church. However, the woman also has a brain, a soul. Actually, the brain or the soul should dictate to the woman and when she is properly organized it does. In this analogy the brain is the pastor-teacher. Jesus Christ as the head of the Church communicates to the body of Christ through the pastor-teacher. In the analogy of the body the whole purpose of the body is to be filled, to respond, and all believers are designed to respond to Bible doctrine. This is fulfilled by the function of GAP.

“the church,” *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*] is also feminine. So the word “body” is a designation of the Church to indicate believers on the earth — it is a woman’s body here; a responding believer responding to doctrine.

The Doctrine of the Church

1. There are several ways of designating the Church by way of technical nomenclature.
 - a. The most important from the standpoint of our early understanding is the phrase “in Christ” which occurs innumerable times in the New Testament. “In

Christ” is positional sanctification. One of the 36 things every believer receives at the point of salvation is to enter into union with Christ. The baptism of the Holy Spirit takes the believer and enters him into union with the Lord Jesus Christ. That makes the believer “church.”

- b. The second designation is the word “body.” It is the body of a woman, a responding body. The body of the “woman” is designed to respond to the mind of Christ and/or Bible doctrine.
 - c. The third word is “church,” *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*], and it is used in the scripture in five different ways:
 - i. The word *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*] comes from the Classical Greek. It means a convocation of people and it was used in the Classical Greek in Athens for the assembly of the citizens. Some 30,000 Athenians would get together to vote under a democracy. This is the way we occasionally find it used, for example in the book of Acts, Acts 19:25 we actually have the Attic Greek use of *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*], people meeting together for legislation, to run a city state.
 - ii. Acts 7:38, we have the assembly of the Jews called *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*].
 - iii. There is also in Matthew 18:17 *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*] used with reference to a synagogue, so the word was used when the Jews got together for worship.
 - iv. The universal church, all believers. This is one of two technical uses, Ephesians 1:22,23; 5:25-27; Colossians 1:18.
 - v. The local church, the use is also technical — believers in a specific geographical area meeting under a pastor-teacher. Two things are involved. They have one pastor-teacher and they meet in a specific geographical area.
2. The dispensational orientation. Dispensationally, the Church is called a mystery age. The Church is called a mystery in Romans 16:25,26; Colossians 1:25-27; Ephesians 3:1-5.
- a. What does the word “mystery” mean? The Greek word *mustêrion* (μυστήριον) [pronounced *moos-TAY-ree-on*] refers to a form of doctrine in a Greek fraternity which was unknown outside of the fraternity. The mysteries were the doctrines of a fraternity which were only known to those who were initiated.
 - b. This word in its meaning is modified in the new Testament to refer to the whole body of doctrine of the Church Age. The Rapture of the Church is a point in that body of doctrine, the baptism of the Holy Spirit, the universal priesthood of the believer, the believer being an ambassador for Christ, the universal indwelling of the Holy Spirit, the act that Christ indwells every believer in this age. All of this is a part of a body of doctrine and this body of doctrine was a mystery never revealed in the Old Testament times. The Old Testament talks about the death of Christ but that was in the Age of Israel.

It talks about the resurrection of Christ but that was in the Age of Israel. It talks about the ascension of Christ and the session of Christ; that occurred in the Age of Israel. The Church Age did not begin until 10 days after the ascension and session of Christ. From the ascension the Old Testament skips over to the Tribulation, to the second advent, to the Millennium, and an occasional passage on the eternal state. But there is nothing in the Old Testament about the Church Age. It was a mystery, the doctrines of the Church age were unknown to the Old Testament writers, to the believers of the Old Testament. The Church Age information was never even revealed until Jesus Christ in His upper room discourse and in the Garden of Gethsemane discourse actually gave the first information. The first prophecy of the Church came from Jesus Christ: "On this rock I will build my church" in the future tense. It is not until we get into the epistles that there is any real revelation with regard to Church doctrine. Until the writers of the epistles there was no general information. This is important to understand, so important that the doctrine of the mystery has many applications. When Peter was speaking on the day of Pentecost how was he going to explain to Jewish unbelievers that here were Jews, believers, who had just entered a new dispensation? They had just had the baptism of the Holy Spirit, had been entered into union with Christ, and were responding to this new truth. How was he going to explain that these people were not drunk? He has to take them back to the book of Joel which they do understand and say this is like what is going to happen in Joel. The Joel passage is future, it is Millennial spirituality. Peter says it is like that. In other words, it is spiritual phenomena, not drunkenness. So he takes them to a Millennial passage dealing with spiritual phenomena where the Holy Spirit is related to it. This shows that Peter himself had to use something not in the mystery section.

3. The beginning of the Church Age is the day of Pentecost — Acts chapter 2, probably 30 AD. There are three concepts under the beginning of the Church Age:
 - a. It was future from the time of Jesus Christ on earth. We know this from the future tense of Matthew 16:18. We have the Greek verb *oikodomsô*, "I will build," future active indicative. The future tense indicates that the Church did not exist at the time that Christ spoke and that it was future from the time that Christ spoke in Matthew 16:18. This is to head of that concept of theology that there was a church in the Old Testament. This is a confusion of Israel and the Church. The Church actually began for the first time in human history when the baptism of the Spirit began. We also know that in Acts 1:5 the Church had not begun yet, "John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence," 10 days later. So when Jesus spoke these words the baptism of the Spirit had not occurred even then. It was not until the departure of Jesus Christ that the Church actually began.
 - b. The way in which the Church started — 1 Corinthians 12:12,13. The historical moment was Acts 2:1-3 Cf Acts 11:15,16.

- c. Date. The best date seems to be circa 30 AD. It began on the day of Pentecost, on the feast of Pentecost.

4. The termination of the Church Age.

- a. The Rapture is the end of the Church Age, 1Thessalonians 4:13-18. That describes the Rapture but it doesn't say that is where the end is. How do we know that the Rapture is the end?
- b. By comparing Colossians 2:14,15 with Revelation 19:6-8; Zechariah 13:2 and 1Thessalonians 3:13. By putting these four passages together we learn something. We learn that at the second advent the Church comes back with Christ. But for the Church to come back with Christ had to be in heaven. Obviously the Church cannot be in heaven and be in the Tribulation at the same time, so it had to be moved out at some point. By putting all these things together it is very easy to come to the correct conclusion that the Church was removed before the Jewish Age was concluded, and that the Church came back to terminate the Jewish Age.

5. Synonyms. There are a number of synonyms for the Church, seven are outstanding. They all represent a different doctrine.

- a. The last Adam and the new creation, Galatians 6:15; 1Corinthians 15:45-47; 2Corinthians 5:17.
- b. The head and the body, Ephesians 1:22,23; 2:16; 5:23; 4:4,5; Colossians 1:24; 2:19.
- c. The shepherd and the sheep, John 10; Hebrews 13:20; 1Peter 5:4.
- d. An eschatological synonym, the vine and the branches, John 15.
- e. The chief cornerstone and the stones of the building, Ephesians 2:20; 1Peter 2:4-8.
- f. The high priesthood of Christ and the royal priesthood of the believer, Hebrews 7:25; 10:10-14; 1Peter 2:5,9; Revelation 1:6.
- g. The bridegroom and the bride, 2Corinthians 11:2; Ephesians 5:25,27; Revelation 19:6-8.

6. The uniqueness of the Church Age.

- a. The baptism of the Spirit and positional sanctification.
- b. The universal indwelling of Christ. (No Old Testament saint was ever indwelt by Christ)
- c. The universal indwelling of the Holy Spirit (All Old Testament saints were not indwelt by the Holy Spirit, just a few temporarily for special jobs)
- d. The universal priesthood of the believer.
- e. Every believer is an ambassador for Christ, therefore every believer represents Christ on the earth. Therefore every believer is in full time Christian service.
- f. The intensification of the angelic conflict.
- g. A supernatural way of life with a supernatural means of execution.
- h. A completed canon of scripture with every bit of divine revelation in writing. No extra biblical revelation once the canon is completed.

7. An illustration of Christ and the Church which comes from the right man, right woman doctrine. So the relationship between Christ and the Church is illustrated by the doctrine of right man, right woman, Ephesians 5:25-32.

Bob used to go to ecclesia, which was various groups of Phi Delta Gamma (I think that was it). Bob's father was one of the leaders of this.

Colossians 1:18 **And He is the head of the [spiritual] body, the church. He is [its] source, the firstborn One from the dead [i.e., the first one to return to life, never to die again], so that He could rank first [in importance] over all things,**

“who,” the relative pronoun *hos* referring to the Lord Jesus Christ. The antecedent of *hos* is Jesus Christ.

“is,” again we have the present active indicative of *eimi* (εἶμι) [pronounced *eye-ME*], “who keeps on being.”

“the beginning,” this is interesting because the noun here is *archê* (ἀρχή) [pronounced *ar-KHAY*]. The word “beginning” here is a little different from John 1:1. Here it refers to the first cause, it is used for the ultimate ruler, “who keeps on being the first cause [of the Church].” He is not only the supreme ruler of the Church, the head, but He is the first cause.

“the firstborn from the dead,” the first cause goes to the cross where He purchased His body, the Church. The firstborn refers to His double portion and all other factors of leadership, *prôtotos* (πρωτοτόκος) [pronounced *proh-tot-OK-oss*] which refers to three things: rulership, priesthood, and double portion. Hence, this is the privilege of leadership. Under the privilege of leadership Christ is the ruler of the Church, He is the high priest of the Church, and He has a double portion in the body of Christ.

“from the dead” is literally, “out from the source of the dead,” *ek*, the preposition meaning out from the source of, and *nekros* (νεκρός) [pronounced *nehk-ROSS*] refers to the physical death of Christ. It is interesting to note that *nekros* (νεκρός) [pronounced *nehk-ROSS*] generally refers to the physical death of Christ; *thanatos* (θάνατος) [pronounced *THAH-nah-toss*] refers to the spiritual death of Christ on the cross. There is often a distinction. Some passages do not make a distinction but some passages do. This is physical death; resurrection is out from physical death. The resurrection gives Christ the privilege of the firstborn. There is only one member of the human race who has been resurrected, Christ the firstfruits. No one else at this time. There has been enough elapse of time to establish, therefore, He is the firstborn of the Church. He is the first person of the Church to have a resurrection body and that gives Him the firstborn privileges.

“that” introduces a purpose clause, *hina* (ἵνα) [pronounced *HEE-na*]; “he might have,” aorist middle subjunctive of *ginomai* which means to become something you were not before. Jesus Christ before and in eternity was God. Now He has become something else to the Church. The aorist tense is a constative aorist (there is also the ingressive aorist and the

culminative aorist), it means he always will be. The middle voice: the subject is benefitted by the action of the verb, the subject acts upon himself.

“the preeminence,” present active participle of *prōteúō* (πρωτεύω) [pronounced *prote-YOO-oh*] which means to have the highest or first rank — “that he might become the holder of the highest rank.”

Colossians 1:18 **And he is the head of the body, the church; himself who is the first cause of the church, the privileged firstborn out from the dead; that he might become the holder of the highest rank [in the Church].**

1971 Colossians

Lesson #11

11 02/27/1972 Col. 1:19–22 Doctrine of the blood; reconciliation

Colossians 1:19 **For God was very pleased to have all of [His] fullness dwell in Christ [See 2:9],**

Verse 19, “For” is the Greek word *hóti* (ὅτι) [pronounced *HOH-tee*] which is the word for “because.” Because Christ is the focal point of the Father’s plan we have the following three verses.

“it pleased,” aorist active indicative of *eudokeō* (εὐδοκέω) [pronounced *yoo-dok-EH-oh*]. The word actually means to be pleased, to determine or to resolve. Here it means to determine.

“that,” used to express a purpose clause. The word is coming from the infinitive; “all,” the subject of the infinitive; “the fullness,” this gives us our technical word that summarizes everything that we have had about Jesus Christ, *plērōma* (πλήρωμα) [pronounced *PLAY-roh-mah*]. The word generally means “fullness” and that is the way it is translated here. While it is a word which is technical in the vocabulary and theology of Christianity it was also technical in the field of gnosticism. In gnosticism it was used for the word for heaven. It is used here for that which fills to the point of completion, that is, the sum total of something. It should be translated here “the quintessence of blessing.”

“Because in him [Christ] he [the Father] determined that all [the quintessence of blessing] should dwell,” aorist active infinitive of *katoikéō* (κατοικέω) [pronounced *kah-toy-KEH-oh*] which means to have permanent residence. The aorist tense is the point of time at which the believer takes in doctrine. The active voice indicates that the subject, Jesus Christ, is the quintessence of divine blessing and happiness. The infinitive expresses God’s purpose in eternity past.

Colossians 1:19 **Because in him [Christ] he [God the Father] has determined with pleasure that all the quintessence of blessing and happiness should have permanent residence [in Christ].**

All blessing, all happiness, everything worthwhile in Christ in time is related to the person of Jesus Christ.

In order to orient to this principle a doctrine is used as the background: reconciliation. We orient to the plan of God through the doctrine of reconciliation.

Colossians 1:20 **and through Him to reconcile all things to Himself, whether things on earth or things in heaven. He made peace [with mankind] through the [sacrificial] blood of Christ's [death on the] cross,**

Verse 20, "And having made peace through the blood of his cross." Since the quintessence of grace resides in Christ, since all the fullness of being a saviour resides permanently in the person of the Lord Jesus Christ as the God-Man, therefore the importance of the doctrine of reconciliation whereby Jesus Christ removes the barrier between God and man.

"having made peace" is an aorist active participle of a compound verb, *eirēnopoieō* (εἰρηνοποιέω) [pronounced *i-ray-nop-oy-EH-oh*]. *Poieō* (ποιέω) [pronounced *poi-EH-oh*] means to make or to do; *eirênê* (εἰρήνη, ης, ἡ) [pronounced *eye-RAY-nay*] means peace. So it literally means to make peace or to establish harmony between two parties, generally two parties that are at war with each other. This is the concept of the doctrine of reconciliation. The two parties at war in this concept are God and man. Man is reconciled to God on the basis of the work of Christ on the cross. Therefore reconciliation is the removal of the barrier between God and man. Christ on the cross removed the barrier so that man is brought into eternal relationship with God. This is an aorist participle and the action of the aorist participle precedes the action of the main verb. "Having made peace" is the main verb.

"through his blood," *dia* plus the genitive of *haima* (αἷμα) [pronounced *HI-mah*]. The greatest problem with the use of the word "blood" in the Bible is the detrimental influence of Romanism. The Roman Catholic church has taken the concept of the blood and turned it into a form of mysticism. This mysticism has been adopted by fundamentalist Christianity without really giving much thought to the subject. As a result, today we have a whole generation of fundamentalist preachers who can give a half-dozen clichés about the blood but they cannot give any biblical concept of the blood.

The Doctrine of the Blood (repeat)

1. The blood is the seat of animal life, Leviticus 17:10-14. The first use of blood in the scripture has to do with animals. The life of the flesh being in the blood refers to animal life. An animal dies by bleeding to death. This is not true of human life, the seat of human life is in the soul.
2. Animal blood was used in the Old Testament sacrifices to represent the spiritual death of Christ on the cross. The spiritual death of Christ on the cross bearing our sins is the one which is related to the animal blood on the altar, not His physical death. This is taught in Leviticus 1-3 in which we find a representative analogy. Hebrews 10:19; 13:20; 1Peter 1:2. Animals are chosen of those who do not do any harm to men.

3. The doctrine of redemption was communicated in Old Testament times by means of animal sacrifices, Hebrews 9:22 belongs to the Old Testament; it has nothing to do with after the cross, it has to do with prior to the cross. That is the context of Hebrews 9:22.
4. Christ did not die on the cross by bleeding to death, John 19:30, 33,34. The physical death of Christ on the cross occurred as an act of His own volition, not by bleeding, John 10:18. After His work of salvation was completed the mission of our Lord on the earth was completed for the first advent and therefore He dismissed His spirit, Luke 23:46; Matthew 27:50. When Christ died physically His blood was still in His body, John 19:34.
 - a. Three generations of believers have *pleaded the blood*. That has no meaning and that is not the Bible.
 - b. People do not properly teach the blood, because it is entrenched in mysticism, and it is used like a good luck charm.
 - c. Blood is significant and it means something; but its meaning is lost in most churches.
5. Therefore the blood of Christ is a part of a representative analogy, an analogy between the physical death the animals in the Old Testament and the spiritual death of Christ on the cross bearing our sins. The spiritual death of Christ on the cross bearing our sins is portrayed in 2Corinthians 5:21; 1Peter 2:24. In other words, the sins of the world were poured out upon Christ and judged. That is representative of the animal being judged. The animal was judged by physical death; Christ was judged by spiritual death.
6. The blood of Christ, then, is used to depict four doctrines of soteriology:
 - a. expiation, Revelation 1:5. We are actually freed from the guilt and the penalty of sin by the fact that Christ took our place and was actually judged for our future sins as well as our past;
 - b. redemption, Ephesians 1:7; Colossians 1:14; 1Peter 1:18,19;
 - c. justification, Romans 5:9. We are vindicated by the imputation of God's righteousness, by the fact that we have believed in the efficacious sacrifice of Christ, His spiritual death bearing our sins;
 - d. sanctification, Hebrews 13:12.
7. The blood of Christ in expiation is also the basis for the rebound technique. This is a comparison of 1John 1:7 with 1John 1:9. This is talking about the believer's sins. Leviticus chapters 4,5 and a couple of verses in 6 are actually rebound offerings. The first three deal with salvation, the last two deal with rebound.

“by him,” *dia* plus the genitive of *autos* (αὐτός) [pronounced *ow-TOSS*]. That means “through him,” and it is in the emphatic position and means through him and only through him.

“to reconcile,” the aorist active infinitive of *apokatallássō* (ἀποκαταλλάσσω) [pronounced *ap-ok-at-al-LAWS-so*]. *Apó* (ἀπό) [pronounced *aw-PO*] is the preposition of ultimate source; *katallassw* means to change, exchange, or reconcile. Combined together,

apokatallássō (ἀποκαταλλάσσω) [pronounced *ap-ok-at-al-LAWS-so*] means to reconcile from the ultimate source of self, therefore to transfer from one state to another which is completely different. Eventually the etymology of this verb becomes technical in Christian vocabulary and in Christian doctrine. It is a technical verb for the work of Christ in salvation, the work of Christ whereby He removes the barrier between God and man so that man is brought into spiritual harmony and spiritual fellowship with God forever. The aorist tense is a reference to the point of the cross and is a constative aorist. All of this occurred on the cross. The active voice: the subject is Jesus Christ, he produces the action of the verb. Jesus Christ removed the barrier between God and man. The infinitive expresses purpose. God's purpose in this infinitive is understood by going back to verse 19.

“all things,” ta panta, “the all things.” This refers both to elect angels and regenerate mankind. Reconciliation is the crossroads of the angelic conflict.

“unto himself,” eis (εἰς) [pronounced *ICE*] plus the reflexive pronoun autos (αὐτός) [pronounced *ow-TOSS*], “toward himself.” Autos (αὐτός) [pronounced *ow-TOSS*] is used here as an intensive pronoun. The intensive pronoun always emphasizes identity in the Greek. Here is an emphasis on the identity of Jesus Christ as the God-Man, the only saviour, and the unique person of the universe.

“by him” is dia plus the genitive of autos (αὐτός) [pronounced *ow-TOSS*], “by himself.”

“things in earth” refers to mankind; “things in heaven” refers to angelic creation.

Colossians 1:20 **And through Him [God the Father] to reconcile the all things to Himself, having made peace through the blood of his cross, through Him and only through Him; whether things on earth or things in the heavens.** (This translation following the word order of the Greek)

The peace treaty is not good until we have ratified it (signed it); meaning, believing in Jesus Christ.

The Doctrine of Reconciliation

1. While redemption is sinward and propitiation is Godward, reconciliation is manward. Therefore by definition reconciliation is the removal of the barrier between God and man. It is often called “peace”, the removal of enmity between God and man. So peace is often a technical word in the Bible.
2. Reconciliation is related to the blood of Christ. The blood of Christ is a synonym for the saving work of Christ on the cross. The blood of Christ is therefore the basis for reconciliation, Colossians 1:20. Therefore the work of Christ on the cross and/or the blood of Christ is associated with reconciliation, Ephesians 2:16.
3. Reconciliation is related to man. In concept of reconciliation mankind is regarded as the enemy of God, Romans 5:10; Colossians 1:21.

4. Peace is the synonym for reconciliation. Reconciliation finds man the enemy of God, but the saving work of Christ on the cross brings peace between God and man, Cf. Ephesians 2:14 to 2:16, and Colossians 1:20.
5. Reconciliation is portrayed in the Levitical offerings — the peace offering, Leviticus chapter three depicts the doctrine of reconciliation and/or Christ removing the barrier between man and God. This is also taught in Leviticus 7:11-38; 8:15.
6. The application of reconciliation to the royal family. Every member of the royal family [Church Age believer] is an ambassador, 2Corinthians 5:18-20.
7. The prophecy of reconciliation. The fact that Christ would literally remove the barrier by His saving work on the cross and/or His expiatory sacrifice, and/or the blood of Christ, is prophesied — Isaiah 57:19.
8. The mechanics of reconciliation. There are six:
 - a. Sin is removed from the barrier by unlimited atonement and redemption. The doctrine of unlimited atonement simply says Christ died for everyone's sins. Redemption is the actual mechanic of removing sins. Christ bore our sins in His own body on the tree. Unlimited atonement, 2Corinthians 5:14, 15, 19; 1Timothy 2:6; 4:10; Titus 2:11; Hebrews 2:9; 2Peter 2:1; 1John 2:2. Redemption, Galatians 3:13; Ephesians 1:7; Colossians 1:14; 1Peter 1:18,19.
 - b. The penalty of sin is removed from the barrier by expiation, Colossians 2:14; amplified in Psalm 22:1-6. Expiation simply means Christ paid the penalty of sin and that is what the blood of Christ is all about. He is an expiatory sacrifice.
 - c. The problem of physical birth is removed from the barrier by regeneration, John 3:1-18; 1Peter 1:23; Titus 3:5.
 - d. relative righteousness or human good is removed from the barrier by two factors connected with the cross: imputation and justification. Imputation, Romans 3:22; 9:30-10:10; 2Corinthians 5:21; Philippians 3:9; Hebrews 10:14. Justification, Romans 4:1-5, 25; 5:1; 8:29,30; Galatians 2:16; Titus 3:7. Imputation must come first, it is crediting to our account God's righteousness. Once +R is credited to our account God looks over and says, "Vindicated" and/or "Justified."
 - e. The problem of God's perfect character is removed from the barrier by propitiation, Romans 3:22-26; 1John 2:1,2.
 - f. The problem of position in Adam is removed from the barrier by positional sanctification, 1Corinthians 15:22, "In Adam all die, in Christ shall all be made alive"; 2Corinthians 5:17; Ephesians 1:3-6.

The word translated reconcile means *to move from one position to another position*.

Colossians 1:21 **And though you were once estranged [from God] and were enemies [of His] in your mind because of your evil deeds,**

Verse 21, “And you” is a plural proleptic pronoun in the emphatic position, “And you all.” This is in the accusative case and becomes the subject of the aorist infinitive which is the word “present.” Technically the accusative with the infinitive is not properly the subject of the infinitive but is called the accusative of reference and is used to describe persons connected with an action. You are now connected with an action because you are a believer. The action is the cross.

“that were,” the present active participle of eimi (εἰμί) [pronounced *eye-ME*], you kept on being something in the past.

“alienated,” perfect passive participle apallotriōō (ἀπαλλοτριώω) [pronounced *ap-al-lot-ree-OH-oh*]. Alienated here means to be in a state of enmity.

“And you [and only you] at one time being in a state of alienation.”

“and enemy,” echthros (ἐχθρός) [pronounced *ehkh-THROSS*] in the plural, one of the stronger words for enemies in the Greek language. You and I as unbelievers are the enemy of God. Every unbeliever is the enemy of God — by action, but also in his mentality.

“enemies in your mind,” “hostile in your thinking,” dianoia (διάνοια) [pronounced *dee-AN-oy-ah*]. Unbelievers are the enemies of God, Romans 5:10; Ephesians 2:11-15. This hostility and alienation is found in the mind and is caused by the unbeliever’s negative volition toward the gospel, as per 2Peter 2:20-22. This passage refers specifically to the gospel in epignōsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] form being rejected. Therefore the attitude of mind or thought pattern of the human viewpoint results in negative volition toward the gospel and eventually emotional revolt of the soul in the unbeliever, and eventually reversionism. But this is true of these people, the Colossians, only to the extent that it is a past part of their biography; it is not true.

“by wicked works,” en plus the instrumental of ponēros (πονηρός) [pronounced *pon-ay-ROSS*]. The instrumental indicates means, “by means of wicked [worthless] works.” In other words, by human good. Human good is produced from human viewpoint as well as the area of strength of the old sin nature. Hostility of thinking toward God produces human good.

“yet now,” nuni de means “but now.” Contrast between saved and unsaved. Now on the other side of the barrier.

“hath he reconciled,” aorist active indicative of apokatallássō (ἀποκαταλλάσσω) [pronounced *ap-ok-at-al-LAWS-so*].

Reconciliation in Colossians 1:21

1. “But now hath he reconciled.” This is the aorist active indicative of apokatallássō (ἀποκαταλλάσσω) [pronounced *ap-ok-at-al-LAWS-so*]. The aorist tense is a culminative aorist, so it is a permanent thing that has happened to you. You are once and for all reconciled. The active voice: God did the reconciling — grace. The

indicative mood is the reality that in salvation you have crossed the line and you cannot move back.

2. To reconcile from the ultimate source means to transfer from one state to another which is completely different. But it is not only different, it is permanent.
3. We are transferred from a state of alienation and hostility to a state of harmony and fellowship with God through the work of Christ, specifically the work of Christ in removing the barrier.
4. The aorist tense: Christ removed the barrier between God and man. This point of time is divorced from time and perpetuated forever, it is a completed action — 2Corinthians 5:21.
5. The verb as an active voice: Christ did the work on the cross, it is completed, nothing can ever be added to it, By way of crossing the barrier you do not work in crossing the barrier, the barrier is removed. There is no barrier between man and God. You simply believe in Christ and that is non-meritorious. That is grace.
6. The indicative mood is the reality of Christ removing the barrier between man and God, and thus establishing reconciliation.
7. The mechanics of reconciliation are further amplified in the rest of the sentence which overflows into the next verse.

Colossians 1:22 *yet now God has reconciled [you] to Himself through the death of Christ's physical body in order to present you holy, without fault and free from just blame before Him [on judgment day],*

Verse 22, "In the body of his flesh through the death." "In the body of his flesh" is not quite correct, it is "by means of the body of his flesh," en plus the instrumental of *sōma* (σῶμα) [pronounced *SOH-mah*]. Christ had to have a human body to reconcile man to God or to remove the barrier.

"of his flesh," the genitive of *sarx* (σάρξ) [pronounced *sarx*], and this is a genitive of description. Christ was true humanity. Now we come to one death only, we do not have death in the plural here.

"through death," *dia* plus the genitive of *thanatos* (θάνατος) [pronounced *THAH-nah-toss*] which only refers to one death, His spiritual death. When it comes to His physical death we have *nekros* (νεκρός) [pronounced *nehk-ROSS*].

"to present you," here is the objective, the aorist active infinitive of *paristēmi/paristanō* (παρίστημι/παριστάνω) [pronounced *par-IHS-tay-mee/par-is-TAHN-oh*]. This word is used in Romans 12:1 for presenting your body a living sacrifice, here it means to consecrate. The aorist tense means to present or consecrate in the point of time when you believe because 36 things are accomplished at that moment which consecrates you. The active voice means that Christ does this through removing the barrier, and the infinitive denotes God's purpose. It is God's purpose that at the moment we believed everything that we would need for salvation would exist at that moment. So salvation is never an issue again.

“holy,” *hagios* (ἅγιος) [pronounced *HA-gee-oss*] means set apart, what God did at the point of salvation; “unblameable,” the accusative plural of *amōmos* (ἄμωμος) [pronounced *AM-oh-moss*] which means without blame; “unreprovable” or literally, “irreproachable,” *anénklētos* (ἀνέγκλητος) [pronounced *an-EHNG-klay-toss*].

“in the sight of him,” “in the presence of him,” *katenōpion* (κατενώπιον) [pronounced *kat-en-OH-pee-on*]. All of us are *katenōpion* (κατενώπιον) [pronounced *kat-en-OH-pee-on*] at the point of salvation, “in the presence of him.”

Colossians 1:22 **But now he has reconciled in the body of his flesh through the death [spiritual], because in him [Christ] he [the Father] has determined with pleasure to present all of you consecrated, without blame, irreproachable, in his presence.**

This verse must be linked with verse 19. Take the last phrase in verse 21, “but now he has reconciled in the body of his flesh through death,” then we have to put a parenthesis in here, which is verse 19 — “because in him [Christ] the Father has determined with pleasure” to do all the things of verse 19,20,21, 22. The infinitive needs a main verb, which goes all the way back to v. 19.

What ties these things together is the human communicator, the pastor-teacher.

1971 Colossians

Lesson #12

12 04/16/1972 Col. 1:23–25 Independent groups outside the local church. Pressure in the ministry; gift of pastor–teacher

Colossians 1:23 *[This will happen] if you continue in the faith [Note: This means either “continue to observe God’s teaching” or, “continue to believe”], firmly grounded and established, and not moved away from the hope offered by the Gospel message, which you have heard and which was preached to people throughout the entire created world under heaven. I, Paul, was made a minister of this Gospel,*

Verses 23 to the end of the chapter deal with the communicators of the plan of God. This passage is parallel to the one found in Ephesians chapter four, verses 11-13, where we have the purpose of the ministry.

Verse 23, the purpose of the gift of pastor-teacher. “If” indicates a first class condition here, *ei* plus the indicative mood. The first class condition here means the *prodasis* is true or assumed to be true.

“ye continue,” the present active indicative from the compound verb *epiménō* (ἐπιμένω) [pronounced *ep-ee-MEHN-oh*]. *Ménō* (μένω) [pronounced *MEH-noh*] means to abide; *epi* means “upon.” Put the two together and it means to prolong your stay, to persist in something. Here it means to persist. The idea here is to persist in the daily function of GAP.

“in the faith” is the locative of *pistis* (πίστις) [pronounced *PIHS-tihs*], and it has with it the definite article. This means doctrine, that which is believed. “If you persist in the doctrine,” first class condition, (and you do). This is going back to the fact that they are taking in Bible doctrine every day in the first century. The purpose of the ministry is to communicate doctrine daily. ICE communication is vitally necessary for a daily intake of the Word of God. The purpose of the ministry is not to run around and do things, but to communicate the Word of God to the flock, or any portion of the flock who is positive. So the shepherd feeds the sheep. That is his responsibility. The sheep, then, must persist in doctrine.

“grounded,” perfect passive participle of *themelioō* (θεμελιόω) [pronounced *them-el-ee-OH-oh*] which means to lay a foundation. Having laid a foundation refers to the communication of basic doctrine and the simpler doctrines on which the deeper doctrines are constructed. The perfect tense means that you start out with simpler things and move to complex things. This is laying the foundation, “having laid the foundation.” The passive voice indicates that Bible doctrine received is a foundation for learning more Bible doctrine. The participle indicates the principle. As you begin to learn Bible doctrine your life becomes stabilized.

“settled,” an adjective, *hedraios* (ἑδραῖος) [pronounced *hehd-RYE-oss*] which means stabilized, “both stabilized.” This is an adjective form which gives it great emphasis. Stability is important in life and it is necessary really to advance in Bible doctrine. There comes a point in your life when you as a believer have been taking in doctrine regularly and you have learned basically the simpler doctrines of Christianity. Once you have learned these you must have out of that a stability that makes you go on. You do not move on into advanced doctrine without stability, you do not remain consistent without stability. It takes stability to stick it out because in advanced doctrine there are many things which are not of personal interest to you at the moment, they have no apparent application at the moment.

“and not moved away,” the present passive participle continues the verb line here. The word here is *metakinéō* (μετακινέω) [pronounced *met-ak-ee-NEH-oh*]. *Meta* means with, or toward here; *kinéō* (κινέω) [pronounced *kih-eh-oh*] means to move. We also have with it the negative *mê*, and the combination of the negative and the two words, the preposition and the verb found in the compound verb, mean “not to swerve,” “and not swerving.” Unstable people swerve away after they get basic doctrine. The real issue as to whether you are going to move on in the Christian life is determined after you learn basics or have some concept of basics. At that point you either swerve off into reversionism or its equivalent, or you persist in the daily function of GAP. It takes stability for stability becomes necessary to stay with it. Unstable people swerve; stable believers keep going with Bible doctrine.

“from the hope,” the preposition is *apó* (ἀπό) [pronounced *aw-PO*] which is ultimate source, and *elpís* (ἐλπίς) [pronounced *el-PIS*] which really does not mean hope, it means “confidence,” “from the ultimate source of the confidence of the gospel.”

“the gospel,” the good news concerning the fact that when Christ was on the cross our sins were poured out upon him and they were judged, and that this was the work of Christ in

salvation. Faith must have a working object and Christ is the working object of faith in salvation. This is compatible with grace, Ephesians 2:8,9. So grace means Christ did the work. Faith means man in appropriating the work of Christ cannot do any work. But this says “the confidence of the gospel.” Grace is the confidence of the gospel, and grace is a continuing factor in our realisation and in reality as we function daily under GAP. So GAP makes grace a reality.

Colossians 1:23 **If you persist in the doctrine having laid the foundation, being stabilized and not being swayed away from the ultimate source of confidence in the gospel.**

Believers cannot do this on their own.

“which ye have heard,” a reminder that all sheep learn through hearing. Someone teaches. “Which” is a relative pronoun referring to the gospel; “ye have heard” is an aorist active indicative of *akoúô* (ἀκούω) [pronounced *ah-KOO-oh*]. This means to hear and recognize the authority of, to hear and to concentrate. The aorist tense is a constantive aorist, it takes into account that you heard today, tomorrow, the next, the next, and so on, and they are all gathered into a single whole. The active voice: every believer priest must GAP it for himself. The indicative mood indicates the reality of the availability of doctrine and the reality of positive volition toward it.

“and was preached,” aorist passive participle from *kêrussô* (κηρύσσω) [pronounced *kay-ROOS-so*] which means to be publicly proclaimed. The aorist tense means that the principle of the gospel you have heard many times. The passive voice: you received this information; “to every creature,” “to all creation.” The gospel has been proclaimed to all creatures, mankind. This is *en plus* the locative and indicates that “creatures” here are of a special kind — mankind. In every generation everyone has a chance to hear the gospel.

“under heaven” is literally, “under the heaven” referring to planet earth where man lives as an extension of the angelic conflict.

“whereof” is literally, “in which”; “I Paul,” *egô* (ἐγώ) [pronounced *eg-OH*] *Paûlos* (Παῦλος) [pronounced *POW-loss*], the human author of this epistle; “am made a minister.” He wasn’t made a minister, he became one — the aorist middle indicative of *ginomai* which means to become a minister. Paul became a minister in a special way, but how do ministers become ministers today? First of all they are sheep in a congregation. But at the point of salvation they had a spiritual gift of pastor-teacher. This does not in any way distinguish them from the other sheep except that only males have it. Once this gift is there, for it to develop there must be the function under GAP. So this sheep, like other sheep, GAPs it to a certain point where he begins to get an ECS. Then he keeps on GAPing it and learns one day that he has this spiritual gift. He learns it in a local church. He goes from sheep to pastor through the function of doctrine. he has to persist in doctrine like everyone else. Every believer to reach the place where God wants him must take in doctrine.

The word “minister” is different from “pastor.” The word is *diakonos* (διάκονος) [pronounced *dee-AK-on-os*] and it means a pastor functioning.

Paul's Ministry to the Church

Colossians 1:24 **Now I rejoice in [spite of] my sufferings for your sake, and I am filling up [i.e., completing] in my physical body what was lacking in the afflictions Christ endured for His body's sake, the church,**

Verse 24, the attitude of the ministry. What kind of an attitude must a pastor have? Because of his intense preparation and because of something else that is required of him his attitude is described by the word *chairô* (χαίρω) [pronounced *KHAI-row*], “rejoice.” The word “who” is not found in the original. He says, “Now I rejoice,” there is no “who rejoice.” Instead of “who” there is *nun*, an adverb which means “now.” “Having become a minister I now rejoice.” The present active indicative indicates he keeps on rejoicing — *chairô* (χαίρω) [pronounced *KHAI-row*] is to have +H.

Notice the area in which Paul has +H, “in my sufferings.” It is inevitable that a pastor will suffer on behalf of the congregation. We have the preposition *en* plus the locative plural of *pathêma* (πάθημα) [pronounced *PATH-ay-mah*], “in the sphere of my sufferings.”

“for you,” literally, “on your behalf,” *hupér* (ὑπέρ) [pronounced *hoop-AIR*] *humôn* (ὑμῶν) [pronounced *hoo-MONE*]. He suffers on behalf of the congregations. This phrase also has a specialized sense. It means that Paul’s first Roman imprisonment now becomes something of personal benefit to the Colossians. Remember that Paul suffered the Roman imprisonment because he violated his pastoral responsibilities, because he went to the wrong place.

“and fill up,” the present active indicative of *antanaplērōō* (ἀνταναπληρώω) [pronounced *an-tan-ap-lay-ROW-oh*]. This is taken from the preposition *anti*, “instead of” or “against”; *a)na* means “again.” (*Plêrōō* (πληρώω) [pronounced *play-ROH-oh*] means to fill up a deficiency, to fully possess, to fully influence, to fill with a certain quality) This means to take one’s turn to fill up a deficiency, to take one’s turn to fill up with a certain quality, to take one’s turn to fully influence. it means that from the beginning of time God has provided communicator’s of doctrine to fill up the deficiency, to fill with a certain quality, to fully influence believers with Bible doctrine. In the Old Testament these people were called prophets, and priests also taught the written Word. In the New Testament we have apostles and pastors, and Paul takes his turn again to communicate the doctrine. This is what he is saying. So “fill up” here, *antanaplērōō* (ἀνταναπληρώω) [pronounced *an-tan-ap-lay-ROW-oh*], means to take his turn once again. he has recovered from reversionism.

“that which is behind” are the things lacking. it is now Paul’s turn again, as he writes Colossians, to take up the slack. This is an accusative plural from *hustérēma* (ὑστέρημα) [pronounced *hoos-TEHR-ay-mah*] and it means “the things lacking.” The deficiency in Colosse is doctrine.

“of the afflictions,” genitive plural of *qliysij* and it means “pressures.” This is a genitive of reference and it means with reference to the pressures of Christ. In other words, the deficiency here refers to a doctrinal deficiency, to meet the same pressures which Christ

met during the incarnation. Note that thlipsis (θλίψις) [pronounced *THLIP-siss*] does not refer to the cross but to the pressures Christ endured prior to the cross; “of Christ,” tou Theou, and he faced them in doctrine.

“in my flesh,” this refers to Paul’s human body in phase two. Paul was not removed by his reversion, he did not suffer the sin unto death. He is still in the flesh and therefore in the flesh he is going to continue his ministry.

“for his body’s sake,” hupér (ὑπέρ) [pronounced *hoop-AIR*] tou sōma (σῶμα) [pronounced *SOH-mah*] tou. Hupér (ὑπέρ) [pronounced *hoop-AIR*] means “on behalf of” his body’s sake. The body here refers to the Church on earth. The body on earth needs doctrine; a body needs food; the body of Christ on earth needs food. The main ingredient of the body of Christ on earth is the feeding of food and this is accomplished through the pastor.

Colossians 1:24 **Now I rejoice in the sufferings on your behalf, and fill up in turn the deficiency with reference to the pressures of Christ in my flesh on behalf of his body, which is the Church.**

Principle

1. Christ faced His pressures with doctrine.
2. Paul faced his pressures with doctrine.
3. The entire body of Christ during the Church Age is benefitted by Paul’s pressures.
4. Colossians is an illustration of communicating doctrine under pressure.
5. All communicator’s of doctrine face the occupational hazard of discouragement, depression, disillusion, disenchantment with people. All communicator’s of doctrine face the potentialities of cynicism.
6. Through doctrine learned and communicated the attitude of the ministry is +H, “I now rejoice.”
7. The expectation of the ministry is pressure, but the attitude of the ministry is +H or joy.

This brings us now to the dispensational orientation to the ministry. Paul now understands that he must become dispensational in his teaching.

Colossians 1:25 **I was made a minister of the church according to the task given to me by God to fully present His message to you,**

Verse 25, “Whereof” is a genitive singular form of the relative pronoun hos and it should be “Of which.” This is in the feminine gender, so we go back and look for a feminine noun as its antecedent. it is ekklêsía (ἐκκλησία) [pronounced *ek-klay-SEE-ah*] of the previous verse. “The body [His Church] of which.”

Now he repeats, “I am made a minister,” the aorist middle participle of ginomai, “I have become.” The aorist tense means that once and for all this is his job. This is the point of time when he received his spiritual gift. he went through the training and eventually was

recognized, but this whole thing is taken out of time and perpetuated forever. Paul always had the gift. The middle voice means that Paul has it himself and he is benefitted. The indicative mood is the reality of the authority of the one who has the gift of pastor-teacher.

“minister,” diakonos (διάκονος) [pronounced *dee-AK-on-os*], which means he has the responsibility of ministering to these people as long as he lives.

“according to,” the preposition kata which denotes norm and standard. Kata meant “down” originally, and still does under certain circumstances. It often means “with reference to.” When it is translated “according to” it means according to the norm or standard.

“of the dispensation of God,” the word “dispensation” is oikonomia (οἰκονομία) [pronounced *oy-koh-nohm-EE-uh*] which refers to an historical period of time from the divine viewpoint. God has divided history into sections and the divine outline of history is the dispensational teaching. The genitive is of possession here and it is “the dispensation of the God,” ο(θεός) (θεός) [pronounced *theh-OSS*]. God owns the dispensations, they belong to Him.

“which,” there is no “which” in the original. It is an aorist passive participle of didōmi (δίδωμι) [pronounced *dihd-OH-mee*] and should be translated “having been given.” The aorist tense, again, goes back to his spiritual gift. The passive voice: he received it.

“for you,” now we have eis (εἰς) [pronounced *ICE*] which is directional, “on behalf of you, for you, for the purpose of you.” Paul was given doctrine under his gift for the purpose of communicating. So we have the concept of “for the purpose of communicating it to you.”

“to fulfill” is the communication word here, the aorist active infinitive of plêroō (πληρώω) [pronounced *play-ROH-oh*]. The constantive aorist here is the time when doctrine is taught. The active voice: the pastor does the teaching. The infinitive: it is God’s purpose to teach. To fulfill the ministry is to study and teach.

Plêroō (πληρώω) [pronounced *play-ROH-oh*] means four things: a) to fill up a deficiency; b) to fully possess. God intends for you to fully possess doctrine in order that you might communicate it to others; c) to fully influence. God intends that the pastor-teachers influence will be in the teaching of the Word; d) it also means to fill with a certain quality and doctrine is the quality which fills the sheep when the pastor teaches.

“the word of God,” a reference to Bible doctrine. Bible doctrine must be taught to the congregation.

Colossians 1:25 *Of which [Church Age] I have become a minister according to the standard of the dispensation of God, having been given to you [for your advantage] for the purpose of communicating it to you to fill up the deficiency of the Word of God.*

1971 Colossians

Lesson #13

13 04/30/1972 Col. 1:26–29 Doctrine of pastor–teacher; doctrine of the mystery.

These 3 verses read, with some additions to what I originally had:

Colossians 1:23 If you persist in the doctrine having laid the foundation, being stabilized and not swerving from the ultimate source of confidence in the gospel, having been publicly proclaimed to all creation under heaven in which I, Paul, have become a minister. .

Colossians 1:24 Now I rejoice in the sufferings on your behalf, and fill up in turn the deficiency [which is doctrine] the things which are lacking [doctrine] with reference to the pressures of Christ in my flesh on behalf of His body, which is the Church.

Colossians 1:25 Of which [Church Age] I have become a minister according to the standard of the dispensation of God, having been given to you [for your advantage] for the purpose of communicating it to you to fill up the deficiency of the Word of God.

A passage which summarizes the general function of the pastor-teacher — Ephesians 4:11 There are many in the congregation who seem to think that they have the gift of pastor-teacher. No one becomes a pastor without the spiritual gift of pastor-teacher. The gift is a sovereign act of the 3rd Person of the Trinity.

“And he gave some” refers to a few people in the Church Age. This indicates a specialized gift to implement the deficiency of doctrine — “apostles” before the canon of scripture was completed and every writer of the New Testament was either an apostle or one closely associated with an apostle, like Luke; “and prophets,” the communication gift taken from the Old Testament which was temporary until the New Testament was completed; “some evangelists” — the communicators of a special type of doctrine, namely the gospel, and therefore a specialized gift without authority in the local church. The evangelist has no authority in the local church.

Ephesians 4:11 And he gave some apostles and prophets, some evangelists and pastors and teachers;...

Then the gift which is pertinent to our study in Colossians, “and pastors and teachers.” The word “and” here is really like a Greek hyphen, it means “pastors-teachers.” The word “pastors” is the accusative plural of *poimên* (ποιμήν) [pronounced *poi-MANE*] to indicate there is more than one in the Church Age, and the word simply means “shepherd.” The sheep are believers on earth and the shepherd has charge or authority over them. The word “teacher” indicates the function — *didaskalos* (διδάσκαλος) [pronounced *did-AS-kal-oss*] which means to teach a group. In this way the privacy of the individual believer priest is protected. So the two words go together. One is the function of the ministry and one is the authority of the ministry. The pastor-teacher is the final authority and his only job is communication. This requires study. The pastor-teacher is studying all of the time. The more you study, the more you have to study. Most believers have a specific time for their job; they are on the job for a period of time, and then not. The pastor-teacher is on the job 24 hours a day and there is no change from that. A small amount of time is allotted for sleep, and the rest of the time is study and teach, study and teach.

The pastor-teacher does not run around to hospitals, he does not pat heads; he is not in public relations. He is the chief policy maker in the church.

The Doctrine of the Pastor-teacher

1. The word “minister,” diakonos (διάκονος) [pronounced *dee-AK-on-os*], is used in three ways in the scripture. it is generally translated “minister” but is used in a political sense for the leader of state in Romans 13:4. it is used in a general sense for the universal ministry of the believer. Every believer is in full time Christian service, 2Corinthians 3:6; 4:1; 5:18; 6:3. it is also used in that sense in Ephesians 4:12. It is used in a third way in a specialized way for the pastor of the local church, 1Corinthians 3:5; Ephesians 3:7; Colossians 1:23, 25; 4:7; 1Thessalonians 3:2; 1Timothy 1:12.
2. The three identifying words for the pastor. The first of these is presbuteros (πρεσβύτερος) [pronounced *pres-BOO-ter-oss*] from which we get the English word “Presbyterian.” It means literally, “old man” and it has to do with rank and authority. The “old man” in our English use refers to the company commander, the captain of a ship, or the aircraft commander, indicating rank and authority, not necessarily age. A second word is epískopos (ἐπίσκοπος) [pronounced *ep-IS-kohp-oss*] [epi = “over”; skopoj = to look]. To look over means to be the inspector general. This is also a word of rank and authority. it also gives the pastor the right and authority to stick his nose into the business of his congregation. However, this must be done with great care and delicacy. Epískopos (ἐπίσκοπος) [pronounced *ep-IS-kohp-oss*] means the overseer of a plantation; it could be speaking of an inspector general. it is another word for rank and authority, only this time it emphasizes the fact of actual rulership. The third noun is that hyphenated noun again, poimên (ποιμήν) [pronounced *POY-MANE*] didaskalos (διδάσκαλος) [pronounced *did-AS-kal-oss*], and that is the primary function. The responsibility of the pastor is primarily to teach the Word of God, to communicate.
3. Many times in scripture there are some indications that these words are interchangeable. One of the clearest declarations of that is Acts 20:17 cf 20:28. In verse 17 Paul calls the pastors from Ephesus for a conference. As these pastors come from Ephesus he calls them presbuteros (πρεσβύτερος) [pronounced *pres-BOO-ter-oss*] or elders. In verse 28 he calls them epískopos (ἐπίσκοπος) [pronounced *ep-IS-kohp-oss*] or bishops. They are commanded to feed the flock also in that passage, and that is the verb poimainô (ποιμαίνω) [pronounced *POY-MAH-ee-no*]. Also in 1Peter 5:2 we have poimainô (ποιμαίνω) [pronounced *POY-MAH-ee-no*] used in the aorist active imperative to indicate that the responsibility of the pastor is to feed the flock.
4. The rulership and the authority of the pastor is also found outside of the etymology of Greek words. It is found in direct statements of scripture such as 1Thessalonians 5:12; Hebrews 13:7,17.
5. There is a right pastor for a right congregation, 1Peter 5:2.
6. The pastor is the total product of grace, and as such he gets double blessing when he functions under grace and he also gets double discipline when he fails to do so, 1Timothy 1:12-16; 1Corinthians 15:10; Ephesians 3:7.

7. The general scripture regarding the pastor-teacher is found in Colossians 1:23-29; Ephesians 4:11-13; 1 Timothy 2:24-26; 3:1-9; Titus 1:6-9.

Ephesians 4:12, we have three prepositional phrases denoting the purpose of the ministry. First of all we have *pros*. The next two are *eis* (εἰς) [pronounced *ICE*] prepositions. The first one has to do with face to face teaching, *prós* (πρός) [pronounced *pros*] plus the accusative means face to face with. The word “perfecting” is *katartismós* (καταρτισμός) [pronounced *kat-ar-tis-MOSS*] and means to train for combat. The combat, of course, is the spiritual combat in the angelic conflict, as well as the one in the devil’s world. Face to face has to do with the training. It is the responsibility of the pastor-teacher to communicate so that believers are equipped for the combat. The next prepositional phrase is found with *eis* (εἰς) [pronounced *ICE*] which denotes reference and amplifies the function of GAP, “for the work of the ministry.” *Ergon* here refers to the function of divine good based on Bible doctrine. Faith must have a working object in phase two and doctrine is the working object. The ministry here refers to the function of every believer. Every believer is in full-time Christian service. He must function on doctrine, the communication of that doctrine is the responsibility of the pastor-teacher. The third phrase is also an *eis* (εἰς) [pronounced *ICE*] phrase, “for the edifying of the body of Christ,” and this is a reference to the building of the ECS.

Ephesians 4:12 **Face to face with the training and equipping of the saints for combat, for the production of the ministry for the edification of the body of Christ.**

All of these things are totally dependent upon communication. It is the responsibility of the pastor-teacher to do this communicating. There is one classroom, the local church. There is one communicator, the pastor-teacher.

Verse 13, the objective of these communication gifts continue. “Till” is an adverb, *mechi*. It means there are certain goals that can be reached in time and the adverb tells is this story; “we all” refers to all believers. The word “come” is not correctly translated, it is *katantáō* (καταντάω) [pronounced *kat-an-TAH-oh*] and it means *to cross the goal line, to arrive at the objective*.

“in the unity” is “with reference to the unity.” The word “unity” here means consistency, consistency in the intake of doctrine and the use of doctrine; “the faith” is the whole system of doctrine.

“and of the knowledge,” *epignōsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*]. This is occupation with the person of Christ; “of the Son of God.”

“unto a perfect man,” literally, “a mature nobleman,” *eis* (εἰς) [pronounced *ICE*] *anêr* (ἀνὴρ) [pronounced *ah-NAIR*]. Then again we have *eis* (εἰς) [pronounced *ICE*], “unto the measure,” the standard, the extent, the stature. This connotes full age, prime of life, it refers to the ECS of Christ; “of the fullness of Christ,” again refers to the ECS.

Ephesians 4:13 **Until we all arrive at the objective with reference to the unity of the doctrine, and [occupation with Christ] the full knowledge of the Son of God, unto [the objective] a mature nobleman, unto the standard of the maturity of the full development of Christ.**

Every believer has his right pastor and you simply stick with him as you grow. Whether you grew up in a specific church or not, that is irrelevant. No pastor can communicate without his right congregation.

Your pastor may know doctrine, but this means nothing if he does not teach it?

Why must I have a pastor-teacher? Why must I have authority over me? I am a priest, an ambassador for Christ? Why must there be someone between me and heaven?

Colossians 1:26-27, in two verses, the reason why all of your life you are going to be under a pastor-teacher. In the Church Age, there is just one earthly authority, the right pastor.

Colossians 1:26 **[This message is] the secret which has been kept hidden throughout the ages and generations, but has now been revealed to God's saints [i.e., His holy people],**

Verse 26, the reason is found in the first word "mystery," mustêrion (μυστήριον) [pronounced *moos-TAY-ree-on*]. "The word of God" in the previous verse is the mystery. The noun mustêrion (μυστήριον) [pronounced *moos-TAY-ree-on*] was originally used to depict the doctrines and the secrets of one of the Greek fraternities of the ancient world. Here it refers to the classification of doctrine pertaining to the Church Age. The whole system of doctrine pertaining to the Church Age was totally unknown by any Old Testament prophet. No one in Old Testament times knew anything about the Church Age or could communicate it verbally or in written form. Therefore during the entire course of the Church Age there is an entire new realm of doctrine to be learned, and here is the responsibility of the pastor-teacher. The doctrine of the mystery is basically found in three passages: Colossians 1:26,26; Romans 16:25,26; Ephesians 3:1-5.

The Doctrine of the Mystery

1. The Greek word mustêrion (μυστήριον) [pronounced *moos-TAY-ree-on*] is derived from an Attic Greek noun mustês which refers to a person who was initiated into a Greek fraternity of the ancient world. It is also derived from a verb, mueô which means to initiate, to instruct in the doctrines of a fraternity. The doctrines of a fraternity were secret, known only to those initiated. Jesus uses this Attic Greek word which, is based on even more ancient words, in Matthew 13:11 and Mark 4:10,11.
2. As this noun is used in the Greek New Testament epistles, translated always "mystery," it refers to Church Age doctrine, Ephesians 3:2-6. Church Age doctrine begins with the baptism of the Holy Spirit whereby in a point of time on the day of Pentecost all believers in Jerusalem were entered into union with Christ. Then from then on any person who was saved, and continuing throughout the Church Age, they are entered immediately into union with Christ. So the first doctrine of the

Church Age has to do with the baptism of the Spirit or union with Christ, positional sanctification. It goes all the way to the Rapture of the Church.

3. Mystery doctrine of the Church Age was not revealed in the Old Testament, Romans 16:25,26.
4. Part of the mystery doctrine includes the blindness or hardness of Israel during the Church Age. This is a part of their fifth cycle of discipline, Romans 11:25.
5. The mystery as Church Age doctrine is a part of the divine decrees in eternity past, 1Corinthians 2:7. The whole content of mystery doctrine is a part of the divine decrees, 1Corinthians 4:1.
6. The pastor or minister is responsible for communicating Church Age doctrine. This is called the stewardship of the mysteries - 1Corinthians 4:1.
7. The Rapture of the Church is a part of the mystery doctrine, 1Corinthians 15:51.
8. Mystery doctrine is always related to the dispensation of the Church, Ephesians 1:9; 3:2.
9. Mystery doctrine is understood through the daily function of GAP, Colossians 2:2; 1Timothy 3:9. That function of GAP depends upon the communicating content of the pastor-teacher.

“mystery,” is an apposition to the Word of God in the previous verse 25.

“which hath been hid” is a perfect passive participle of the verb *apokruptō* (ἀποκρύπτω) [pronounced *ap-ok-ROOP-toh*]. This is a compound verb, *apó* (ἀπό) [pronounced *aw-PO*] is the preposition of ultimate source; *kruptō* (κρύπτω) [pronounced *KROOP-toh*] means to hide. It means to conceal or hide from the ultimate source, therefore it means to conceal. It is in the perfect tense and the passive voice, it should be translated “having been concealed.”

“from ages,” *apó* (ἀπό) [pronounced *aw-PO*] *tôn aiōwnōn*, “from the ages.” This means from the ultimate source of the ages and that means all previous dispensations. *Aiōnōn* means ages prior to the Church Age. Not only was it hidden from the two previous dispensations but it was also hidden “from generations,” *apó* (ἀπό) [pronounced *aw-PO*] plus the genitive plural of *genea* (γενεά) [pronounced *ghen-eh-AH*] which means generations, sometimes a race. No generation prior to the Church Age understood the mystery doctrines of the Church.

“but now,” a very dramatic conjunction, *nun de*. *De* is set up here as a particle. While it is generally a suffix type particle it is used here to set up a great contrast, especially when you have with it the adverb *nun*. We have a contrast between the Church Age and all previous dispensations.

“is made manifest,” aorist passive indicative of *phaneroō* (φανερώω) [pronounced *fan-er-OH-oh*] which means to reveal. The aorist tense is constative. One of the first responsibilities of every pastor-teacher is to deal with his congregation in the field of Church Age doctrine. The passive voice: these things have received revelation in the New

Testament epistles. The indicative mood is the reality of the revelation of this kind of information.

Matthew, Mark and Luke are not dealing with the Church Age, they are dealing with the interruption of the Jewish Age. It is the epistles of the New testament that deal with the Church Age. Acts is primarily historical.

“to his saints,” the word “saint” again indicating full time Christian service.

Colossians 1:26 **The mystery having been concealed from the ages [dispensations] and from the generations, but now has been revealed to his saints.**

Colossians 1:27 **He was pleased to make known to these people the wealth of His splendor among the Gentiles; this hidden secret, which is Christ among you, [is] the hope of being honored [i.e., in heaven],**

Verse 27, “To whom” is a dative plural relative pronoun going back to the word “saints.” All of these verses are linked. The relative pronoun *hos* refers to the saints. Every believer is a saint, the word “saint” means union with Christ.

You cannot orient to the Christian life apart from the doctrine of the Church Age. These other organizations do not teach the doctrine of the Church Age. Non-church organizations are not designed to bring people to spiritual maturity. When the pastor-teacher does not do his job, then he is on a double curse.

“God,” *ho theos* (θεός) [pronounced *theh-OSS*], “the God,” a reference to God the Father; “would,” the aorist active indicative of *thélô* (θέλω) [pronounced *THEH-loh*], “desired.” Here it actually means decreed. The aorist tense refers to eternity past. He decreed that this doctrine would be made known in the Church Age, and He decreed that it would be made known by pastor-teachers. “make known,” aorist active infinitive of *gnôrizô* (γνωρίζω) [pronounced *gnoh-RID-zoh*], a principle-type verb. He decreed in eternity past to make this information available, it what it means. Here is the principle of revelation. it is God’s decree to reveal the mystery doctrine to the saints in the Church Age. This is fulfilled through the function of GAP in a local church under the teaching ministry of a pastor-teacher.

“what is the riches,” *ti to ploutos* (πλοῦτος) [pronounced *PLOO-toss*], “what the riches.”

“of the glory,” *thj doxa* (δόξα) [pronounced *DOHX-ah*]. “The riches” refers to doctrine. Remember that once you are saved you have to change your scale of values. Wealth lies in doctrine. The wealth you accumulate is Bible doctrine in your soul; “of the glory,” the genitive of *doxa* (δόξα) [pronounced *DOHX-ah*] means the doctrine in your ECS.

“of this mystery,” genitive of possession. The mystery doctrine possesses the glory of the ECS when there is the daily function of GAP.

Notice that the Jews no longer have a monopoly on doctrine as they did in Old Testament times, “among the Gentiles,” en plus the locative of ethnos (ἔθνος, ους, τό) [pronounced *EHTH-noss*] indicates the Gentiles are now in.

“which is,” present active indicative of eimi (εἰμί) [pronounced *eye-ME*], “which keeps on being.”

“Christ in you, the hope of glory.” It is true that the moment you are saved Christ, along with the Holy Spirit, comes to indwell you. The indwelling of Christ is taught, first in John 14:20 where Jesus anticipated it; Galatians 2:20; Romans 8:10; 2Corinthians 13:5. This is a true doctrine, but here in verse 27 “Christ in you” does not refer to the indwelling of Christ, it refers to the ECS. “Christ in you, the confidence [rather than the hope] of the glory [ECS].”

Colossians 1:27 **To whom the God decreed to make known what the wealth of the glory of the mystery in the Gentiles [believers] which keeps on being Christ in you [ECS] the confidence of the glory [ECS].**

So the whole mystery doctrine is designed to erect an ECS, to give you a confidence in the devil’s world and in the unseen conflict, the angelic conflict.

Colossians 1:28 **We proclaim Him, warning and teaching every person with all wisdom, so that we may present every person [to God] complete in [their fellowship with] Christ,**

Verse 28, the function of the ministry.

“Whom,” a relative pronoun referring to Jesus Christ; “we preach,” the present active indicative of katangéllō (καταγγέλλω) [pronounced *kat-ang-GHEHL-low*], another communication verb. Kata means norm or standard; agellō means to announce or communicate. Here it means to solemnly proclaim. “Jesus Christ whom we announce according to a norm or standard, and therefore solemnly proclaim.”

“warning,” the present active participle nouthetéō (νουθετέω) [pronounced *noo-thet-EH-oh*]. Warning comes from two words here: nous (νοῦς) [pronounced *noose*], the mind; tithēmi (τίθημι) [pronounced *TIHTH-ā-mee*], to place. So to put in the mind means to warn. it means also to warn with a view toward correcting something.

“every man,” all mankind. There is a phase of the message for all mankind, which is the gospel.

“in all wisdom teaching,” the present active participle of didaskō (διδάσκω) [pronounced *did-AS-koh*], constantly teaching in public assembly. The word for wisdom here means doctrine in the right lobe, sophia (σοφία) [pronounced *sohf-EE-ah*]. It is a part of a prepositional phrase and is in the locative case, en plus the locative of sophia (σοφία) [pronounced *sohf-EE-ah*].

“that” introduces a purpose clause; “we may present,” aorist active subjunctive of *paristêmi/paristanô* (παρίστημι/παριστάνω) [pronounced *par-IHS-tay-mee/par-is-TAHN-oh*]. This is a compound word: *para* means beside or immediate source; *isthmi* means to stand. it comes to mean to consecrate. Sometimes it is translated “yield.” The aorist tense: the point in which the believer receives an ECS and then continues to function in GAP. The active voice: it is the responsibility of the pastor-teacher to communicate so that there will be the growth, the ECS, the storage of doctrine in the right lobe. The subjunctive mood means that no pastor will ever be completely successful with his congregation. There are always some who will fall off at some point, they will reject something, they will be offended, etc.

“every man,” all mankind. Three times we have this phrase, “all mankind.”

We have up to this point now some new verbs which indicate the ministry, the responsibility of the ministry.

Verbs for the Pastor-teacher

1. *katangéllō* (καταγγέλλω) [pronounced *kat-ang-GHEHL-low*], which has to do with evangelisation primarily. But it also indicates that whether you evangelize, whatever you teach, it must line up with the Word of God, no matter how it is presented. It must be divine viewpoint.
2. *nouthetêō* (νουθετέω) [pronounced *noo-thet-EH-oh*], it means to warn, admonish. Here is where you occasionally get your kick in the pants.
3. *didaskō* (διδάσκω) [pronounced *did-AS-koh*], which means to teach a group, never one on one. This is the principle of the privacy of the priesthood. You take in the doctrine as in a group and then you do it as unto the Lord.
4. *paristêmi/paristanô* (παρίστημι/παριστάνω) [pronounced *par-IHS-tay-mee/par-is-TAHN-oh*], whereby the teaching ministry results in believers becoming consecrated to the Lord, which means the erection of an ECS, a maximum amount of doctrine in the right lobe whereby you run your own “power plant,” your own power plant being doctrine in your right lobe.

“perfect,” *téleios* (τέλειος) [pronounced *TEHL-i-os*] does not mean perfect, it means mature. It refers to the ECS, to a maximum amount of doctrine in the right lobe.

“in Christ Jesus,” recognizing positional sanctification. However, the word “Jesus” is not found in the original, it is simply “in Christ.”

Colossians 1:28 **Whom we solemnly proclaim, instructing with warning all [saved] mankind, and publicly teaching all [saved] mankind in the sphere of every wisdom; that we may consecrate all [saved] mankind mature in Christ.**

Colossians 1:29 **This is the reason that I work hard and struggle also, using God’s mighty power which is at work in me,**

Verse 29, now Paul states for himself and for all who have the gift of pastor-teacher the responsibility.

“Whereunto,” toward which. We have eis (εἰς) [pronounced *ICE*] plus the relative pronoun hos and it should be translated “Toward which.”

“I also labour,” κοπιάω (κοπιᾶω) [pronounced *kop-ee-AH-oh*]. This means to labour until weary, to labour to the point of exhaustion, to labour with maximum daily effort.

“striving,” present middle participle of agōnίζομαι (ἀγωνίζομαι) [pronounced *ag-oh-NIHD-zohm-ahee*]. It means an athlete straining to reach the finish line, intense competition.

“according to his working,” kata means according to the norm or standard; “of the working” is enérgeia (ἐνέργεια) [pronounced *en-ERG-i-ah*], operational power.

“which worketh in me,” literally, “which constantly operates in the sphere of me.”

“mightily” is en plus the locative of dúnamis (δύναμις) [pronounced *DOO-nahm-iss*] which means inherent power, “in the sphere of his omnipotent power.”

Colossians 1:29 **Toward which I labour to the point of exhaustion, straining according to the standard of his operational power, which constantly functions in me in omnipotent power.**

1971 Colossians

Lesson #14

14 05/07/1972 Col. 2:1–3; Isa. 33:6 Doctrine of the mystery; lost treasures; reversion recovery

Chapter 2

This particular passage is one in which we have the beginning of the great spiritual conflict. The warning here is against reversionism. The apostle Paul has just recovered from his own reversionistic experience. he has been four years in pressure and discipline as a result of ignoring the Word of God, ignoring the ministry of the Spirit in his life, and going to Jerusalem. he went to Jerusalem on emotional revolt and left it under reversionism. He was two years in prison in Caesarea and then two years in prison in Rome. During the time that he was in Rome he wrote four epistles, each one of which at some point has to do with reversion recovery, with the spiritual conflict, the angelic conflict. In this passage we find that the conflict begins with the apostle Paul in his command post in Rome and the Colossians facing the possibility of reversionism. It will be noticed that this epistle is not really addressed to the Colossians alone but to all the believers in the Lycus valley. The Laodiceans later on failed at this particular point. Also, Hierpolis.

The outline of the chapter. Verses 1-8, the conflict of the Lycus valley; verses 9-15, the victory through the Lord Jesus Christ; verses 16-23, Satan’s great counter offensive.

Colossians 2:1 I want you to know how much I am struggling for you [Note: This probably refers to the great effort Paul was exerting in prayer, preaching, etc.], and for those at Laodicia [Note: This was a town about ten miles west of Colosse], and for all those who have never met me in person,

Verse 1, “I would” is a present active indicative of *thélô* (θέλω) [pronounced *THEH-loh*]. It usually expresses a wish or desire, however here it is a little stronger than that. It also expresses a purpose or a resolve. Since Paul has now taken command of people he has never seen in the Lycus valley this should be translated “I purpose.”

“ye,” the accusative plural and the object of the verb. “For I purpose for you all.”

“to know,” the perfect active infinitive of *eidô/oida* (εἶδω/οἶδα) [pronounced *I-doh/OY-dah*]. Under this perfect infinitive they are going to have to have perfect understanding of the situation and that is the objective of the Colossian epistle.

“what great,” a relative adjective and it is translated “how great.”

“a conflict,” the word for conflict, *agôn* (ἀγών) [pronounced *ag-OHN*], can be used in several ways. It was used for a wrestling match, for hand to hand combat. It was also used for general combat or fight of some kind.

“I have,” *echô* (ἔχω) [pronounced *EHKH-oh*], present active indicative, “I keep on having”; “for you,” on your behalf, *hupér* (ὑπέρ) [pronounced *hoop-AIR*]. Their pastor is in Rome and he has just described to Paul the status of the Colossian church and the other believers in the Lycus valley.

“them at Laodicea,” the Laodiceans were the ones who had the greatest tendency toward reversionism. They were unstable. They represent the instability that comes to believers who merely use doctrine rather than live by doctrine. There is a great deal of difference.

“as many as,” *kai hosoi* refers to everyone else who is a believer in that area; “have not seen,” the perfect active indicative of *horaô* (ὁράω) [pronounced *hoh-RAW-oh*]. Paul has never seen the believers of the Lycus valley. It was the Colossian pastor Epaphras who triggered this epistle by coming to Rome with news of reversionism in the Lycus valley. This also included the apostasy of gnosticism. Because of that the apostle Paul now picks up his pen to take command of the situation in the Lycus valley. There are two ways in which Paul actually interferes at this point. First of all through intercessory prayer - Colossians 1:9. And this is a prayer for reversion recovery. Secondly, he interfered by writing this epistle - Colossians 4:18.

There are people who do not stick with doctrine, like the Laodicians; and when they are in a jam, they want the whole realm of doctrine taught to them right then and there.

“my face” is the noun *prósôpon* (πρόσωπον, ου, τό) [pronounced *PROS-oh-pon*]. Notice the preposition *prós* (πρός) [pronounced *pros*] at the beginning of the word. It means face

to face teaching. The apostle Paul is not capable of giving them face to face teaching and most of them are not familiar with his type of teaching. They will now become familiar through this epistle. It is possible for believers to respond to a ministry without seeing face to face the one who is speaking. That, of course, is where they are living in a different locale. Paul is over 1000 miles from them at this time? (Bob said this; that seems high).

“in the flesh” refers here to his body and not to the old sin nature.

Reversionism always includes wide emotional swings. There must be stability during spiritual recovery. Emotional revolt is one of the greatest problems to the believer trying to recover. If the believer is emotionally enthused, that is just not enough. Instability does not recover from reversionism. There has to be some stabilizing principle, which is v. 2:

Colossians 2:2 *[I do this] so that their hearts will be encouraged [while] being united in [mutual] love, [and] so that they will have the wealth of a fully assured understanding, in order to fully know about God’s hidden secret, [which is] Christ,*

Verse 2, since Paul has taken command he sets up a perimeter. There must be some stabilizing area. You have to have a point of stability. If you are in reversionism, also with reversionism goes instability, wide emotional swings which always lead to a terrible instability. So a perimeter must be established on which there can be a stability during recovery. Remember, no one can recover from any spiritual problem while remaining in a state of instability.

“That” introduces a purpose clause, hina plus the subjunctive; “their hearts,” kardia, the right lobe. The heart has a frame of reference with a memory centre. It has a vocabulary and categories, norms and standards, and it has a launching pad. Everything you think and everything you apply in life come right out of this launching pad. There are four parts to the right lobe, all of them have to be stabilized in reversion recovery.

“might be comforted,” the aorist passive subjunctive of parakaleō (παρακαλέω) [pronounced *pahr-ahk-ahl-EH-oh*]. Para means along side; kaleō (καλέω) [pronounced *kal-EH-oh*] means to call. It mean originally to call alongside, to comfort or to encourage or to exhort. Eventually it came to mean to be encouraged, to be exhorted, or to be comforted.

How can you encourage the right lobe? First of all, this is a constantive aorist tense. By whatever system this encouragement is going to exist, and it has to be every day. **The constantive aorist gathers up a principle into one ball of wax a consistent operation, something that you do consistently every day.** The constantive aorist refers, then, to the daily function of GAP which is the only way to stabilize in reversion recovery. The passive voice: the believer’s right lobe becomes the beneficiary of doctrine when you GAP it daily. This is going to be the basis of reversion recovery. The subjunctive mood goes with hina (ἵνα) [pronounced *HEE-na*] and is a part of the purpose clause, “That their right lobes might be encouraged [comforted].” How is this going to be possible? By the next verb ...

“being knit together in love,” the verb is *sumbibázō* (συμβιβάζω) [pronounced *soom-bib-AHD-zo*]. The word *sum* is the preposition “with.” *Bibázō* means to cause to come together or to unite. So when the two words are put together we have to unite something with something, to bring two things together. The verb comes to mean to teach, to unite doctrine with the right lobe. That is the way of encouragement. The action of the aorist participle precedes the action of the main verb. The word “having been knit together” is an aorist passive participle and it should be translated “having been taught.” It means to unite doctrine with the human spirit and the right lobe. It is a reference to reversion recovery, the same thing we have in Hebrews 6:1-6.

The main verb is *parakaleō* (παρακαλέω) [pronounced *pahr-ahk-ahl-EH-oh*], to be comforted. How do you get comfort or encouragement in order to recover from reversionism? *Sumbibázō* (συμβιβάζω) [pronounced *soom-bib-AHD-zo*] - doctrine must be united with the right lobe.

“in love,” *en* plus the instrumental of *agápē* (ἀγάπη) [pronounced *ag-AH-pay*], which is “by means of love.” This is a relaxed mental attitude, minus the mental attitude sins. The great instability in reversionism is mental attitude sins. These are the things that make it impossible to get into the reversion recovery bracket. “By means of an RMA (relaxed mental attitude).” The RMA comes first of all from the filling of the Holy Spirit, for the filling of the Holy Spirit produces *agápē* (ἀγάπη) [pronounced *ag-AH-pay*], Romans 5:5; Galatians 5:22. Also, according to 1 John 3, this same *agápē* (ἀγάπη) [pronounced *ag-AH-pay*] comes from the ECS.

Having been taught by means of a relaxed mental attitude, your hearts might be encouraged (stabilized by doctrine)...

Notice that with the word “hearts” we have a reflexive pronoun, *autos* (αὐτός) [pronounced *ow-TOSS*], translated “their.” It is literally, “their own right lobes.” So this passage is really dealing with each individual. In other words, each person in reversionism must be concerned with his own right lobe and not someone else’s. This is why mental attitude sins are so devastating. They make you angry at others, so you are filled with mental attitude sins; and you cannot advance. It never occurs to them that they are unstable; and it is their mental attitude sins which make them unstable. The Holy Spirit’s ministry in GAP is found in John 14:26; 16:12-14; 1Corinthians 2:9-14.

It is like a psychotic person—they do not realize that they themselves are psychotic.

The Colossians are involved in mental attitude sins; and they pick up pseudo objects and they engage false teachers. They are involved with inconsequential persons and inconsequential things, inconsequential scale of values. They caused a fanatic fascination with mental attitude sins. You cannot recover from reversionism; you cannot grow, you cannot take in doctrine. Paul has to take over at this point because the Colossians are unstable. Judging makes them concentrate on someone else’s sins.

The student has a personality; and the teacher has a personality; and this is where there can be problems.

The Holy Spirit's ministry in gap is found in John 14:26 16:12–14 1Cor. 2:9–14.

“unto all riches,” the word “unto” is eis (εἰς) [pronounced *ICE*] and eis (εἰς) [pronounced *ICE*] in this verse is used as a result preposition. Here it means “resulting in.” Then we have pan (all) ploutos (πλοῦτος) [pronounced *PLOO-toss*], “all riches [wealth, ploutos (πλοῦτος) [pronounced *PLOO-toss*] is singular].” Ploutos (πλοῦτος) [pronounced *PLOO-toss*] here refers to doctrine deposited in the right lobe through GAPing it daily. Not only does ploutos (πλοῦτος) [pronounced *PLOO-toss*] refer to doctrine in the right lobe but it also refers to the spiritual IQ or the amount of Bible doctrine in the human spirit. Therefore it should be translated “resulting in all wealth.” At that point you begin to recover from reversionism.

As a believer, the key to wealth is Bible doctrine; not money. God may give you money, He may remove it, and He may give it to you again. You cannot measure your life based upon material prosperity. At anytime that you are in reversionism, you may have just enough to be dangerous.

“of the full assurance,” this is a genitive used to describe wealth. Wealth produces something: “full assurance.” This is a genitive plural which means “full assurances.” The noun is plêrophoria (πληροφορία) [pronounced *play-tohf-ohr-EE-ah*]. Plêrô is “full” and phoria comes from phorêō (φορέω) [pronounced *for-EH-oh*], to carry or to bear. It means to carry fullness, to carry something important, something that is totally satisfying. Here it means the carrying of Bible doctrine in the right lobe, “carrying the fullness of assurances.” You have assurance and certainty about everything in life.

But this, again, can never be divorced from doctrine, so we have another technical word and this technical word is for doctrine in several portions of the right lobe, “of understanding.” Now we have a genitive of source. The source of all of this is sunesis (σύνεσις) [pronounced *SOON-es-sis*], a technical word meaning a technical knowledge of a subject. It is often used for understanding the underlying laws or the meaning of an object. It is used for Bible doctrine in the frame of reference in the vocabulary categories and in the launching pad. So we will translate it “from the source of technical knowledge.” Once Bible doctrine is in your right lobe it becomes technical. Once it hits the frame of reference and goes up memory centre to the vocabulary and categories it become information which is placed in the launching pad in a technical sense. You now have the capability of using this.

“to the acknowledgment” — eis (εἰς) [pronounced *ICE*] plus epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*]. Eis (εἰς) [pronounced *ICE*], again, means “resulting in” and this time we have epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] — “resulting in the epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] of the mystery of the God.” Epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] means a full knowledge of doctrine, it means Bible doctrine in the human spirit forming the construction material for the ECS.

“of the mystery” — mustêrion (μυστήριον) [pronounced *moos-TAY-ree-on*], which actually refers to the principle of learning doctrine which can only be known to you and was not known to someone else. This comes from the concept of the formation of the canon of scripture. The Old Testament saints did not know Church Age doctrine.

The Doctrine of the Mystery

1. The Greek word is derived from an Attic noun, mustês, and it means to be initiated and instructed in the doctrine of a fraternity. In this case it means to us to be instructed in the doctrines pertaining to the Church Age, and only those who are Church Age believers can understand the doctrine.
2. Therefore in the epistles of the New testament the word “mystery” refers to Church Age doctrine not revealed in the Old Testament — Ephesians 3:2-6.
3. Mystery doctrine of the Church Age was not revealed in the Old Testament — Romans 16:25,26; Colossians 1:26,27.
4. Part of the mystery doctrine includes blindness or the hardness of Israel during the Church Age. This is a part of the fifth cycle of discipline to Israel — Romans 11:25.
5. The mystery as a Church Age doctrine was a part of the divine decrees in eternity past — 1Corinthians 2:7.
6. The pastor or minister is responsible for communicating Church Age doctrine as his stewardship in the mystery — 1Corinthians 4:1.
7. The Rapture of the Church is a part of the mystery doctrine — 1Corinthians 15:51. The Rapture was never revealed in the Old Testament or in the first three gospels.
8. The mystery doctrine is always related to the dispensation of the Church — Ephesians 1:9; 3:2.
9. The mystery doctrine is understood through the function of GAP — Colossians 2:2; 1Timothy 3:9.

“of God” is literally, “of the God.” At the end of verse 2, “and of the Father and” is not found in the original. It is “the mystery of the God” - ο(theos (θεός) [pronounced *theh-OSS*], referring to God the Father — “of Christ,” genitive of source. So it should be translated “the mystery of the God from the source of Christ.” There is no “and the Father and.”

Colossians 2:2 *That their own right lobes might be encouraged [stabilized by doctrine], having been taught by means of a relaxed mental attitude [love, filling of the Spirit], resulting in all the wealth of full assurances from the source of technical knowledge [doctrine in the right lobe], resulting in the epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] of the mystery of the God from the source of Christ.*

Colossians 2:3 *In Him all the treasures of wisdom and knowledge are hidden,*

Verse 3, some amplification. “In whom” refers to the Lord Jesus Christ - en plus the locative of hos, and it means “In the sphere of whom.”

“are hid,” “are” is the present active indicative if eimi (εἰμί) [pronounced *eye-ME*], and eimi (εἰμί) [pronounced *eye-ME*] indicates all treasure is in Christ, always will be; “hid” is an

adjective, apokruphos (ἀπόκρυφος) [pronounced *ap-OHK-roo-toss*] which means “stored up.” Jesus Christ has all the wealth of the universe stored up in Him.

Bob talks about some treasure hunting and those who searched them out. The Lost Dutchman mine. A guy who went on a picnic with his wife, and he got caught in a storm when he was walking. He emerged about a week later, half dead, but he did have some gold. Never able to find it again. A lot of this is in Arizona. Tucson, Prescott. Different men who picked up various rocks. Most of them found these rocks by accident and could never retrace their steps.

“all the treasures,” pas plus thêsauros (θησαυρός) [pronounced *thay-sow-ROSS*] which refers to the fact that whole realm of Bible doctrine is in the mind of Jesus Christ.

“of wisdom,” sophia (σοφία) [pronounced *sohf-EE-ah*] refers to spiritual insight into doctrine. This is specifically doctrine on the launching pad.

“and knowledge,” gnôsis (γνώσις) [pronounced *GNOH-sis*] here has two uses technically. Sometimes gnôsis (γνώσις) [pronounced *GNOH-sis*] refers to doctrine in the right lobe but gnôsis (γνώσις) [pronounced *GNOH-sis*] built upon epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] or doctrine in the ECS, and that is the use of gnôsis (γνώσις) [pronounced *GNOH-sis*] here.

Colossians 2:3 **From the source of Christ in whom are stored up all the treasures of wisdom [doctrine on the launching pad of the right lobe] and knowledge [doctrine in the ECS].**

Isaiah 33:6, “And wisdom and knowledge shall be the stability of thy times, and strength of salvation; the fear of the Lord is his treasure.”

“Wisdom,” chakmah [the same as sophia (σοφία) [pronounced *sohf-EE-ah*]]; “knowledge” is deah [doctrine in the left lobe]. When doctrine goes from the left lobe down to the human spirit it becomes chakmah, wisdom, epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*]. Wisdom is residual doctrine in the human spirit. Knowledge refers to the ECS.

“shall be,” just as we have the verb to be stored up in Christ, we have here hajah, “shall become.”

“the stability of your times.” And then the word “strength” does not means strength - chosen which means “abundance of riches”; “of salvation” is literally, “of deliverance.”

“the fear of the Lord” means “occupation with Christ is his treasure house.”

Isaiah 33:6 **Both wisdom [doctrine in the right lobe and in the human spirit] and knowledge [doctrine in the ECS] shall become the stability of your times, and the abundance and wealth of deliverance [found in Bible doctrine in the soul of the believer]; occupation with Christ his treasure house.**

15 05/21/1972 Col. 2:4–5 Importance of authority; advancement in the Christian way of life

Armed Forces weekend; and a large number of men are in Berachah in uniform. After the second service, those in uniform are to meet in front of the church for a photograph.

Colossians 2:4 I say this so that no one will deceive you with persuasive arguments,...

Verse 4, the attack on the believer's soul. "And" is not found in the original. We actually begin with the word "this," a nominative neuter singular of houtos, a demonstrative pronoun. As a demonstrative pronoun it refers to the function of GAP, the erection of the ECS and the principle of occupation with Christ in whom are stored all the treasures of wisdom and knowledge.

In this verse we are going to see the attack upon the believer's soul through the vacuum we have studied in Ephesians. This vacuum is called : mataiotês (ματαιότης) [pronounced *mat-ah-YOHT-ace*]. It is the vacuum which goes to the mind as a result of scar tissue and negative volition toward doctrine and eventually provides propaganda for emotional revolt and to justify and system of reverse process reversionism. In 2Peter 2:18 we also have matiothj as the content of the message of the false teachers. Both of these uses are pertinent in the verse we have before us. Once the believer goes negative toward doctrine the vacuum opens up in his soul and through it comes the doctrine of demons or false doctrine. In this passage we do not have : mataiotês (ματαιότης) [pronounced *mat-ah-YOHT-ace*], instead we have the phrase "persuasive speech." That is the content of the message that goes through : mataiotês (ματαιότης) [pronounced *mat-ah-YOHT-ace*]. In other words, negative volition toward doctrine on the part of the believer opens up the vacuum and there is an attack upon the right lobe. Through this comes doctrine of demons. This in turn becomes the basis for emotional revolt and for reversionism. Ephesians 4:17 and 2Peter 2:18 actually emphasize the vacuum as the mechanics for false doctrine getting into the soul. This passage emphasizes the content, and in this way you have pseudo resources of the soul and therefore as a believer are neutralized.

"I say," the present active indicative of légô (λέγω) [pronounced *LEH-goh*] always has to do with some kind of communication. Légô (λέγω) [pronounced *LEH-goh*] is based upon the Greek word logos (λόγος, ου, ό) [pronounced *LOHG-oss*]. Logos (λόγος, ου, ό) [pronounced *LOHG-oss*] means words and whatever you communicate you communicate with words. Paul is communicating something in order to prevent the Colossians from becoming casualties. They are under great attack in the Lycus valley, they are being attacked by the reversionistic principle, the false doctrine they are receiving is gnosticism, "This I keep on saying."

"lest," this introduces a purpose clause. The Greek word is hina (ἵνα) [pronounced *HEE-na*], plus the subjunctive.

“any man,” we have a Greek compound substantive here, mêdeis/mêdemia/mêden (μηδείς/μηδεμία/μηδέν) [pronounced *may-DICE,may-dem-EE-ah,may-DEN*]. This is actually composed of several words. The first is the negative mê; the eis (εἰς) [pronounced *ICE*] means “one,” “not one,” it can be translated “no one” or “not even one.”

“should beguile,” we have here a word which means to delude, the present middle subjunctive of paralogízomai (παραλογίζομαι) [pronounced *par-al-og-IHD-zom-ahee*]. Para is the preposition which means “along side of,” it is also the preposition of immediate source. Here it means “along side.” Logizomai means to think. When you put the two together it means to bring some thinking along side. In other words, to bring along side some false thinking, and that in turn means to delude, to deceive, to defraud, or to distort. This is, of course, the content of information that goes into the : mataiotês (ματαιότης) [pronounced *mat-ah-YOHT-ace*], into this vacuum created only by negative volition toward doctrine. Actually, all meanings of this verb apply right here. The infiltration of false doctrine into the right lobe deludes, deceives, defrauds, and distorts.

“you” is the accusative plural referring to the believers in the Lycus valley’ “with enticing words,” en plus the instrumental means “by means of.” Words are used like great weapons. We have a compound noun here, pithanología (πιθανολογία) [pronounced *pith-an-ol-og-EE-ah*]. Pithanos means “persuasive” and logos (λόγος, ου, ό) [pronounced *LOHG-oss*] means “words,” “persuasive speech,” the art of persuasion in an unfavourable sense. This particular Greek word is always used for the art of persuasion in an unfavourable sense, and it means to be persuaded by plausible but false arguments. Therefore it can be translated “by means of plausible but false discourse.” Things that appeal but are false. Remember that many of the ideas and concepts of the human race are appealing to the human race, but they are false. The fact of Bible teaching is the primary means of prevention.

Colossians 2:4 This I keep on communicating that no one distort you (reversionism) by plausible but false (arguments and) discourse.

GAP is required to break out of this.

Colossians 2:5 For even though I am absent [from you] in body, still I am present with you in spirit, rejoicing and observing [i.e., with my mind's eye] your orderly behavior and the firmness of your faith in Christ,

Verse 5, the advance of Bible doctrine. “For,” the illitive particle gar. He is introducing now an explanation of certain things that he has said in the first paragraph.

“though” introduces a first class condition, “if” [if, and it is true], ei plus the indicative of the verb for the first class condition.

“I be absent,” the present active indicative of ápeimi (ἄπειμι) [pronounced *AP-i-mee*] indicates that Paul is in Rome. Paul has a command post in Rome, he is actually directing the whole situation from there. He himself has just recovered from reversionism and began

to write once again when he had completed his own ECS. He is actually absent from the scene of the reversionistic attack.

“I am absent,” absence from the scene does not hinder Paul from directing the battle. Principle: There are only a few people in the history of the Church Age who have actually been apostles. Paul was in one spot when he wrote three letters — Colossians, Philippians, Ephesians. He wasn’t there at those churches. Under the ministry of the Holy Spirit he wrote to these people. The principle still stands. Today Paul is just as absent from us as he was from these churches but the ministry goes on because it is a part of the Word of God. In other words, one reason why apostleship is discontinued is that once the canon of scripture is closed there is no need for an apostle. All that God wanted from the ministry of the apostles still exists to this very moment. Just as Paul wrote to the Colossians and told them certain things these things have been preserved in writing and Paul is writing to us with exactly the same thing today, only now he is in heaven. The apostles had a special ministry, a ministry which could no longer exist after the canon of scripture was closed. Therefore there are no apostles and there never will be again.

The key to the Christian life is not what you do but what you think.

“in the flesh,” Paul is not talking about being in the old sin nature here but in his physical body.

God chose to preserve the writings of specific men and that is our canon. Bob learned the English language from studying Latin.

Today is the 21st of May because of Julius Cæsar, because he went into the senate, corrected the date (changing it by 3 months), and giving us the Julian calendar.

There was a variation of rank even among the Apostles. The greatest Apostles were those who wrote. There is a principle of authority behind all that he wrote; and that authority still stands today.

The point that Bob is making, as you sit in the pew, what is your rank? You don’t have any. There is so much false teaching that you just need to open up the Bible and you can understand it. You are sitting in a pew so that you can understand the Bible. Our spiritual warfare today is conducted from heaven. There are no holy cities today. Rome is not a holy city; and Jerusalem is not a holy city. You’d do better to go to Glacier National Park. Every religion has a holy place; but there is no holy place on earth. The warfare is directed from heaven since John died and called back into headquarters. There is no ascribing some sort of holiness to any plot of ground or to some building.

You do not understand the whole realm of God by reading the Bible. No matter how much you learn, there is some more to teach you. There is no point where you can stop listening to the teaching of your right pastor-teacher.

“yet am I with you in the spirit,” we have the instrumental of pneuma, used here for God the Holy Spirit. It should be, “yet by means of the Spirit I am together with you all.” “I am” is the present active indicative of eimi (εἶμι) [pronounced *eye-ME*], “I keep on being.” “With you” is sun plus the dative plural of su. The preposition sun means together with. He is with them by command, by authority.

Every pastor-teacher is under the authority of the Apostles who wrote the Bible and Jesus Christ. There is no such thing as a believer who is not under authority. None of us can get away from authority. In every function of life, there must be a structure of authority, from top to bottom. The clothing of freedom is authority; naked freedom is anarchy and the destruction of a nation.

There was never a woman really happy as a woman apart from the authority of her right man. If you ever want to see unhappy women, check women’s lib. Naked freedom is destructive.

Drug addiction illustrates freedom without authority. This is why drunkenness is a sin. It is contrary to the principle of authority in your soul. We cannot have capacity for life apart from authority.

No one has worn a uniform without having someone over them that they could not stand. But eventually you learn something from it. Many of you men went back to school after WWII and you were able to learn under the authority of the teacher.

Colossians 2:4 **This I keep on communicating that no one distort you (reversionism) by plausible but false (arguments and) discourse.**

The general puts everyone in the proper place in order to win the battle. He has to determine where each division goes. He directs them from 10 or 20 miles away, or more.

“joying,” the present active participle of chairō (χαίρω) [pronounced *KHAI-row*] which means inner happiness. He is constantly in a state of inner happiness. This is inner happiness and confidence because he knows he has done exactly the right thing.

The executive is absent from the scene; he is directing various actions. Paul is not there in Colosse; he is directing them from another place.

“beholding,” the present active participle of blepō (βλέπω) [pronounced *BLEHP-oh*] meaning “inspecting”; “your order,” the accusative singular of taxis (τάξις) [pronounced *TAHX-iss*], a military term which means ranks. It should be translated, “inspecting your steadiness in ranks,.” That means they are now advancing intact with an unbroken line. Maintaining proper order has to do with the intake of doctrine.

“and the steadfastness,” sterēōma (στερέωμα) [pronounced *ster-EH-oh-mah*], another military term which means a solid front; “of your faith,” this is a spiritual warfare. The noun pistis (πίστις) [pronounced *PIHS-tihs*] has the definite article in front of it, ho pistis (πίστις)

[pronounced *PIHS-tihs*], “the faith.” This is technical for doctrine. Their advance is based on doctrine.

“in Christ,” literally, “toward Christ.” We don’t have en which would be positional truth, we have eis (εἰς) [pronounced *ICE*], “toward Christ.”

Colossians 2:5 For if I also in the flesh am absent [and I am], yet by means of the Spirit I am together with you, being happy and inspecting your steadiness in rank, and the solid front of your faith [doctrine] toward Christ.

We see the Colossians now advancing so that there will be no reversionism in Colosse.

1971 Colossians

Lesson #16

16 05/28/1972 Col. 2:6–7a Doctrines of GAP, walking

Deeper and more phenomenal doctrines in the Word of God.

Alive in Christ

Colossians 2:6 So, since you have accepted Christ Jesus as Lord, live in [fellowship with] Him,

Verse 6, we start out with a comparative particle, hos. As a comparative particle it sets up an analogy between the grace principle in phase one and the grace principle in phase two of God’s plan. The principle of our salvation is grace; the function of phase two is grace. Grace means to you cannot earn it, you cannot deserve it, you cannot work for it, and that all of the work is accomplished by God. But God just didn’t work on our behalf, first of all He thought it all out. God has provided for the believer in an absolutely perfect way and God is going to do the work for the Christian life. One of the most difficult things in spiritual experience is to let God do the work and to stay out of God’s way. The reason it is difficult is that it requires a tremendous amount of knowledge and an understanding of who and what God is and what His plan is. It even requires an understanding of one of the commonest things in the human race by way of thought pattern: faith. Very few people understand what faith really is. Faith as a system of thinking must have an object which does the work, and one of the great principles in the function of grace in phase two is the fact that God has already in eternity past provided everything that we will ever need. In eternity past everything was provided, nothing was left unprovided. Grace means a total and complete dependence upon what God provided in eternity past.

The person may previously go out on the town; and now, they don’t. And they think that this is the Christian walk. We are saved by grace but we do not live by grace. Grace is a total and complete dependence upon what God provided in eternity past. When you say, “God help me,” you are aware of a need that you have. Billions of years ago, God knew about this and your cry for help. He designed a perfect plan. The problem which results is often the believer, not knowing about any of this.

This passage is designed to alert us and to awaken us to the wonderful things that God has provided. Many of the things that God has provided can only become a part of us through our own personal volition. That is a part of the angelic conflict. Many things are provided for us in the angelic conflict without our volition being involved. If our volition were involved in some of these things we wouldn't live a day. But our volition is not involved in some divine provision. There are certain things that God has provided for us whether we like it or not. He has provided one day at a time. He has provide light for us. He has provided some wonderful and marvelous things totally apart from our volition.

At salvation, you got 34 things, and they are strictly a matter of grace. You did not work for them or deserve them.

But there are other things that can only come to us in grace through our volition, and come to us in a non-meritorious manner. The only way that volition can be involved in a non-meritorious manner is through the faith-rest technique. But to understand the faith-rest technique is something else. You understand that faith must have a working object in phase two and that there are doctrines (and promises for the weaker ones) and principles which are to be appropriated. What is not understood is that faith must be strong enough to appropriate these and you and I as believers in Jesus Christ do not have the strength to appropriate sometimes even the simplest of promises. So where do you suppose faith gets its strength? It gets its strength in GAP.

The triumphal procession. Jesus is in the lead; those who are captives are the fallen angels. V. 15 is the basis for the book of Hebrews. This is the direction in which we are going, and we will be there in a few weeks.

At the point of verse 6 we move into a transition. We have a comparative particle here, it sets up an analogy again between the grace principle in phase one and the grace principle in phase two of God's plan. It is followed by an inferential particle *oun* (οὖν) [pronounced *oon*] used as a transitional conjunction denoting that what is now introduced is a result of the inference of what preceded. This is followed by the aorist active indicative of a compound *paralambanō* (παραλαμβάνω) [pronounced *pahr-al-am-BAHN-oh*]. *Para*, the preposition of immediate source; *lambánō* (λαμβάνω) [pronounced *lahm-BAHN-oh*] means to receive. Therefore it means taking to one's self, to take over. Sometimes the verb implies agreement and approval, therefore we translate it "according as therefore you have received to yourself."

"the Christ the Lord," literally, *ton Christon lêsoun ton kurion*. Two definite article in the title. We are to understand that this is the full title of Jesus Christ in the hypostatic union. The word *Christos* (χριστός) [pronounced *krees-TOHSS*] is commission or appointment. It means anointing, appointed, commissioned. Jesus in the humanity of the Son of God; Lord is the deity of the Son of God. He true humanity and true deity in one person forever, and He has an appointment, a commission.

"walk ye," the present active imperative of *peripateō* (περιπατέω) [pronounced *per-ee-paht-EH-oh*].

The Doctrine of Walking (review)

1. The verb *peripateō* (περιπατέω) [pronounced *per-ee-paht-EH-oh*] describes the pattern or function of life for the believer in phase two. Walking is both the Christian's *modus vivendi* and the Christian's *modus operandi*.
2. Walking describes living one day at a time. The present active imperative develops that concept. Romans 14:5,6; Ephesians 5:16-18; James 4:13-15.
3. Mechanics of walking involve the recovery of balance. The believer is off-balance living in the devil's world but he is stabilized by grace provision. Therefore walking is identified with both grace orientation and grace provision in phase two.
4. Walking is used to depict the *modus operandi* of the reversionistic believer, Philippians 3:18.
5. Walking is used to describe the function of the ECS, Philippians 3:7; Colossians 2:6.
6. There are three positive spheres of the believer's walk: in the Holy Spirit, Galatians 5:16; in the faith-rest technique, 2Corinthians 5:7; in the sphere of doctrine, 3John 3.
7. Walking therefore depicts the Spirit-filled life in certain passage, Galatians 5:16; Romans 8:2-4; Ephesians 5:2, 18.
8. Walking describes the function of GAP, Ephesians 5:15.
9. Walking is used for the function of the ECS-type believer:
 - a. Walking in the light, 1John 1:7;
 - b. Walking in newness of life, Romans 6:4;
 - c. Walking worthy of the vocation, Ephesians 4:11;
 - d. Walking worthy of the Lord, Colossians 1:10;
 - e. Walking honestly as in the day, Romans 13:13;
 - f. Walking in good works, Ephesians 2:10; Colossians 1:10.
10. You begin to learn to walk as a child; but you walk well as an adult.

"in him," both in this verse and in the next refers to the believer with an ECS, occupied with Christ.

Colossians 2:6 **According as you have received to yourself the Christ Jesus the Lord, keep on walking in him.**

Colossians 2:7 **rooted and built up in [your relationship to] Him, established by your faith [or, "in the faith"], just as you were taught, overflowing with thanksgiving,**

Verse 7, victory through GAP and the ECS. "Rooted" is a perfect passive participle from *rhizōō* (ρίζωω) [pronounced *hrid-ZOH-oh*]. The same verb is found in Ephesians 3:17. *Rhizōō* (ρίζωω) [pronounced *hrid-ZOH-oh*] is used here for residual doctrine in the human spirit. This forms the building material for the ECS. It is synonymous with *epignōsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*]. The perfect tense indicates that doctrine stored in the human spirit results in the construction of an ECS just as a root in the ground means something above the ground. The passive voice: the believer receives doctrine into the human spirit through the consistent function of GAP. The participle: the grace system of

perception is the divine law for spiritual growth and the erection of the ECS. You have to be rooted before you are built up. Rooted in the perfect tense indicates the permanence and the great use of doctrine in the human spirit.

The Doctrine of GAP (review)

1. Distinction must be made between the human and spiritual IQ of the individual. The human IQ is strictly a meritorious system. Spiritual IQ is the amount of Bible doctrine stored in both the human spirit and in the frame of reference of the right lobe. The distinction between human and spiritual IQ is presented in detail in 1Corinthians 2:1-16. The believer is never handicapped by his lack of human ability in the field of perspicacity.. The only real hindrances to the believer come from chemical problems, e.g. the intake of dope. There are also physiological conditions which make concentration impossible. Very recently, there were people who showed up to Berachah on dope. Dope leads to the chemical destruction of the soul. We have a few people in Berachah who are borderline or greater psychotic. They can sit here and mostly they get nothing. A person who is inebriated is not going to get much out of it. There are physiological conditions which make concentration impossible. God's grace has overruled in all of these things.
2. Human IQ is excluded from GAP, 1Corinthians 1:19–2:16. Human IQ has often been considered a factor in learning doctrine. This would imply that low IQ believers are handicapped in learning Bible doctrine, but in eternity past God found a way through grace whereby any believer, regardless of handicaps of physical birth, can actually learn the whole realm of Bible doctrine. For this reason every believer in this age receives both the indwelling of the Holy Spirit, the activation of a human spirit, and all other factors necessary to take in doctrine.
3. The perceptive lobe, the left lobe called the mind, cannot apply Bible doctrine. There are two frontal lobes. The left lobe is called the mind, the right lobe in the Bible is called the heart. The left lobe is the perceptive lobe and when information is received in the left lobe it cannot be applied. Doctrine in the left lobe has no application. This is why James says to be not only a hearer of the Word but a doer. To be a doer of the Word is to be able to apply Bible doctrine. This is impossible apart from transfer over to the right lobe. The mind or the left lobe is the staging area under GAP, it is not the applying area. The Holy Spirit causes the believer to understand doctrine in the left lobe and this is objective understanding, it doesn't mean agreement but it does mean comprehension. This is known in psychology as receptive comprehension in which data is understood but not applied.
4. The grace provision for learning doctrine.
 - a. The formation and preservation of a canon of scripture. The whole concept of having the Bible is a grace provision. We do not earn it, we do not deserve it, we do not work for it.
 - b. God has provided a classroom for learning doctrine and the classroom for learning doctrine will always be in the Church Age the local church. You are going to camps or various organizations and you are not going to get anything out of that.

- c. The spiritual gift of pastor-teacher, the divinely authorized communicator. Preconceived notions about what a pastor's personality ought to be are irrelevant.
 - d. The priesthood of the believer gives privacy in public for privacy and freedom in the reception of doctrine.
 - e. The indwelling of then Holy Spirit for the function of GAP, 1Corinthians 2:9-16; 1John 2:27.
 - f. Grace provision for the filling of the Spirit under the rebound technique of 1John 1:9 because apart from the filling of the Spirit GAP cannot function.
 - g. The human spirit is the first target for GAP, Job 38:2; 1Corinthians 2:12;
 - h. The provision of the divine laws of establishment whereby the nation protects the freedom and privacy of the local church;
 - i. The anatomy of grace whereby certain non-meritorious functions of the body provide ability to think and to concentrate — the amount of oxygen in the blood and the amount of sugar in the neurons. All of this is accomplished in a grace manner.
5. The mechanics of GAP. They fall into six functions.
- a. Communication: operation ICE. This is the pastor-teacher actually communicating the information, and ICE is used to cover three principles: I for isagogics; C for categories; E for exegesis.
 - b. Operation gnôsis (γνώσις) [pronounced *GNOH-sis*]. This is the objective perception of Bible doctrine, the congregation listening to ICE teaching.
 - c. Operation epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*]. This is the transfer of Bible doctrine from the left lobe to the human spirit. Under this operation comprehension demands the response of volition. Positive volition toward the information expresses itself in faith. This is where you develop muscle in your faith. Faith then transfers the information to the human spirit where it becomes useable for the first time.
 - d. Doctrine is cycled up into the right lobe or the heart — frame of reference, memory centre, vocabulary, categories, norms and standards and the launching pad. Here is where doctrine is useable.
 - e. The construction of the ECS. This is the “rooting.”
 - f. The frame of reference. It gives the ability to understand more advanced doctrine. It establishes a new conscience which is compatible with God's norms and standards. It is the basis for establishing the divine viewpoint. It is the basis of dealing with your subconscious and guilt reaction. It is the basis for your content of prayer and witnessing and every function in the Christian life. It provides discernment to detect false doctrine. It provides capacity for life, for love. It makes it possible for God to share His happiness with you. It causes the proper function of he priesthood of the believer in the devil's world. In other words, everything that is necessary for the function as a believer comes out of the frame of reference.

“Rooted” is a perfect passive participle. However “built up” is a present passive participle.

17 06/04/1972 Col. 2:7–8 Principle/local church as a classroom; doctrine of edification complex of the soul

Under reversionism recovery, there is an emphasis upon moving forward in the Christian life.

The objective understanding can take you nowhere. The 5 floors of the edification complex structure. The believer in reversionism has part or all of this and he loses it. The heart is the actual functional part of the human brain.

All of the objective information first goes to the frame of reference. When a believer enters into maturity, this is where the Christian life actually begins. Until that point, you suffer through a great many growing pains. The best thing is to get spiritually mature and go from there.

Colossians 2:7 *...rooted and built up in [your relationship to] Him, established by your faith [or, "in the faith"], just as you were taught, overflowing with thanksgiving,*

Verse 7, "and built up," present passive participle of epikodoméō (ἐποικοδομέω) [pronounced *ep-oy-kod-om-EH-oh*]. Oikodomeō (οἰκοδομέω) [pronounced *oy-koh-doh-MEH-oh*] means to build, the preposition epi means upon. Hence, it means to build upon and it is a technical word here for the construction of the ECS on the Bible doctrine which is the "root." But the present tense here means that once you start building then really there is never an end to the building, and there is never an end to what you can have in this life of maturity. From the point of the ECS, once it is constructed, if you move on in doctrine this is where we live in the penthouse, the supergrace life.

The Doctrine of the Edification Complex of the Soul

1. The doctrine is actually based upon two verbs, one found in the Hebrew and one found in the Greek. The verb in the Hebrew is banah; the Greek word is oikodomeō (οἰκοδομέω) [pronounced *oy-koh-doh-MEH-oh*], the simple verb to build. There are also some nouns which are connected with this particular word in the Greek: oikodom (οἰκοδομή) [pronounced *oy-kod-om-AY*] which means the ECS or the erecting of the structure; oikonomia (οἰκονομία) [pronounced *oy-koh-nohm-EE-uh*], which is the result of the construction; oikonómos (οἰκονόμος) [pronounced *oy-kohn-OHM-oss*], the builder of the contractor which is the function of GAP.
2. GAP is the source of the ECS, Ephesians 4:12,13.
3. The believer's ECS provides both stability for the individual as well as the preservation of the national entity. Whether a nation survives or not often depends on the number of believers who possess an ECS. All freedom is gained by the military on the battlefield but this must be exploited by the construction of the ECS in believers, Jeremiah 42:10.

4. The rapid construction of the ECS comes from faith patience or a maximum use of doctrine under pressure, James 1:2-4.
5. The structure of the ECS: grace orientation, mastery of the details of life, the relaxed mental attitude of agápē (ἀγάπη) [pronounced *ag-AH-pay*] love, the capacity for love, and +H or God's happiness.
6. Biblical uses of edification in the New Testament.
 - a. The objective in communication of doctrine from the pastor-teacher is the erection of the ECS, Ephesians 4:11,12;
 - b. The local church with a maximum number of ECSs is a prosperous local church, Acts 9:31;
 - c. The objective of phase two is the building of an ECS, not speaking in tongues, 1Corinthians 14:3,4,12,26;
 - d. 1Corinthians 8:1, human knowledge puffs up, but the function of GAP in the sphere of love edifies.
7. There are two spirits involved in edification. First, there is God the Holy Spirit. The filling of the Holy Spirit makes GAP function and therefore leads to the ECS, John 14:26; 16:12-14; 1John 2:27; 1Corinthians 2:9-16. GAP is the source of the ECS, Ephesians 4:12,13, and therefore the constant function of GAP leads to the construction of the ECS. Secondly, there is the human spirit which the believer receives at the point of salvation. This makes him a trichotomous being instead of dichotomous. The human spirit is the target for GAP, Romans 8:16; 1Corinthians 2:12,13; Job 32:8. The human spirit is acquired at the point of salvation in order to eliminate the human IQ as a factor in learning doctrine. Only doctrine which is stored in the human spirit is used in the construction material of the ECS, Ephesians 4:23,24; Colossians 1:9,10; 1John 2:3.
8. The humanity of Christ possessed an ECS during the incarnation, Luke 2:40,52; John 1:14.
9. There are certain biblical synonyms for the ECS. a) Light, Psalm 43:3; 119:130; Ephesians 5:8,9, 13. b) The glory of God, Jeremiah 13:16; 1Corinthians 11:7; c) The fullness of God, Ephesians 3:19; d) Imitators of God, Ephesians 5:1; e) Christ at home in your hearts, Ephesians 3:16; f) Christ formed in you, Galatians 4:19; g) The new man, Ephesians 4:24; Colossians 3:10; h) The perfect man, James 1:4.
10. The ECS is the beginning of maturity and the entrance into the life of maturity known as the supergrace life, Philippians 4.

“in him,” we are built up or edified “in Him.” This refers to the Lord Jesus Christ, en plus the locative. As in the previous verse it refers to the believer with an ECS, now he is occupied with Christ. For the first time the believer can avoid the wide emotional swings of instability. Now we have for the first time stability, consistency of life.

“and stablished,” stablished is an old English word for established and it is the present passive participle of *bebaióō* (βεβαιόω) [pronounced *beb-ah-YOH-oh*] which means to be stabilized. It is a reference to doctrine now acting as a stabilizer of the soul. The more doctrine you take in after you have the ECS the greater your stability in life. And the greater

your stability in life the greater you are as a super person. A supergrace person is a stabilized person.

“in the faith,” there is no preposition, we simply have *pistis* (πίστις) [pronounced *PIHS-tihs*] in the instrumental case. it should be translated “by faith,” “constantly being stabilized by means of faith.” *Pistis* (πίστις) [pronounced *PIHS-tihs*] has the definite article and the definite article is often technical for the whole body of doctrine or that which is believed. The principle once again: After salvation faith must have a working object. The faith refers to the utilization of Bible doctrine. The same use of “the faith” is found in Ephesians 3:17; James 1:19-22; 2:17,20,26.

“as,” *kathôs* (καθώς) [pronounced *kath-OCE*], which is “in the manner that.”

“ye have been taught,” aorist passive indicative of *didaskô* (διδάσκω) [pronounced *did-AS-koh*]. This means to teach with authority in a public assembly. The aorist tense is a constative aorist, it refers to every time the believers assemble to hear the teaching of the passage. The passive voice refers to the believer priest. he receives doctrine from his pastor in the assembly of the local church. The indicative mood is the reality of the communication of doctrine through public teaching for the protection of the privacy of the priesthood.

GAP Principles and the Local Church

1. The local church is the classroom where the believers assemble for instruction. There is one pastor who communicates with authority to the assembled believers under the principle of authority. This means that the communication is monologue.
2. In compliance with the principle of the privacy of the priesthood God has ordained the public teaching of doctrine.
3. Only in assembly do believers have the privacy to learn doctrine and to use it as unto the Lord.
4. One on one teaching is not only an intrusion upon the privacy of the believer's priesthood but it is tantamount to bullying, coercion, personality pressure, false motivation. One on one teaching inevitably results in legalism or reversionism, or both.
5. Therefore the proper function of GAP demands right pastor and right congregation assembled in a specific locale. The pastor must communicate doctrine under the ICE principles in this assembly, which means diligent prior study before the meeting. The inculcation of doctrine under GAP demands that all concerned be filled with the Spirit, recognize the authority of the one who communicates, and listen to ICE type teaching.

“abounding therein with thanksgiving,” cross out “therein,” it does not occur in the original. it simply says, “abounding with thanksgiving.” The word “abounding” is a present active participle from the verb *perisseuô* (περισεύω) [pronounced *per-iss-SUE-oh*] and it means “overflowing.” But in the present active participle we have linear aktionsart and it means “constantly overflowing.” It has the idea to exist in a full quality over and above anything.

Constantly overflowing is then a description of the supergrace life. Then we have en plus the locative of eucharistía (εὐχαριστία) [pronounced *yoo-khar-is-TEE-ah*]. Charis is grace; eu is good, “good grace.” So we have “constantly overflowing in the sphere of thanksgiving.” The unbeliever can express thanksgiving but here thanksgiving is much more technical; thanksgiving is the supergrace life. Thanksgiving is not only orientation to grace but the exploitation of grace from the penthouse of the ECS. it is based upon the inner resources of the soul and therefore it becomes the expression of the supergrace life.

Colossians 2:7

Colossians 2:8 **Pay attention so that no one takes you [spiritually] captive through his philosophy and empty deception based on human tradition, according to the principles of the world and not according to Christ,**

Verse 8, a warning of defeat through apostasy and reversionism. “Beware” is a present active imperative of blepō (βλέπω) [pronounced *BLEHP-oh*] which means to see. In the imperative form it means to beware, “Be on guard.”

“lest any man,” literally, “lets anyone,” the negative mê. translated “lest.” This refers to inconsequential persons who are the objects of pseudo love and reverse process reversionism. There is no verb here, to be. It is omitted but the verb to be is found in the future, “that there be not any one.”

“spoil,” present active participle of sulagōgēō (συλαγωγέω) [pronounced *soo-lag-ogue-EH-oh*] which means to be captured, to carry someone from truth to slavery, hence to enslave after capture, “Constantly be on your guard that there will not be anyone who will capture and enslave you.” The ones who will capture and enslave are the ones who become the objects of your pseudo love fanaticism under reverse process reversionism.

“through philosophy,” dia plus the genitive of philosophía (φιλοσοφία) [pronounced *fil-os-of-EE-ah*], and it does not mean philosophy here. We have a transliteration in the English translation. Here it means human viewpoint speculation, and dia plus the genitive should be translated “through human speculation.”

Then we have an ascensive use of kai. Kai is generally means “and” but this should be translated “even” rather than “and.”

“vain deceit,” the word for “vain” is kenos (κενός) [pronounced *keh-n-OSS*] which means empty or hollow. It connotes something without content or basis for truth; the word “deceit” is apátē (ἀπάτη) [pronounced *ap-AT-ay*], “delusion.” Remember that reversionism is accompanied by the acceptance of false doctrine.

“after” is the preposition kata, referring here to norm and standard, “after the norm or standard of tradition,” parádosis (παράδοσις) [pronounced *par-AD-os-is*], which refers to what is transmitted by way of tradition, handed down from one generation to another. It refers really to false tradition being handed down. This is a warning against the Judaizers.

“after the rudiments of the world,” kata again, “according to.” The word for rudiments is an accusative plural *stoicheion* (στοιχείον) [pronounced *stoy-KHEE-on*] which means a row or a series, like letters in an alphabet. It often refers to a philosophical system. It was used for a system of polytheism, and it refers to other attacking cosmic cultures of the time, like the Hellenistic culture of the Graeco-Roman world, “according the speculative systems of the cosmos.” This phrase is comparable to our modern philosophical and religious liberalism. This would be a reference to human philosophy.

“and not according to the standard of Christ.”

Colossians 2:8 **Constantly be on your guard that there will not be anyone who will capture and enslave you through human speculation, even empty deceit, according to the pseudo traditions of mankind [religious liberalism], according to the basic teachings of the cosmos [political liberalism], and not according to the standard of Christ.**

This warning was heeded by the Philippian church but ignored by another church in the same valley, the Laodicean church. It was the violation of this warning by the Laodicean church that led to their reversionism.

1971 Colossians

Lesson #18

18 06/11/1972 Col. 2:9 Result of freedom under right authority

Colossians 2:9 **For all of the fullness of Deity lives in His body,...**

How can we, as imperfect as we are, combine together with God. How do you put a racehorse and a mule side-by-side and have them run together? This passage explains how that is.

Verse 9, ordinarily when you see the word “For” you think of *gar*, but here we start out with *hóti* (ὅτι) [pronounced *HOH-tee*] because something has to be explained. *Hóti* (ὅτι) [pronounced *HOH-tee*] does not mean “for,” it means “because.” We have just seen the great problem of being taken prisoner in the angelic conflict, and because of that, *hóti* (ὅτι) [pronounced *HOH-tee*], do not be taken a prisoner, do not get into gnosticism, called *philosophía* (φιλοσοφία) [pronounced *fil-os-of-EE-ah*]. Instead there is a true fulness.

“in him,” the preposition *en* plus the locative of *autos* (αὐτός) [pronounced *ow-TOSS*]. “In the Lord” is generally *en* plus the instrumental, “by means of the Lord.” “In Christ is *en* plus the locative, referring to positional truth. “In him” could go either way. Here it is referring to positional truth and the resultant relationship, “in the same one” or “in himself” is a better translation. Both translations tell us we are not only talking about positional truth, we are talking about a result of positional truth.

Christianity is a relationship with God, not a religion. Some relationships have benefits and some do not. We are born spiritually dead; and yet God has found a way to bless us. We have phase II or phase III. God has provided everything on the basis of relationship.

God, of His Own volition, decided to give man eternal life. How is it possible to do this, and yet maintain His perfection. God must be free to bless us, despite our sinful nature. God is free to love us and not compromise His character because of Jesus Christ.

If God has done the most for us at salvation, what can He give us after salvation? Much more than the most.

We are in Christ and we cannot sin and get out of this. A person thinks that he can lose his salvation; he is impressed with himself much more than he is impressed with God. He shocks himself. There are many people running around just that way. This is why evangelists are running around trying to get people to rededicate. You cannot lose your salvation, no matter what you do; but we can try. That exposes us to divine discipline.

Love demands security. “dwelleth,” the present active indicative of *katoikéō* (κατοικέω) [pronounced *kah-toy-KEH-oh*]. *Kat* is *kata* which means both norm and standard, and it also means down; *oikéō* (οικέω) [pronounced *oy-KEH-oh*] means to dwell. So it means to dwell down, to settle down. It means really to have permanent residence, “Because in him [in Christ] has permanent residence.”

In *rm/rw*, it is the man who provides the stability. She can depend upon her man for her home, for her shelter, for her clothes. She is free in that relationship and free to love him. When a woman comes to a man and he provides everything that she needs, she is free. Everything within her can respond to the man that she loves; and she is free to choose her friends in life and everything else. From this freedom comes her ability to respond.

As believers in Jesus Christ, we are free to love God and to respond to all that He has provided and to choose with whom we will associate in this life. The *rm* provides security for the woman, so that she is not associating with people she does not want to in order to have security. She is a slave to that extent. When a man takes her away from that, she is free to respond to him and free in her relationships to others.

As believers in Jesus Christ, we no longer have to cater to anyone in life. We are truly free to love from ourselves. People that we do not select, we still can love because of *agapê* love. We are not filled with hatred.

Another illustration. A person goes to college and the parents pay for it. Bob’s father wanted him to have a hell of a good time and he wanted Bob to spend his time in study. He wanted Bob to be free to study and so that he could play. “Those are the two things that I did....” And boy, he did too. Bob was free to pursue a course of action compatible with his own character.

This is the greatest security passage of the Word of God. What do you want for security? You cannot get any more than this. This does not mean that you will always have things easy. Some can stand prosperity and some cannot.

There is something that resides permanently, present linear aktionsart, it keeps on residing. God has provided us security so that we can fulfill a command given us in Galatians 5:1, **“Stand fast therefore in the freedom wherewith Christ has made you free.”** He has made us free because He has given us every kind of security.

The next word is an accusative plural from pas, “all,” everything. He has provided a total security.

The things which are inevitable are death and taxes, and God has provided for both of those. It is freedom that we do not appreciate; freedom that we do not understand. It is freedom that we abuse. The unbeliever cannot love God; he is dead to God.

“the fulness,” plêrôma (πλήρωμα) [pronounced *PLAY-roh-mah*]. We have a definite article with it. The Gnostics had used this term, it is the gnostic term for heaven. Many of the false teachers were teaching gnosticism. it is used here for several things. First of all it is used for the essence of God. In Jesus Christ was all the essence of God, plêrôma (πλήρωμα) [pronounced *PLAY-roh-mah*]. God the Father is sovereignty, absolute righteousness, justice, love, eternal life, omnipotence, omniscience, omnipresence, immutability and veracity. The Father has these characteristics, the Son has these, and the Holy Spirit. In Christ dwells all of this plêrôma (πλήρωμα) [pronounced *PLAY-roh-mah*]. So what does that mean? Jesus Christ has sovereignty, He makes decisions every day with regard to you, for your blessing, for your edification, for you in grace. He is fair [+R], He is just, He loves, He has given you the same life He has, eternal life; He knows your situation [omniscience], He has the power to provide [omnipotence], and all of His blessing resides in the fact of His veracity, He is truth. Plêrôma (πλήρωμα) [pronounced *PLAY-roh-mah*] refers to the essence of God, and Jesus Christ is God and has all the essence of God. There is our security.

We are in union with the Second Person of the Trinity. He provides the security; He provides the freedom.

In addition to that plêrôma (πλήρωμα) [pronounced *PLAY-roh-mah*] means the thinking of God, and that is Bible doctrine. Jesus Christ has provided as our spiritual food His own thinking. There you get to know Him and there you get to love Him. So plêrôma (πλήρωμα) [pronounced *PLAY-roh-mah*] includes the whole realm of Bible doctrine.

When a man goes with a girl, he does not date a bunch of other women at the same time. He concentrates on her. And if he discovers that she is not right person, then you make that known. You give the girl the security of seeing one gal at a time. He will never know who his rw is because none of them are free to respond to him.

The real capacity for life is your capacity for freedom. You have the perfect freedom in Christ. Then you stand fast in the freedom wherewith Christ made you free.

And once you have built the edification complex structure, then you go for supergrace, which is going to be taught in the coming months.

Security includes even rebound. The government has stepped in to take the place of God, and the government is out of line. The function of the government is to protect the freedom; not to provide security. When you tax your economy out of existence, you destroy security for everyone. No government can provide security. God can provide freedom and security from enemies within and enemies without.

The pendulum is swinging, and freedom is being set aside in favor of security. Only Jesus Christ can deliver us.

What is the hippy's idea about love? His idea is sex with anyone. There is no capacity for love there and there is no freedom there. Any gypsy group is enslaved. Bob was doing a study of gypsy groups, and how they moved about, from one place to another. They could only find security in thievery or by entertaining others. Both types of people have no security; and they have no true freedom.

Plêrôma can refer to the thinking of God as well. It includes the whole realm of Bible doctrine. Plêrôma (πλήρωμα) [pronounced *PLAY-roh-mah*] always indicates a third thing: plan. Plêrôma (πλήρωμα) [pronounced *PLAY-roh-mah*] always has a plan and has had a plan since eternity past. That plan can be summarized in one word: grace. Plêrôma includes the thinking of God, the essence of God and the plan of God.

The child needs to love their parents as fellow adults, which is different from the love that they had as a child.

“Because in himself [Christ] dwells permanently all the plêrôma (πλήρωμα) [pronounced *PLAY-roh-mah*],” and you are in Christ. You are not only in Him but you are completed in Him. We are responders, and in the next verse we are completed in Him.

“bodily” means in bodily frame, sōmatikōs (σωματικῶς) [pronounced *so-mat-ee-KOCE*], it refers to the human body of Jesus Christ in hypostatic union. In Him He has a bodily frame and because of that we are now able to have a relationship with Him. First of all because He had to become a physical person to go to the cross. So the adverb brings out the hypostatic union and the fact that Jesus Christ is now in bodily frame.

theótēs (θεότης) [pronounced *theh-OHT-ace*], which means, *Deity, the Godhead*. Strong's #2320.

Colossians 2:9 **Because in Him dwells permanently all of the fulness [essence, thinking, and plan] of the Godhead, and in bodily frame.**

1971 Colossians

Lesson #19

19 06/18/1972 Col. 2:10 Doctrine of positional truth; security provided by freedom

Jesus erected an edification complex structure early in his life. Jesus had the whole realm of doctrine in his soul, but continued moving into supergrace.

Colossians 2:10 **and you people have been made full [i.e., spiritually complete] in [fellowship with] Him, who is the [spiritual] head over all who rule and have authority,**

Verse 10, "ye are" is a present active indicative of the verb eimi (εἶμι) [pronounced eye-ME]. This verb is also strengthened by a perfect passive participle, plêroô (πληρώω) [pronounced play-ROH-oh]. This is sometimes called a paraphrastic. Permanent tense: permanency; passive voice: subject receives the action of the verb. The participle sets up a divine principle.

The Meaning of Plêroô

Plêroô (πληρώω) [pronounced play-ROH-oh] actually means four different things.

1. To fill up a deficiency. Positional truth fills up the deficiency so that we can enter the supergrace life of phase two.
2. To fully possess. Positional truth makes it possible for us to fully possess a maximum amount of blessing in phase two.
3. To fully influence. Once you understand the security that you have through positional truth you are therefore free to honour the Lord. This is the greatest freedom that you have in this life.
4. To fill up with a certain quality. God fills the believer with a top quality by virtue of the fact that we enter into union with Christ. it can only be top quality as far as doctrine is concerned.

The perfect tense is not only the permanence of positional truth. The moment that you accept Jesus Christ you enter into union with Christ. That is total and complete security and you must have this security to have the freedom to love Jesus Christ. Positional truth gives you freedom, a freedom toward God that otherwise you would not have. Without this freedom it is impossible to function as a believer priest in the angelic conflict.

Plêroô (πληρώω) [pronounced play-ROH-oh] is used in at least seven different ways in the New Testament.

The Use of Plêroô in the New Testament

1. It was used for the function of GAP and its results in the ECS and the supergrace life of Jesus Christ, Luke 2:40.
2. It is used for the function of GAP, the ECS, and the supergrace life for the believer in the Church Age, Ephesians 1:23; 3:19; 4:10; Colossians 1:9
3. It is used for the believer controlled by the Holy Spirit, Ephesians 5:18
4. it is used for the fulfillment of inner happiness or +H, John 16:24; 17:13; Philippians 2:2; 1John 1:4.
5. It is used for the production of divine good, Philippians 1:11.
6. It is used for the pastor faithfully communicating Bible doctrine, Colossians 1:25.
7. It is used for the fulfillment of the believer, beginning with his security in positional truth, and terminating with his function in the supergrace life, Colossians 2:10.

“You are in him having been fulfilled.” “In him” is en plus the locative for positional truth.

Abraham Lincoln took from the black people security and tell them they are free. The UN just did the same stupid thing into parts of Africa.

When Israel walked out of Egypt, they had most of the wealth of Egypt. That is why Egypt came out after them.

Giving the wealth of others to the former slaves did not give them freedom or security.

Our system of law is all wrong today. There are places in Houston and you can't take a walk. Where is freedom?

Freedom is based upon security; and security is based upon positional sanctification.

Positional Sanctification

1. The mechanics for positional truth: the baptism of the Spirit. God the Holy Spirit takes every believer at the point of salvation and enters him into union with Jesus Christ, 1Corinthians 12:13; Acts 1:5; Ephesians 4:5; John 14:20.
2. Positional truth belongs to the carnal as well as the spiritual believer. All believers have the same security, 1Corinthians 1:2,30.
3. Positional truth protects the believer from divine judgement in eternity, Romans 8:1.
4. Positional truth qualifies the believer to live with Christ forever. To live with God forever you have to have two things. God has perfect righteousness and cannot tolerate anything but perfect righteousness. Jesus Christ has +R, the believer enters into union with Christ, he shares His righteousness, 2Corinthians 5:21. God has eternal life. If you are going to have fellowship with God forever you have to have eternal life. Jesus Christ is eternal life. The moment you accept Christ as saviour you enter into union with Christ, you have eternal life. Positional truth qualifies you to live with God forever and ever. Eternal life, 1John 5:11,12; the imputation of divine righteousness, 2Corinthians 5:21.
5. Positional truth explains both election and predestination. Election and predestination are two ways of describing the plan of God. You enter into union with Jesus Christ. Jesus Christ was elected in eternity past, therefore He has a destiny. When you enter into union with Christ you share the election of Christ, you share the destiny of Christ. In sharing the destiny of Christ you are predestinated; in sharing the election of Christ you are in the plan of God forever. Election and predestination are explained on the basis of positional truth, they are the basis of your security, Ephesians 1:3-6.
6. Positional truth produces a new creature in Christ, 2Corinthians 5:17. We are a new creature because of anything that we do; we are a new creature based upon what God has done.
7. Positional sanctification guarantees the eternal security of the believer, Romans 8:38,39.

8. Positional truth exists in two categories. retroactive positional truth is found in Romans 6 and Colossians 2:12; 3:3. In retroactive positional truth the believer is identified with Christ in His death. When Christ died on the cross He died spiritually by bearing our sins. The first Adam died spiritually when he partook of the forbidden fruit. He was immediately spiritually dead. The children of Adam are born with an old sin nature. We do not die spiritually, we are born spiritually dead, Romans 5:12. It is to solve the old sin nature problem that Jesus Christ went to the cross as the last Adam. The last Adam went to the cross, the sins from the old sin nature were poured out upon Him and judged. The human good from the old sin nature was rejected. There is no place in God's plan for human good. We are identified with Christ in His death, which means down with human good, up with divine good. The work of Christ on the cross is divine good. Our sins have been judged; they are not the issue. Human good has been rejected; that is the issue in retroactive positional truth. We are identified with Christ in His death, we are also identified with Christ in His resurrection and ascension.
9. The implications of current positional truth.
 - a. We share the righteousness of Christ, 2Corinthians 5:21.
 - b. We share His life (eternal life), 1John 5:11,12.
 - c. We share His destiny, we share His election, Ephesians 1:3-6.
 - d. We share His sonship, 2Timothy 2:1.
 - e. We share His heirship, Romans 8:16,17.
 - f. We share His sanctification, 1Corinthians 1:2,30.
 - g. We share in His kingdom, He is going to reign forever, 2Peter 1:11.
 - h. We share in His priesthood. Christ is a priest, Hebrews 10:10-14.
10. The characteristics of positional truth.
 - a. Positional truth is not something you experience. It is neither an emotion nor ecstasies, it is something you possess on the basis of grace. The baptism of the Holy Spirit is not an experience.
 - b. Positional truth is not progressive, it can never be improved in time or in eternity.
 - c. It is not related to human merit or human good. This is the implication of retroactive positional truth, there is no place in the plan of God for human good at any time. Grace escalates divine good and excludes human good.
 - d. Positional truth is eternal in nature, it will last forever and it cannot be changed by God, by angels, or by man.
 - e. Positional truth is known only by the Word of God, and it must be communicated to you, it isn't something you would ever pick up on your own.
 - f. Positional truth is obtained in toto at the moment of salvation. This is accomplished by means of the baptism of the Spirit, it is one of 36 things you receive at that point.

“And you keep on being in him,” present active indicative of eimi (εἶμι) [pronounced eye-ME]; that is you status, that is your security.

“having been fulfilled,” plêroô (πληρώω) [pronounced *play-ROH-oh*] in the perfect passive participle. In other words, at the point of salvation God the Holy Spirit not only enters every believer but He also places every believer in union with Christ fulfilling the believer. Every believer is a part of the body of Christ and is therefore designed to respond to Christ. The only way this can be accomplished in time is through the intake of Bible doctrine. You are free to respond to Christ but the capacity for doing so is the intake of Bible doctrine. Therefore positional truth at salvation should result in the function of supergrace. This is the normal function of the Christian life.

“which,” the relative pronoun hos. “Which” is neuter. hos is masculine, and it should be translated “who.”

The antecedent is the Lord Jesus Christ, “in him who.”

“is,” now we have the second present active indicative of eimi (εἰμί) [pronounced *eye-ME*], the absolute status quo verb.

“the head,” the noun is kephalê (κεφαλή) [pronounced *kehf-ahl-AY*]. it is not only used for the human head but it is used on one to whom all others are subordinate. It is a noun of authority denoting the sovereign rulership of Jesus Christ. Jesus Christ is the authority over His body. He is the head, we are the members of the body.

“of all principality and power,” not only is Jesus Christ our ruler, our final authority, but He is also the authority over angels. This is the victory of the angelic conflict. The word “principality” is the genitive of archê (ἀρχή) [pronounced *ar-KHAY*], used here for highest angel rulers. It is used here for demon rulers, as in Ephesians 6:12. The word “power” refers to demon commissioned officers, exousia (ἐξουσία) [pronounced *ex-oo-SEE-ah*].

Colossians 2:10 **And you are in him, having been fulfilled, him who is the sovereign head of all angelic princes and all angelic and human authority.**

Summary

1. Through current positional truth the believer is higher than angels positionally. Through positional sanctification the believer has security on which to base his freedom. He has freedom to love Jesus Christ.
2. Christianity is a relationship, not a religion. It is a relationship with Christ, it is a total grace security principle.
3. Christ is seated at the right hand of the Father, superior to all angels.
4. By virtue of union with Christ every believer is now positionally superior to angels.
5. Positional truth has fulfilled the believer’s triumph with Christ in the angelic conflict. We are victorious with Him already.
6. Furthermore, positional truth demands compatibility with phase two. Positional truth is a part of phase one. Therefore, phase two or the believer’s walk on this earth must be compatible with positional truth in the sense that we have perfect security

and from that perfect security we have the freedom to choose for Jesus Christ, to love Jesus Christ, to respond to His love, and to fulfill our purpose on this earth.

7. This compatibility is the function of the supergrace life which comes after the ECS.

1971 Colossians

Lesson #20

20 06/25/1972 Col. 2:11 Doctrines of baptisms, circumcision; false issues

Colossians 2:11 In *[fellowship with]* Him you people were also circumcised with a circumcision not performed by human beings, but performed by Christ, consisting of the removal of the body of *[sinful]* flesh,

Verse 11, "In whom" is a prepositional phrase, en plus the locative case of the relative pronoun hos, correctly translated "In whom." It is a reference to union with Christ or positional sanctification. It is a reference to the fact that when we believe in the Lord Jesus Christ the basis for our security, the basis for our freedom in phase two, is the fact of positional truth. The relative pronoun refers to the Lord Jesus Christ.

"ye are circumcised," this is not a literal circumcision. The aorist passive indicative of peritemnô (περιτέμνω) [pronounced *per-ee-TEHM-noh*] is used for a literal circumcision. Peri means around; temnô means to cut. With the next phrase it refers to a spiritual circumcision of retroactive positional truth rather than literal circumcision. The aorist tense refers to a point of time when the believer receives Christ as saviour and God the Holy Spirit enters him into union with Christ — the baptism of the Spirit. The passive voice: the believer receives union with Christ at the point of salvation through the ministry of the Holy Spirit. The indicative mood is the reality of retroactive positional truth.

The Doctrine of Circumcision

1. Circumcision was established as a sign of the Abrahamic covenant, Genesis 17:1-14. Circumcision is an operation on the male phallus in which some useless skin is removed. This principle is carried into the ritual which emphasized the sanctification of the Jewish nation as a part of God's plan for the previous dispensation.
 - a. Only the males had to be circumcised in Genesis 17 because only the males were responsible.
 - b. Women are designed to be responders, they carry no authority except as parents.
 - c. The ritual as it began in Genesis 17 was designed to set apart the Jewish nation of Israel as a part of God's plan as God's representative in the previous dispensation. Abraham was circumcised after his salvation and after receiving the covenant. It was on the reception of the Abrahamic covenant that we actually have the right of circumcision administered for the first time, Romans 4:11.

- d. In the history of Israel there are some very dramatic moments in the field of literal circumcision. Literal circumcision represented to the Jews their responsibility before the Lord to maintain and to disseminate Bible doctrine and the principles of establishment. Moses had ignored this with regard to his own children and almost died the sin unto death for his failure to have his youngest son circumcised, Exodus 4:24-26. This is one of the hidden moments of drama in the OT. Moses told his wife to circumcise the uncircumcised young male. She did, threw the foreskin at his feet and walked out on him.
- e. Circumcision was a recognition of the role of Israel under God's grace and therefore it had great significance. Under the command given the child was circumcised on the eighth day. he had nothing to say about it. Being circumcised on the eighth day had two concepts, the coagulation of blood and the principle of grace. The child neither earned nor deserved nor worked for it, nor did his volition enter into it in any way. Therefore circumcision was of great importance in orienting to the grace of God.
- f. No Jew could partake of the Passover without circumcision, Exodus 12:48.
- g. The Jews were placed under the fifth cycle of discipline for lack of circumcision of the soul to accompany this ritual, Jeremiah 6:10; 9:25,26. So the ritual of circumcision had both physical and spiritual connotation. At its inception we see the spiritual connotation.
2. Definition. Circumcision consists of the cutting away of the foreskin of the male phallus.
- a. The ritual indicated dedication of the male sex organ to the right woman, and no one else. It was in direct contrast with the phallic cult of heathenism which the Jews found in the land, Leviticus 12:2,3. This was the physical significance of the ritual of circumcision.
- b. It recognized that Israel would be blessed of God not only through spiritual principles but Israel would be blessed in the fact that a maximum number of Jewish males would find the one designed for them and live in great blessing. The [national, not personal] happiness of a nation and the stability of a nation depends upon a maximum number of males within that nation finding, under God's grace, their right woman. And when a maximum number of right man, right woman marriages are made that nation is stabilized, happy, and blessed.
- c. A result of this would be a minimum number of males with long hair.
3. The ritual of circumcision has no significance in the Church Age. By this time in our history a maximum number of people everywhere realize the value of circumcision and have followed the principle, but when males are circumcised today it has no spiritual significance in their life, 1 Corinthians 7:18,19; Galatians 5:2,3.
4. Circumcision early in the Church Age became a rallying point for legalism — Acts 15:1, 24; Galatians 6:12,13.

5. Circumcision was used originally to designate the Jews by their race and by their nation, Galatians 2:8; Colossians 4:11; Ephesians 2:11; Titus 1:10. Under this phraseology the Jews are often called the circumcised.
6. Circumcision is used to portray retroactive positional truth, Colossians 2:11. Remember there are two categories of positional truth. We are identified with Christ in His death. At the point of salvation we are entered into union with Christ as He died on the cross. Bearing our sins and taking our place He rejected human good. Human good is outside of the pale of the work of Christ on the cross. He rejected human good. Human good, therefore, is equivalent to the portion of the foreskin removed in circumcision. Human good is dead and circumcision is dead, useless skin. We are also identified with Christ as He is seated at the right hand of the Father. This is current positional truth. Circumcision relates to retroactive positional truth. Therefore in portraying retroactive positional truth the ritual circumcision removes that which is unnecessary, useless. The removal of the unnecessary useless portrays what is not necessary in the Christian life. Therefore the spiritual significance of circumcision comes into focus. Today we have a spiritual circumcision whereby grace eliminates legalism — what is useless. Grace eliminates the talent of man, the ability of man, the energy of man, the plans of man. All of these form the legalistic package.
7. Circumcision is also used to portray scar tissue, emotional revolt, and reversionism, Jeremiah 6:10; 9:25,26; Ezekiel 44:7; Acts 7:51.
8. Circumcision is used to portray the function of GAP, Deuteronomy 10:16; Jeremiah 4:4.
9. Circumcision is used to portray the ECS with entrance into the supergrace life, Deuteronomy 30:6; Romans 2:28:29; Philipians 3:3.

“with the circumcision,” literally the instrumental case of peritomê (περιτομή) [pronounced *per-it-om-AY*], the noun, means “by means of a circumcision.”

“made without hands” is literally in the Greek, “not made with hands.” All one word, it is an adjective in the instrumental case which modifies the noun, acheiropoietos (ἄχειροποίητος) [pronounced *akh-i-rop-OY-ay-toss*]. Poietos means to be made; cheirô, by hands; a (ἄ) is a negative. In other words, in the realm of the Church Age we have a real but not physical circumcision. This is in keeping with the dispensation in which we live where all believers are priests. In the literal physical circumcision women are not circumcised, only the male child. So when we get to a circumcision which is universal among believers it is not a physical circumcision, as indicated by the adjective. It is a spiritual circumcision. So while in the previous dispensation all females were excluded from the ritual in the Church Age we have a spiritual circumcision which includes all believer priests, and whether you are male or female as a Christian you are a priest. This spiritual circumcision is retroactive positional truth. Every believer, male or female, in the Church Age is identified with Christ in His death.

“in putting off,” this is a prepositional phrase, en plus the instrumental of apékduis (ἀπέκδυσις) [pronounced *ap-EHK-doo-sis*], and it should be translated again “by means of.” The word a)pejdusij means the stripping off of or the renunciation of.

The next phrase is confusing, it is not found in the original, “of the sins.”

“of the body,” the genitive singular of sōma (σῶμα) [pronounced *SOH-mah*]; “of the flesh,” sarx (σάρξ) [pronounced *sarx*]. Sarx (σάρξ) [pronounced *sarx*] refers to the old sin nature; the word sōma (σῶμα) [pronounced *SOH-mah*] here is used in the sense of essence. So the “body of the flesh” is the essence of the old sin nature. Here is the principle of our spiritual circumcision which occurs at the moment of salvation. Here we have the rejection of both human good and everything related to it by retroactive positional truth.

When Jesus Christ went to the cross He solved the whole problem of the sin nature. The old sin nature has essence. From the area of weakness we have sins. He borne our sins in His own body on the tree. From the area of strength we have human good. he rejected human good. He also broke the back of the lust pattern by being willing to go to the cross in spite of what it meant — the prayer in Gethsemane. Human good was rejected, our sins were born. When we believe in Christ we enter into union with Christ, the sin problem has been solved and human good has been rejected.

The sin problem is solved for us by the use of 1John 1:9 which is based upon what Christ did on the cross. The blood of Jesus Christ, God’s Son, cleanses from all sin. The blood of Christ refers to His bearing our sins, being our substitute, being our sacrifice. Therefore the blood does not refer to His literal blood, it simply is an analogy to the animal blood portraying the death of Christ. So when Jesus Christ was bearing our sins in His own blood on the tree He was making it possible for us to use 1John 1:9. So there are two principles involved. We can name our sins and be forgiven, that handles the sin problem in time. It is based on retroactive positional truth. Also at the same time human good has no place in the plan of God. As human good was rejected so we as believers in recognizing our circumcision reject the principle of human good and the energy of the flesh.

“by the circumcision of Christ,” again we have a prepositional phrase, en plus the instrumental of peritomê (περιτομή) [pronounced *per-it-om-AY*]. The repetition of the noun, this time in a prepositional phrase. In the instrumental the object of the preposition en, “by means of the circumcision of the Christ.” We have the definite article. So the circumcision of Christ refers to His death on the cross where He was judged for our sins and rejected human good. We are identified with Christ in His death — part of positional truth — therefore we have today spiritual circumcision. Spiritual circumcision applies to every member of the body of Christ, male or female. The literal physical ritual of circumcision was exclusive, it belonged to the males of Israel only. But the spiritual circumcision which we have today is all-inclusive, every believer is a priest. So spiritual circumcision or retroactive positional truth does not imply eradication of the old sin nature in phase two but it merely breaks its back. It does indicate that by union with Christ in His death the believer in phase two is delivered from the power and the authority of sin from the old sin nature. This is accomplished in a grace way by means of rebound. He is also delivered from human

ability, energy of the flesh, human good, lust motivation of any kind. All of this is accomplished in this circumcision.

Colossians 1:11 *In whom [Christ] also we have been circumcised by a circumcision not accomplished with hands by the renunciation of the essence of the old sin nature [body of the flesh], by means of the circumcision of Christ.*

God's plan calls for believers to be placed under the authority of a pastor-teacher in a local church. God's plan does not call for making a celebrity out of new believers who might have some human notoriety. There is only one celebrity in the human race, and that is Jesus Christ.

We are not to make ever against physical circumcision. Our salvation is a rejection of human good. Dedication to full time Christian service; the reaffirmation of faith. Many of you are unable to distinguish between the grace of God and all kinds of cosmic system gimmicks. The gimmicks of Christianity are nothing more than human good. We are identified with Christ in His death and burial and His resurrection.

Since all believers are circumcised at the point of salvation, what happens next? This happens when you believe; but you learn this as you grow. Water baptism is the ritual today. The believer is now ready to understand the circumcision, which he had at the moment of salvation. All of you were circumcised at the point of salvation. Every believer at the moment of salvation was circumcised. You did not feel anything. Feeling good at the point of salvation means nothing. You did not know anything at the point of salvation. It is amazing how you superimpose what you learn after salvation.

Can a literal circumcision be cancelled? No. Once circumcised, always circumcised. We were all circumcised at the point of salvation.

God completely rejects human good at the point of salvation. There is no human good associated with God.

Bob's been baptized twice; once as a child, which got his father into a church once. Later by the Baptists.

V. 12 follows v. 11.

Colossians 2:12 *[This happened when you were] buried with Christ in [the act of] immersion, from which you were also raised up with Him through [your] faith in the accomplishment of God, who raised Him up from the dead,*

Verse 12, as we enter this next verse we are actually looking at the ritual related to this spiritual circumcision. "Buried" is the aorist passive participle from the compound verb *suntháptō* (συνθάπτω) [pronounced *soon-THAP-toe*]. *Sun* means "with," *thaptō* means to be buried. It should be translated "Having been buried with." It is an aorist tense: point of salvation. Passive voice: you received this burial, you didn't bury yourself.

“with him,” we have the locative of *autos* (αὐτός) [pronounced *ow-TOSS*], a pronoun used here for Jesus Christ. it is in the locative form to indicate union with Christ, “Having been buried with him” or “in him.” This is the positional truth of Romans 6.

Then we have a prepositional phrase, the preposition *en* plus the instrumental of *baptisma* (βάπτισμα) [pronounced *BAP-tis-mah*]. *Baptisma* (βάπτισμα) [pronounced *BAP-tis-mah*] is in the instrumental case, “Having been buried in him by means of the baptism.” There is a definite article here.

We have to remember that *baptisma* (βάπτισμα) [pronounced *BAP-tis-mah*] which is a noun, *baptizō* (βαπτίζω) [pronounced *bap-TID-zoh*] which is a verb, and *báptō* (βάπτω) [pronounced *BAHP-toh*] which is a verb, are all words which have come down to us through three different Greek languages over a period of 1000 years. Before these words got into the New Testament they were a thousand years old. So we know exactly what they mean. The worst thing that ever happened to the Christian church in the English speaking world is when these words were transliterated. For example, *baptizō* (βαπτίζω) [pronounced *bap-TID-zoh*] is transliterated “baptize.” But it isn’t a translation. Only a translation tells us what is going on. It is legitimate only to transliterate the proper names of people and geographical locations, and so on — rivers, mountains, cities; but it is never legitimate to transliterate a verb like *baptizō* (βαπτίζω) [pronounced *bap-TID-zoh*]. It should be translated. That has not been done and that is a part of the great problem. *Baptizō* (βαπτίζω) [pronounced *bap-TID-zoh*] or *baptize* means to identify. That is the translation of the noun and “to identify” is the verb. This was true in the days of Homer. Homer used these words in the sense of identification. Then in the days of the great Greek historians of the fifth century BC, Herodotus and Thucydides used it. Euripides used it. And always with great consistency the verb and the nouns have meant identification. They connote identification. Something is identified with something else. Homer talks about the crafty Ulysses putting the sharpened beam into the eye of Cyclops. he says the plunging of the beam made a hissing noise like a man who smelt iron when he dips the iron into the water, and he used the word *báptō* (βάπτω) [pronounced *BAHP-toh*], identifies it, so that the iron is tempered. So the word has been used extensively so there was never any excuse for a transliteration. The translation should be identification.

The Seven Baptisms (Identifications) Found in the Bible

1. Real baptisms (an actual identification of one thing with another): there are four.
 - a. The baptism of Moses, referring specifically to the Red Sea where no one got wet except the Egyptians. The Jews were said to be identified with Moses into the cloud. The cloud was Christ, Moses followed the cloud, the people followed Moses, they went across dry shod. This is an actual identification. 1Corinthians 10:2.
 - b. The baptism of the cross, Matthew 20:22, in which Christ was identified with our sins. Our sins were poured out upon Him and judged. This is called the baptism of the cup. The cup is filled with our sins, Christ drinks the cup.
 - c. The baptism of fire which occurs at the end of the Tribulation. at the beginning of a new civilization only believers can go into the new civilization.

The baptism of fire is the removal of all unbelievers of the Tribulation as the Millennium begins. Our civilization began with Noah plus the seven members of his family. They were all believers. Eventually, of course, you have unbelievers. Matthew 3:11; Luke 3:16.

- d. The baptism of the Holy Spirit. Next lesson will begin with this doctrine.
2. Ritual baptism (an identification with water): there are three.
 - a. The baptism of John, Matthew 3:1-10; John 1:25-33. In this case we have water representing something: the kingdom of God, the kingdom of regenerate. John was the forerunner of Christ who is the head of the Church and for the first time baptism was practiced. There was no ritual in the temple, John was separated from the temple. There was one ritual. The new believer would go under the water to indicate his identification with the eternal kingdom of regenerate which John had been preaching, "The kingdom of heaven is at hand." Then he would come out of the water to indicate that as a believer he was still on this earth but his life had purpose.
 - b. The baptism of Jesus, Matthew 3:13-17. Here we have Jesus identifying Himself with the will of the Father. Jesus went under the water to represent His identification with the Father's will. He would go to the cross. Therefore the baptism of Jesus is unique. No one follows the Lord in baptism.
 - c. Baptism for believers in the Church Age. This is optional, based upon their understanding of retroactive positional truth. Going under the water the water represents identification with Christ in His death. Coming out of the water is a picture of identification with Christ in His resurrection. This is the ritual of compatibility with the plan of God for the Church Age. Acts 8:36,38; 16:33, and several other passage sin Acts.

There is no reference to water baptism in any of the epistles. Baptism is mentioned many times, but only Spirit baptism, only baptism of fire, never water baptism. Outside of the book of Acts there is no reference to water baptism in any of the epistles. Baptism is mentioned in Romans chapter 6, that is retroactive positional truth and current positional truth. Baptism is mentioned in Colossians chapter 2, same concept. It is the baptism of the Holy Spirit which is emphasized throughout the epistles. Every reference to baptism in the epistles is a reference to the baptism of the Holy Spirit, never water baptism.

1971 Colossians

Lesson #21

21 07/09/1972 Col. 2:12; Gal. 3:26–28 Baptism of Holy Spirit; issue/water baptism It's two weeks later.

Bob has missed so many things in Hebrews 2, Colossians 2 and Romans 2. Bob spent all day yesterday studying Colossians 2. Bob reads vv. 12–17; and he touches on a few things which will be studied in the future. If you are a holy roller, you are thrown out of the ball game. The holy rollers are all in the showers. We are in for a lot of correcting of translations. Might be August before we get to v. 18.

Colossians 2:12 [This happened when you were] buried with Christ in [the act of] immersion, from which you were also raised up with Him through [your] faith in the accomplishment of God, who raised Him up from the dead,...

Verse 12, as we enter this next verse we are actually looking at the ritual related to this spiritual circumcision. "Buried" is the aorist passive participle from the compound verb *suntháptō* (συνθάπτω) [pronounced *soon-THAP-toe*]. There is a point in time when Jesus was buried. Now, we are buried with the Lord, 2000 years later. One point of time is superimposed on another point of time. This is an type or aorist tense never covered before by anyone. Passive means that we receive burying.

With him is a locative of *autos*. This reflexive pronoun is used in many ways. This means, *with Him* meaning retroactive positional truth.

En + the instrumental of *baptisma*; so this is *by means of the baptism*. The true meaning of Christianity is found in the baptism of the Holy Spirit. **Having been buried with Him by means of the baptism.**

Bob reviews the 7 baptisms. Two categories: real and ritual baptisms (real identifications and representative identifications). The Egyptians were immersed; no spiritual connotation to that. The baptism of the cross is our sins were identified with Jesus Christ on the cross. The Father and the Spirit forsook Him. The baptism of fire. Moses, cross, Spirit, fire. The 4 real baptisms.

Then 3 ritual baptisms. The baptism of John; the baptism of Jesus (which is unique); and our baptism. In the baptism of Jesus, the water represents the plan of God.

Most people who have been baptized haven't a clue. We identify Jesus in His death; and when we come up out of the water, that is identification with Jesus on the right hand of God.

Water baptism is mentioned only once in Corinthians, where people argued about who baptized them. Those without religious backgrounds is not an issue to you. This tells us how stupid, asinine and bigoted that believers can be.

How much do you need to understand about Jesus in order to be saved? Practically nothing. But it may take you years before you understand all that happened to you. If you life depended upon you writing this down on a piece of paper, you would fail. But you are still saved. Ritual means not a thing. Water baptism in the epistles only occurs once and that as a point of controversy.

Verse 12, "the baptism." Of all the baptisms we need to understand the baptism of the Holy Spirit is the one that requires the greatest attention. The true meaning of Christianity is found in the baptism of the Spirit. Christianity is not a religion, Christianity is a relationship because of the ministry of the baptism of the Spirit. So this should be translated, "Having been buried with him by means of the baptism."

The Doctrine of the Baptism of the Holy Spirit

1. The baptism of the Holy Spirit did not occur in the Old Testament or in any previous dispensation, Acts 1:5, "Ye shall be [future tense] baptized with the Holy Spirit not many days hence." It was mentioned first as a prophecy ten days before the Church Age began. No one was baptized by the Holy Spirit in the Old Testament. However, many prophets had ecstatic experiences in the Old Testament when they saw a vision. The experience was ecstatic early in the Church Age; but no longer. There are churches which teach this is an experience and that is based upon the first Pentecost in the Church Age. Peter explained what was happening and said that this was just like what Joel described. There is a similarity.
2. The baptism of the Holy Spirit is prophesied first by Jesus Christ, John 14:20; Acts 1:5.
3. The mechanics of the baptism of the Spirit are clearly stated in 1 Corinthians 12:13. God the Holy Spirit takes every believer at the moment he believes and enters him into union with Jesus Christ. Being entered into union with Christ is an actual identification. We are identified with Christ in His death. That means down with human good. We are identified with Christ in His resurrection. That means up with divine good. The baptism of the Spirit is also the key to the ministry of the Church Age believer in the victory of the angelic conflict. Man after the fall was physically alive, but he was spiritually dead. The man hid from Jesus in the garden. He did not realize this at the time, but Satan now had a kingdom on the earth. We are born into Satan's kingdom, physically alive and spiritually dead. Jesus paid the cost for our sins. There has always been a group of people on this earth not under Satan's rulership. Satan is always working on these people. Two kinds of people on the earth at the Millennium; people in resurrection bodies and others in human bodies. All of them saved. Jesus is the crown prince and the High Priest. He will rule forever. The doctrine of ascension is one of the most important doctrines of all; and how can a man do this, going through a massive amount of enemy territory, and travel through two heavens to get to the 3rd heaven. Now, how can that happen if this man is not superior to angels. We spend too much time thinking about our own problems. Our problems mean nothing next to the ascension of Jesus Christ in His resurrection body. When we hook up Colossians 2 and Hebrews 2 and we have a fantastic thing. The cross had to take place historically in order to do something with all of the saints who have died. The devil's back is broken at the cross. There is no such thing as brotherhood of man; that is the farce of the bleeding hearts. We were all born spiritually dead and born into Satan's kingdom. How does God announce to the devil that he has lost another person. He picks us up and places us into Christ. The Old Testament saints were born again, born out of the devil's kingdom, regeneration. When the woman believed in Christ, Adam called her *Living* rather than *woman*. The Old Testament saints never had the baptism of the Spirit; but they went to paradise after dying. What is comparable for the OT saints. They were, after the cross, hauled out of paradise and taken into heaven?
4. There is only, therefore, one basis for unification in the devil's world. It is the unification of believers not achieved by what we do. There is no such thing as

equality in the human race or loving all members of the human race. It is totally impossible. And what is impossible is possible with God because of something he did. Unification of believers is achieved in one way only: through the baptism of the Holy Spirit, Ephesians 4:5. "One Lord," we all have one right man, the head of the Church, Jesus Christ; "one faith," we are all saved the same way; "one baptism," the baptism of the Holy Spirit in one second unifies the whole kingdom of the Lord taken out of the kingdom of Satan. The devil wants all the people of his kingdom to love one another but he cannot manage that. The sin nature is a part of the devil's communion table and the first sinner of all history is the devil himself. This is a reminder of his own fall. He convinced billions of angels to go with him. Most churches are all about loving one another. A pastor does that because he is too lazy to study the Word. This is the big push of all religious organizations. God gave a kingdom of lower creatures to Adam; but Satan seized this kingdom, using duplicity. A woman's libber on television; Bob wondered if she had ever met a man. When Satan tempted the woman with the tree of knowledge, making her think that she can be as intelligent as God. Always there is the same pitch, "You get into brotherhood; you love everyone." But you are unable to do this.

5. The implications of the baptism of the Spirit provide equality not existent in physical birth. Galatians 3:26-28, "have put on Christ." Since we have put on Christ we are in union with Christ. Galatians 3:26-28 ...for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. Because we are in union with Christ (through the baptism of the Spirit), we have put on Christ.
6. The baptism of the Holy Spirit is the basis for retroactive positional truth, Romans 6:3,4; Colossians 2;12.
7. The baptism of the Holy Spirit is also the basis for current positional truth, Ephesians 1:3-6; Colossians 2:10. Jesus Christ is seated at the right hand of the Father. We also enter into union with Christ as he is ascended and seated. Current positional truth, then, qualifies us to have fellowship with God forever. Jesus Christ is eternal life and we share that life. He is also +R and we share that righteousness. We are in union with Christ seated at the right hand of the Father, therefore acceptable to God the Father, even as Christ is. We are also positionally higher than angels, though physically inferior. We are also identified with Christ in His death which means that in principle human good has been totally rejected by us. Now, experientially human good must also be rejected. There is no place for human good in the Christian way of life.
8. The baptism of the Spirit also begins the dispensation of the Church, Matthew 16:18, where the Church was prophesied; Acts 1:5 was fulfilled in Acts 2:3; and Acts 11:15-17 tells us that this is what happened.
9. The baptism of the Spirit is not an experience of any kind, it is not ecstasies, it is not speaking in tongues, 1Corinthians 12:13. The holy rollers are totally apostate in every way. There is no such thing as the experience of the baptism of the Holy Spirit. It is actually a grace mechanic whereby we become acceptable to God, being sinners, being spiritually dead, having the imputation of Adam's sin, being in

the state of total depravity, yet acceptable to God. The baptism of the Spirit is often distorted into an experience. This is a Satanic move to discredit God's grace. Anything that man can do always seems to blind him as to what God has done for him. Being in Christ, means we share His priesthood, we share His rulership, etc. The Christian life is all about what God has done for us; it is never about what we do for God.

10. The baptism of the Spirit occurs at the moment we believe in the Lord Jesus Christ, Colossians 2:12.

Near the end of his life Alexander the Great developed a united nations type thing. He died soon thereafter. One Lord, one Faith, one baptism.

Bob's aunt lived on the beach, and a guy came and said, "Today is the day for baptism." They both body surfed for about an hour. Great breakers. Water baptism is a divider; it is the baptism of the Spirit which unifies all believers.

1971 Colossians

Lesson #22

22 07/16/1972 Col. 2:12–13 Baptism of the Holy Spirit (concluded)

Completing the doctrine above (beginning with point #6). The notes above actually come from lesson #22. A double session and a special tonite. Some character called Bob and wanted to know what was being taught at the different services. Bob wanted to punch him.

Bob goes back to point 1 in the Doctrine of the Baptism of the Holy Spirit, but point #6 is the actual starting point.

Colossians 2:12 *[This happened when you were] buried with Christ in [the act of] immersion, from which you were also raised up with Him through [your] faith in the accomplishment of God, who raised Him up from the dead,*

"wherein" is "by means of which," the preposition en plus the instrumental of the relative pronoun hos. The antecedent to the relative pronoun is baptism.

"ye are risen," aorist passive indicative of sunegeirō (συνεγείρω) [pronounced soon-ehg-ī-row]. Egeirō (ἐγείρω) [pronounced ehg-ī-row] means to raise up; sun means with. It means to raise up with. This is a reference to current positional truth or identification with Christ as he is seated at the right hand of the Father. We have a culminative aorist here, for this was accomplished at the point of salvation. Remember the basic concept of the aorist is an occurrence. Before the occurrence it iterative, during is constative, and the end of the occurrence is culminative, an accomplished fact. You have been raised with Christ. This is current positional truth, the culminative aorist. The passive voice: the subject receives the action of the verb. We receive this at the point of salvation. We do not earn it, we do not deserve it, we do not experience it. The indicative mood is the reality of the baptism of the Spirit entering every believer into union with Christ. In this way Jesus Christ will have

His right woman. Not good that the last Adam should be alone, even as it was not good that the first Adam should be alone. The first Adam was provided by Jesus Christ a right woman. The last Adam is provided by God the Father a bride. The body is being formed during the Church Age. When the body is completed the body becomes the bride by the resurrection or the Rapture of the Church.

“with him,” when did it happen? We have *dia* plus the genitive of *pistis* (πίστις) [pronounced *PIHS-tihs*], which means “through faith.” This is the genitive singular for the point of salvation. This goes with the aorist. The aorist passive indicative plus *dia* plus *pistis* (πίστις) [pronounced *PIHS-tihs*] indicate the baptism of the Spirit is one of the 36 things that we receive at the point of salvation. And remember that it is faith in Jesus Christ that saves.

“of the operation” is the objective genitive of *enérgeia* (ἐνέργεια) [pronounced *en-ERG-i-ah*] which means operational power. The operational power is always defined, usually by another genitive or an ablative. In this case we have the ablative *tou theou* with it, “from the source of the God.”

God the Father did something that guarantees our salvation and the completion of it in resurrection.

“who hath him from the dead,” there is no relative pronoun “who” at this point in the passage. This is simply an aorist active participle of *egeirō* (ἐγείρω) [pronounced *ehg-Ī-row*] which means to raise up. It is used here for resurrection. It is an aorist active participle. The aorist tense refers to the concept of resurrection. Resurrection occurred in a point of time and was completed in a point of time. Therefore we have a culminative aorist. But this is an aorist active participle and the action of the aorist participle precedes the action of the main verb. The main verb is the aorist active indicative “you have been raised with Christ.” So the moment you believed in Jesus Christ you were entered into union with Christ who is seated at the right hand of the Father.

“from the dead” is *e)k* plus the genitive plural which means “out from deaths [plural],” *nekros* (νεκρός) [pronounced *nehk-ROSS*]. We have a reference, then, of the fact that Christ died twice on the cross. A genitive plural is also the same as the ablative plural. While the genitive plural can be “from” the ablative plural of *e)k* is “out from.”

Colossians 2:12 **Having been buried with him by means of the baptism, by which [baptism] you have been raised up [with Christ] through faith in the operational power from the source of the God, having raised him out from the deaths.**

Verses 13, 14, victory through the cross.

Colossians 2:13 **And when you were [spiritually] dead because of your sins and your lack of being physically circumcised [Note: This refers to their having been unconverted Gentiles and therefore outside of a relationship with God], God made you alive [again] together with Christ, having forgiven us for all of our sins,**

Verse 13, the principle. “And you” has great emphasis. This is the accusative plural of the personal pronoun *su*. It is what is called a proleptic pronoun in the emphatic position. The pronoun, by the way, is the object of the verb, not the subject. We also have with it an ascensive *kai* which means a continuation of the thought. This continuation of the thought gives great emphasis on you. You have been saved, 36 things were done for you at the moment of salvation and it is the object of the verb but because it is taken out of its normal place and put here first it receives great emphasis. Once you are a believer in Jesus Christ you are under the emphasis of grace, and being under the emphasis of grace it behooves you to devote your life to learning Bible doctrine so that you will avoid trying to help God.

“hath he quickened,” “and he has give life to you all” is the concept here. *Zoô poieô* (ποιέω) [pronounced *poi-EH-oh*] means to give life, not to quicken. This is probably the way the sentence should start in view of the proleptic pronoun.

“being dead in your sins,” “being dead” is a present active participle of *eimi* (εἶμι) [pronounced *eye-ME*] for an absolute status quo. it is present linear aktionsart from the present participle, “And he has given life to all of you constantly being dead.” The word for “dead” here is again the accusative of *nekros* (νεκρός) [pronounced *nehk-ROSS*]. “Dead” is the object of the verb to be and it is a predicate nominative; “in your sins,” this is the instrumental, “by means of”; *paráptōma* (παράπτωμα) [pronounced *par-AP-to-mah*]. *Para* means beside here; *ptōma* means to stumble or fall. It means to make a false step, to transgress, to sin. It is generally used in connection with sins against God and sins that you know are a violation of divine standards. “And he has given life to all of you being dead by means of your sins.”

“Trespases” is the result of something else. We sin because we have an old sin nature and this comes up next, “and the uncircumcision of your flesh.” The word “uncircumcision” here refers to the fact that we possess an old sin nature, *akrobustía* (ἀκροβυστία) [pronounced *ak-rob-oos-TEE-ah*]. This applies to male and female; circumcision only applies to the male. So this is used in a spiritual sense for the old sin nature and it emphasizes the fact that we are born spiritually dead and physically alive; “of your flesh” is the ablative singular of *sarx* (σάρξ) [pronounced *sarx*] which is used here for the old sin nature. We have two phrase here which indicate that we sin personally because we have an old sin nature. Both of these are instrumental singulars.

“hath he quickened” occurs at this point in the Greek sentence as an aorist active indicative. Because of the use of the proleptic pronoun it is translated up at the beginning of the sentence. It means to give life, to give the function of life, or to make alive. it refers to current positional truth and it goes with the proleptic pronoun which is the object of this verb.

Also with this is a prepositional phrase, the preposition *sun* plus the dative of the reflexive pronoun *autos* (αὐτός) [pronounced *ow-TOSS*], “with him.” This, again, emphasizes current positional truth.

So far we have: “And you [and only you], he has given life together with him [Christ], being dead by means of trespasses and the uncircumcision from your flesh [from the old sin nature].”

All males are born uncircumcised which is an illustration of all members of the human race being born with an old sin nature. Therefore uncircumcision in this passage is used for being spiritually dead. The source of being spiritually dead is the old sin nature. We are born with an old sin nature.

“having forgiven,” aorist middle participle, *charizomai* (χαρίζομαι) [pronounced *khar-ID-zohm-ah-ee*]. It is taken from *charis* (χάρις) [pronounced *KHAHR-iç*] which means grace. The word means to be graced, to give graciously, to forgive, to pardon, to show one’s self gracious to someone else. This is an aorist participle and the action precedes the action of the main verb “he has made alive.” he made us alive because He forgave us, He graced us out with regard to all trespasses.

“you all trespasses,” “all” is the accusative plural of *pas*, and again we have *paráptōma* (παράπτωμα) [pronounced *par-AP-to-mah*] for “trespasses.”

Very literal translation of Colossians 2:13 *And you (and only you) has He given life to you together with Him [Christ], being dead by means of trespasses, and the uncircumcision from the source of your flesh [from the old sin nature], graciously forgiving us all our trespasses [or, having graced us all our trespasses].*

Colossians 2:13 *And as for you, being dead by means of your trespasses and by the uncircumcision from your flesh [your old sin nature], having graciously forgiven us all our trespasses he has given you life together with him.*

We think chronologically, so we put things in a chronological order in our sentences. The Greeks could scatter their aorist participles all over throughout a sentence and keep track of them.

We begin now with the mechanics of what we have seen in verse 13.

Colossians 2:13 *And when you were dead, by means of your transgressions, and by means of the uncircumcision of your old sin nature, He (God the Father) having graciously forgiven us all our transgressions, has given you life together with Him (Christ).*

This gives the principle in v. 13; and the mechanics in v. 14.

1971 Colossians

Lesson #23

23 07/30/1972 Col. 2:14–15 Angelic conflict; fallen angels disarmed; Man's IOU to God paid by Christ

Colossians 2:14 He canceled the document written in ordinances [Note: This obviously refers to the Mosaic Law] that was against us and was opposed to us, and has taken it out of the way, nailing it to the cross,

Verse 14, “Blotting out” is an aorist active participle from *exaleíphō* (ἐξαλείφω) [pronounced *ex-al-ī-foe*] which means to blot out, to obliterate, to rub out, to erase. This word is used throughout Greek literature as a gambler’s term. The apostle Paul picked it up from gambling. “Blotting out” is a gambler’s term for the cancellation of an IOU. Holding an IOU against you means there is pressure on you. It not only represents a great gambling loss but with that loss it represents pressure, the fact that if debt isn’t collected one way it will be collected another way — and not you your benefit. Many of us borrow money and this can give us a sense of pressure. Pressures exist because of indebtedness. The aorist active participle indicates that the death has been canceled once and for all, and that the debt was canceled by what occurred in eternity past. The action of the aorist participle always precedes the action of the main verb. The main verb does not come until later on, “he took it out of the way.” So it was canceled before it was taken out of the way. The aorist tense is also a culminative aorist which means this death has been wiped out, not only for those described here as “you” but for all members of the human race. A phenomenal pressure has been removed by grace. Christ canceled the debt for the entire human race.

Bob understands the structure of English based upon the 3 or 4 years of Latin which he took. We have come to assume that there is no language like English, given how it is found all over the world.

This IOU has many parts. It will be described in the next word, “handwriting.” The handwriting or the IOU is made up of principles such as “IOU God perfect righteousness.” No one can pay off that debt. “IOU God a perfect life.” No one can pay off that debt. “IOU God to be spiritually alive to you.” No one can pay off that debt. It should be understood that the IOU that is canceled here is a totally hopeless IOU. There is no way that eve one member of the human race could ever pay it off. We all are born with a hopeless IOU, one that we cannot possibly meet in any way. This is where we get our first glimmer of grace. There is no way of life, there is no system, no concept, no principle by which you and I could ever enter into a relationship with God. There is an IOU out against us and that IOU is a total barrier. You cannot come to God in debt. God is a giver and he has found a way to cancel that debt without compromising His character. It is only the grace of God that turns spiritually dead, deep in debt mankind into a noble creature in time for all the angels to see. The active voice of the participle here indicates that someone other than the one in debt has canceled it. So we translate: “Having canceled.”

Most testimonies are all about changing one’s behavior, something which any unbeliever can duplicate.

If you don’t get doctrine after believing in Jesus Christ, there is a 90% chance that you will turn into a weirdo. Why? They are starving to death spiritually. Once you are born into the Lord’s kingdom, it is a brand new ball game. It is only the grace of God that turns deep in debt into a person without debt, standing even before all of the angels.

This is an excellent illustration, as everyone has had either a debt or you have lent money to someone and received a worthless IOU. Bob was brought up to know that pay off your debts; you do not welsh on an obligation. In 1935, it would have been understood that the lowest thing ever is welshing on an obligation.

“handwriting” is a compound noun, cheirógraphon (χειρόγραφον) [pronounced *khi-ROHG-raf-on*]. It means an IOU, a written form of indebtedness. It is putting your name on the line on a piece of paper and the amount that you owe someone else for some reason. **Every member of the human race owes God imperfect righteousness and sinlessness.** God created man sinless, therefore we owe Him sinlessness. When Adam sinned he put the whole human race in debt to God. It was passed on to the human race, that is what is meant by the imputation of Adam’s sin. Adam put us behind the eight ball. As a result we are born into debt.

Adam was not innocent; he was sinless. When Adam fell, that put the entire human race into sin. People make a lot of decisions for you. People in government make bad decisions for you. The whole structure of life is people make decisions for us. Adam made the decision to put us into sin. We are all descended from Adam and the woman. He put us in the worse jam.

We are born into debt; and we were born into a hopeless debt. We sin every day and we are reminded every day of our debt to God. The more we grow, the more refined our sins might become; but they still increase our debt. We are up to our hocks in debt; we are behind the 8-ball.

“of ordinances,” the instrumental plural of dogma (δόγμα) [pronounced *DOG-mah*]. From it we have dogma, absolute truth. From it we also have dogmatic, the proclamation of absolute truth. The word dogma (δόγμα) [pronounced *DOG-mah*], however, originally meant the decrees of God, His ordinances, statutes, rules, commandments. In this case it is a reference to the Mosaic law, the divine standard God used to demonstrate the sinfulness of mankind as well as his anti-establishment. “Having canceled the certificate of indebtedness [the IOU] against us by means of the decrees.” In other words, the IOU is composed of both the existence of the old sin nature plus the manifestations of the old sin nature — sins, human good, trends. This IOU has been (positionally) canceled in eternity past. God the Father in His grace found a way to cancel this even before the note existed. The cancellation of the debt of sin was decreed in eternity past and was fulfilled in time. “By means of the decrees” indicates that in eternity past God found a way to meet the indebtedness of man.

A part of the soul, given at birth, is the sin nature; and we are born in debt.

“which was contrary,” “which” is a relative pronoun *hos* plus the imperfect active indicative of *eimi* (εἶμι) [pronounced *eye-ME*]. The imperfect tense is linear aktionsart in past time. It takes every one of us back to the moment of birth. The moment we became a human being we were spiritually dead while being physically alive. So “it kept on being,” imperfect tense, takes us from the moment we are born, throughout our lifetime, and it brings us to

the cross in effect. The word “contrary” is a double compound adjective meaning “hostile.” In other words, the old sin nature is always hostile, not only to us but to God.

“and took it,” the perfect active indicative from airō (αἴρω) [pronounced *ī-row*] which means to lift up and carry off. It is in the perfect tense here which is the permanence of the solution of the problem at the cross, 2Corinthians 5:21; 1Peter 2:24. The perfect tense indicates that sin is permanently judged on the cross with the result that it could never be judged again. This law of double jeopardy is so stated and related in Revelation 20:12-15 where we have the unbeliever at the last judgement not judged for his sins but judged for his human good, his human righteousness. With the perfect tense this verb must be translated “he removed it permanently.” He did it for all the human race, the application is only to those who believe. The active voice: Christ on the cross bore our sins, was judged for our sins. He carried our sins on the cross and when he did they were judged. That is spiritual death. Christ was not spiritually dead because He had an old sin nature; Christ when to the cross perfect. He was spiritually dead because a perfect, impeccable person bore our sins in His own body on the tree. Therefore He was qualified to bear our sins. The indicative mood is the reality of divine judgement on Christ at the cross which paid the debt and canceled the IOU.

“out of the way,” the preposition ek plus the genitive of mesos (μέσος) [pronounced *MEH-soss*], and it should be translated “out of the midst.” It means to move out of the way as a barrier. Sin is no longer a barrier.

Then, when you destroy an IOU because it is paid, how is it done? The aorist active participle of prosēlóō (προσηλόω) [pronounced *pros-ay-LOW-oh*] which means “having nailed it.” Again, the action of the aorist participle precedes the action of the main verb. The main verb: “he removed it out of the way.”

We have two aorist participles and a main verb. Therefore the action of the two aorist participles are coterminous. The first aorist participle declares the cancellation of the IOU; secondly, an aorist participle which says it was nailed to the cross. Both of these aorist participles, then, are coterminous as they precede the action of the main verb. So the debt was canceled when it was nailed to the cross and only at the cross is the debt canceled. That immediately destroys every false concept of salvation that has ever been cooked up. Only the cross did it.

Our only connection to the cross is to believe.

“to his cross” is literally, “to the cross,” the dative of stauros (σταυρός) [pronounced *stow-ROSS*]. The dative is an indirect object to show some advantage; “to the cross” is dative of advantage. The cross is, of course, of infinite advantage to the human race.

Colossians 2:14 **Having canceled the note of indebtedness against us — by means of the decrees — which was hostile to us, He even removed it permanently out of the way [as a barrier], having nailed it to the cross.**

Colossians 2:15 *[In doing this] Christ disarmed the rulers and authorities [i.e., evil forces] and made a public display of them, triumphing over them through the cross. [Note: This could possibly be rendered "God triumphed over them through Christ"],*

Verse 15, "And" is not found in the original. "Having spoiled" is an aorist middle participle from *apekduomai* (ἀπεκδύομαι) [pronounced *ap-ek-DOO-om-ah-ee*]. This is one of those compound verbs that cannot be reduced to one word in the English. It means to strip off clothes and throw them away. However, this is in the middle voice and the middle voice generally acts upon itself for its own benefit. It is reflexive in concept very often. So in the middle voice it means to disarm or neutralize the enemy. In other words, the middle voice of this verb was used in a military sense. "Having spoiled," then, is not a correct translation. It should be translated "having disarmed," aorist middle participle. Who is being disarmed here? The angelic forces of evil under Satan. They are defined as "principalities," the accusative plural of the noun *archê* (ἀρχή) [pronounced *ar-KHAY*] plus the definite article, "the archons." *Archê* (ἀρχή) [pronounced *ar-KHAY*] is an old, old noun, it refers to the highest ruler of Athens in the fifth century BC. This is taken from Attic Greek.

There was actually in the structure of the Athenian empire, and before that the Athenian democracy, what is known as the college of archons. They were broken down into four parts. The president of Athens was called *ho archê* (ἀρχή) [pronounced *ar-KHAY*], which means preeminence. The second ruler or vice president was called *ho basileus* (βασιλεύς) [pronounced *bahs-ee-loose*], and this is a king. *Archon* is greater than the word *king* in the vocabulary of the Greeks. Then there was a third ruler who was the military commander, and he was in the college of archons but he was called a *polimarchos*, the war archon. The fourth section of this college of archons were six *archonês* called *thesmothêtoi*. The word means legislators. *Archê* (ἀρχή) [pronounced *ar-KHAY*] is generally used in the scripture for the most powerful creatures of Satan, the most powerful of angels, "Having disarmed demon archons."

"powers," *exousia* (ἐξουσία) [pronounced *ex-oo-SEE-ah*], which is used both here and in Ephesians 6:12 to indicate demon commissioned officers in the demon organization.

Notice something. While God the Father was canceling out our debt on the cross the whole Satanic system of fallen angels, superior to man, were disarmed and neutralized at the cross. The cross broke the back of Satan.

"he made a show of them openly," here is the main verb. After they were captured. After they were neutralized. This is the aorist active indicative of *deigmatizō* (δειγματίζω) [pronounced *digh-mat-ilHD-zo*]. This goes back to a military custom in the ancient world. This is an iterative aorist, He began to make a show of them openly. The word "show them openly" means to display the captives. In the ancient world, after winning a war, was to bring the captives back and to have a triumphal procession. This was especially true of the Romans. The general who commanded the forces in the campaign rode in a very beautiful chariot. In front of him would be the captives displayed, they would be marched through the streets. Sometimes if a king had been captured he would sit in the chariot behind the general and would sometimes be forced to hold a victory crown over the general as they

went through the streets of the city and received the applause of the people of Rome. The idea was to make a display of these people. At the end of the procession, at the prison, the crowd and the soldiers could fall upon special prisoners whom they wanted especially to kill, and they killed them right there. Often many of the people were executed at the end of the procession.

Dr. Chafer suggested that all the forces of evil tried to stop the ascension of Jesus. But Bob thinks that Satan and the demons were being marched in this victory procession.

Here is the point. When Jesus Christ was resurrected three days after the cross He was on the earth for forty days and then he ascended to the right hand of the Father. This verb indicates the back of the Satanic forces was broken at the cross, and when Jesus Christ arrived in the presence of the Father he arrived as the conquering general. In front of Him during His ascension it was quiet on the earth because Satan and all demons were in the triumphal procession as captives. As captives they were probably accompanied by the elect angels because in Job, for example, angelic convocations include all angels. Satan is always at the angelic convocation. Then they went back to their activities because they will be executed, as it were, at the point of the second advent, at operation footstool, at which point they will be incarcerated for 1000 years before their final judgement. So here our saviour, the Lord Jesus Christ, has already had one triumphal procession. It has started but it won't be over until, the second advent. And Jesus Christ as a man, as our high priest, was superior. He conquered at the cross.

“triumphing” - aorist active participle from *thriambeúō* (θριαμβεύω) [pronounced *three-am-BYOO-oh*]. This verb comes from a noun, *thriambos* (θριαμβος) [pronounced *three-am-BOSS*], which was the hymn sung in the honour of Dionysus or Bacchus during the Mummery Parade. But eventually the verb came to mean leading a triumphal procession or leading a parade, or making some kind of a special exhibition before the people in a parade. Here it means to celebrate a triumph.

“over them,” “over the same,” over the fallen angels; “in it,” the preposition *en* plus the instrumental of the reflexive pronoun *autos* (αὐτός) [pronounced *ow-TOSS*]. This is a reflexive pronoun and should be translated “by means of him.” it is the instrumental singular referring to Jesus Christ.

Colossians 2:15 **Having disarmed demon archons and commissioned officers, he made a public display of them, having celebrated a triumphal procession over them [demons] by means of him [Christ].**

This is a reference to operation footstool which began the triumphal procession in heaven and will conclude with the triumphal procession on earth at the second advent of Jesus Christ.

24 08/06/1972 Col. 2:16 Doctrines of drinking, feasts, Sabbath; sin of judging another's eating, drinking, etc.

Beginning in verse 16 and going to the end of the chapter we now have the devil's counter attack. Let No One Disqualify You

Colossians 2:16 **So, do not allow anyone to judge [i.e., condemn] you for what you eat, or what you drink, or regarding [your nonobservance of] a [yearly] festival, or a [monthly] "new moon" observance, or a [weekly] Sabbath day,**

Verse 16, "Let no man judge." The word for "let not judge" here is a present active imperative of *krinô* (κρίνω) [pronounced *KREE-no*] plus the subjective negative *mê*. This word for judging really means the evaluation of other people which intrudes upon their privacy. "Stop letting anyone sit in judgment on you" is the corrected translation. The present tense is linear aktionsart. The active voice: you do it. The imperative mood: it is a command. We have with this negative we have the word *tís* (τις) [pronounced *tihç*] which means "anyone." "Stop letting anyone sit in judgement on you."

"therefore," the inferential particle *oun* (οὖν) [pronounced *oon*] is used as a transitional conjunction and it should be translated "consequently." In view of the triumph of the angelic conflict, in view of what we have just studied in verses 14 and 15 where Jesus Christ won the victory at the cross, you as a believer in Jesus Christ, as someone who has gone to the cross, stop allowing anyone to judge you.

Judging, Legalistic

1. The source of this judging is from legalistic self-righteous, ascetic believers.
2. They seek to build their righteousness on five categories of taboos in Judaism.
3. Therefore the weak or legalistic believer is the chief source of judging other believers who function under grace. Remember the principle: it is the legalist who judges the grace believer. The grace believer does not judge the legalist. The son of the bond woman persecutes the son of the free woman, Matthew 7:1-5; Roman 14:4,10.
4. The ones who do the judging are often reversionistic types, they are guilty of the worst type of legalism: meddling in the affairs of other believers, trying to run their lives, trying to squeeze them into their own mould of taboos and pseudo spirituality.
5. They are also guilty of the long proboscis, trying to cast a toothpick out of someone else's eye while they have a telephone pole lodged in their own.
6. They have invaded the privacy of the priesthood of the believer in order to play God and to establish their own self-righteousness over grace righteousness.
7. There is a principle at this point. You cannot build your righteousness on someone else's unrighteousness, or on someone else's apparent failure to meet your standards.
8. You cannot build your righteousness on human standards of religion.
9. You cannot build your righteousness on your observation of taboos.

10. Two general categories are formed by the legalists who set up standards when they seek to build their righteousness on criticism and the judgement of those who violate their personal standards. First, what goes into the mouth by way of eating or drinking, and second, the observation of ritual days.

The next phrase is *en brôsei kai en posei*. The first prepositional phrase *en* plus the locative of the noun *brwsei*, it translated correctly, "in meat." We would say today, "in food." *Brôsis* (βρῶσις) [pronounced *BROH-sihs*] refers to food. The word also has an active suffix of the noun and therefore we would call it the act of eating.

Legalism, Food Prohibitions

1. There were several food prohibitions that existed in the time of Israel and were taken over by the legalists and distorted.
 - a. First of all there were prohibitions under the Mosaic law such as pork.
 - b. Secondly, there were prohibitions of any type of food offered to idols. This was a serious problem in the ancient world but is no longer a problem to us today, except that the principle remains from the points that are discovered here.
2. Those believers with a trend toward asceticism have always distorted eating or a lack of eating into some system of self-righteousness. If you have a trend toward asceticism you are a sucker for fasting, and you have the idea that somehow fasting brings you closer to God. Those who have a trend toward asceticism have distorted eating into a system of spirituality: what you eat makes you spiritual. They erroneously assume that if you observe food taboos it makes them spiritual giants. Adhering to food taboos causes them to judge those believers who violate their taboos. As a result of this they practice a form of reverse process reversionism which rejects Bible doctrine and replaces it with inconsequential things like food taboos. The true issue of phase two is feeding on Bible doctrine, not on herbs. It is not what food that goes into the stomach, it is what food that goes into the soul that counts, Matthew 4:4; Jeremiah 15:16. The advance in phase two is based upon the intake of doctrine, not upon the intake of food.
3. We live in the great country in the world when it comes to packaged food; and no one does a better job of packaged food than the United States. There is nothing wrong with this food, spiritually. If we did not have this, we would not have enough food to eat in 3 days. If you are messed up on food taboos, you are in pseudo spirituality. It is not the food that goes into the stomach but food that goes into the soul.
4. Eating problem is related to a number of other laws in 1 Corinthians. The Law of Love, etc.
5. What you eat by way of physical food is not an issue. Obviously, people can get fat eating steak and potatoes. If you exercise and expend energy, then it is good to take in a lot of calories.

Bob would not be surprised if some people are taking rhino horn powder.

Probably relatively few food tabooists in Berachah Church. You can be on a health food kick; just do not superimpose it on someone else. Bob would not eat lamb if his life depended upon it, but there is nothing wrong with those who eat lamb. What you eat is your own business. Long before you heard of health food you were doing fine. We give one another privacy with regards to what we eat. But if you think that food is something, wait until we get to beverage.

“in drink,” the preposition en plus posis (πρός) [pronounced *POS-is*]. Posis (πρός) [pronounced *POS-is*] is in the locative, and the locative here refers to drinking. Literally, the verse should read so far, “**Consequently stop allowing anyone to judge you in eating or in drinking.**” This is a reference to alcohol consumption; not upon drinking water.

The doctrine of drinking indicates that certain beverage prohibitions, which again have been distorted by legalists into a system of self-righteousness, are supposed to mean spiritual advancement. In other words, you have come up under certain prejudices, it was a part of your rearing. Posei here refers to alcoholic beverage. Growth and advancement in phase two depends upon the intake of doctrine, not upon the observation of beverage prohibitions.

Beverage prohibitions have been taken way, way out of context. Prohibitions against drinking, there is no issue with drinking an alcoholic beverage.

We all have prejudices regarding alcohol. Bob hates drunk women.

The Biblical Doctrine of Drinking

1. Drunkenness is always condemned in the Bible, it is a sin, Isaiah 5:11,22; 28:7,8; Romans 13:13; 1Corinthians 5:11; Ephesians 5:18; Proverbs 20:1; 23:20.
2. Drunkenness is to be avoided in certain categories of humanity who have responsibility, Kings, Proverbs 31:4,5; pastors, 1Timothy 3:3; Titus 1:7; deacons, 1Timothy 3:8. In other words, a ruler can't rule under the influence of alcohol.
3. Drunkenness was condemned in certain persons in the Bible, Noah, Genesis 9:21; Nabal, 1Samuel 25:36,37; Ephraim, Isaiah 28:1; Lot, Genesis 19:32-36.
4. The drinking of alcoholic beverage is condoned under certain circumstances, Proverbs 31:6,7; 1Timothy 5:23.
5. The water which Jesus turned into wine was alcoholic beverage, John 2:1-11. This miracle is neither commending nor condemning drinking. The miracle was designed to call attention to who and what Jesus Christ was at that time and is. The miracle focuses attention on Christ as the God-Man, the only saviour.
6. Alcoholism forms part of the pattern of national disaster. When people drink much too often you have national disaster, Joel 1; Isaiah 28. It leads to economic depression, Joel 1:4. The alcoholics are personally frustrated, Joel 1:5. It encourages military invasion, Joel 1:6.
7. There are a number of adverse effects of alcohol. It leads to impulsive and abusive behaviour. As a depressant it lowers inhibitions, dulls reflexes, and amplified mental

attitude sins, some become angry and confrontational. Bob names some diseases related to alcoholism.

8. The importance of abstinence in youth cannot be over emphasized. While moderate drinking is not prohibited it is a responsibility that comes with maturity. All young people should be teetotalers.
9. The conditions under which imbibing should be restrained are:
 - a. The law of love, a law which is expressed toward other believers. If you are around some believer who can smell a cork and become an alcoholic then you refrain.
 - b. The law of expediency toward unbelievers.
 - c. The law of supreme sacrifice which is toward God.
10. There are certain general principle for drinking alcoholic beverage. These should be known and understood before drinking any alcohol.
 - a. Drink in moderation;
 - b. Never drink alone;
 - c. Never drink when upset;
 - d. Never drink with strangers or in a strange place;
 - e. Never drink because others drink;
 - f. never drink when operating a motor vehicle or flying an airplane;
 - g. Young ladies should never drink on dates with a strange man or an unknown crowd;
 - h. Teenagers should not drink. They should not vote and they should not drink.
 - i. Drinking is for adults, therefore young people should never drink under that concept.
11. Wine is used to represent certain things in scripture. It represents the principle of sublimation when one has rejected Bible doctrine. Therefore wine is often used to illustrate building scar tissue on the right bank of the soul. Jeremiah 13:12-17.

Our passage is dealing not with whether you should or should not drink, but that we are not to judge other people who are involved in whatever they are eating or drinking. We have another area of prejudice and that has to do with the observing ritual days.

Do not tell your drinking husband that you must believe in Christ AND stop drinking. That is the legalist just like Galatians. Bob is going to lay it on the line, no matter what we think.

The observation of ritual days. “or in respect of an holy day,” en plus the locative of méros (μέρος) [pronounced *MEH-ros*]. Méros (μέρος) [pronounced *MEH-ros*] means a matter of business. Then we have the genitive singular of heortê (ἑορτή) [pronounced *heh-or-TAY*] which means a feast, “or in the matter of a feast.” The feasts of Leviticus 23 were bona fide teaching functions of Israel in anticipation of the two advents of Jesus Christ. These feasts were designed with one thing in mind, to teach the two advents of Jesus Christ to Israel. Therefore they belong to the worship of the Jews as a bona fide function of worship. The observation of these feasts was in the last dispensation a proper function. However, these feasts have been fulfilled in part. Therefore with the cross these feasts become shadows

and the shadows have been removed by the reality, Hebrews 10:1ff. So to continue in the shadows, observing ritual, becomes a form of reversionism practiced by Jewish believers in 67 AD.

The Doctrine of the Feasts

1. The feasts are derived from the word chag. Chag has a root meaning to dance, to be joyous. The feasts were designed to produce happiness and to relate that happiness to Bible doctrine. They were designed to express the blessing which comes from the study of the Word of God. They were designed, then, to be related to Bible doctrine, to lead a believer to the ECS.
2. The feasts were also related to the agricultural economy of Israel. The Passover was held during the time of the latter rains or the barley harvest. The firstfruits was held at the time of the wheat harvest. Pentecost was held at the time of the early figs ripening. The Trumpets, Atonement and Tabernacles were held during the early rains or the time of sowing. So the feasts were definitely related to the schedule of sowing and reaping in the agricultural economy of Israel.
3. We have first advent feasts. We have the Passover which represents the cross, the Unleavened Bread which represents temporal fellowship with God. We have the firstfruits referring to the resurrection of Christ, and Pentecost which represents the fifth cycle of discipline or the time of Israel's dispersion.
4. There is a big gap between the first four feasts and the last three. We have four feasts which take us from the Passover to Pentecost in June. Then we have a big gap and we start again in October. This gap represents the period of the Church Age, the time of Israel's dispersion under the fifth cycle of discipline.
5. We have the second advent feasts. The Trumpets depicted the second advent of Christ and emphasized the fifth cycle of discipline. Israel was regathered under the principle of the trumpets, the trumpets that blew the assembly, the regathering of Israel at the second advent. Secondly, the feast of Atonement in which we have an emphasis on the fulfilment of the unconditional covenants at the second advent. The regenerate of Israel is restored to the land and the covenants are fulfilled. The third is the Tabernacles which emphasizes the Millennial reign of Christ. These are all second advent feasts. The second advent begins the Millennium.
6. Not ordained but found in John 10:22 was the feast of dedication or Hanukkah which is the independent celebration of the Jews. It was first celebrated on the 25th December, 164 BC, when the temple was cleansed as a result of winning independence in the Maccabaen wars. All of the feasts in Leviticus, then, had a special concept.

Judging, in the Matter of a Feast

1. There is no spiritual growth which can be attached to observing these feasts today.
2. We learn many things from studying them in the scriptures as a part of GAP, but to observe them is not growth but legalism, reversionism, or a frantic search for happiness through religion.
3. In the Church Age the feasts are to be studied but not to be observed.

4. We are not to remain in the ritual shadows of darkness but we are to move into the light of the Word of God.
5. Therefore, do not judge someone else in this area. There is no substitute for Bible doctrine in the Christian life.

The feasts were special days which were mentioned in the Bible. There is another special day mentioned in the Bible, in fact two of them, and these also are pertinent today.

“or the new moon,” the genitive singular of noumēnía (νουμηνία) [pronounced *noo-may-NEE-ah*] which means the first day of the month. It is called the new moon festival. It was found in Numbers 10:10; 28:11; Isaiah 1:13; Ezekiel 46:1. It was a festival of the first day of the month, they always had a holiday on the first day of the month. it was a special worship day to begin the new month with occupation of Christ. That was in the time of the Jewish dispensation. But we are in the Church Age, hence the first day of every month is no longer observed as a special holiday. It was observed by the blowing of the trumpets, by sacrifices, by feasting, by the teaching of Bible doctrine, according to Numbers 28:11-15; 2 Kings 4:23; 1Samuel 20:4,6,24,29. In many ways the feast was comparable to what we have today in the monthly communion table. it was a test of biblical content of the soul, a test of occupation with Christ. That was the purpose of it in Israel. The new moon is a ritual, a shadow, and it is now replaced by reality from Bible doctrine. The new moon today has no spiritual content in the Church Age.

“or of the sabbath days,” we have a third genitive plural indicating that all of these belong to the preposition en plus méros (μέρος) [pronounced *MEH-ros*], “in the manner of the sabbaths.” It is the genitive plural of sabbaton (σάββατον) [pronounced *SAHB-baht-on*]. It should be translated “or of the sabbaths.” This is the third category of holy days mentioned in this verse. In its original setting in the Word of God the Sabbath is the seventh day of the week, or Saturday. it was set aside as a memorial to grace in the dispensation of Israel. The Jews rested every Saturday, they did absolutely nothing. By resting one out of every seven days one learns something of the principle of grace, and that was a good way to teach the Jews because some of them were very hard headed. By doing nothing for a whole day it reminded them that you can do nothing for salvation, you can do nothing for spirituality, you can do nothing to gain the blessing or the approbation of God; God provides it all. It was a continual reminder that man can do nothing in the plan of God under operation grace.

In the Church Age it has all changed. The Sabbath belongs to the Jewish Age and in the Church Age the believer regards every day alike, Romans 14:4-10. The reason is very simple. We now have the completed canon of scripture, we no longer need a day cooling our heels to remind us of the fact that we can't do anything in the plan of God. We now have Bible doctrine to remind us of that. We have the New Testament epistles and they are a constant reminder that you can't do anything in the plan of God, God does all of the work, everything depends on Him. The Sabbath has become a shadow replaced by the reality. The reality is the mystery doctrine of the Church.

It is important to understand we do not observe the Sabbath. We have assembly worship on the first day of the week because Sunday was the day of Pentecost, and Sunday is the first day of the week. The whole principle of Sunday, the first day of the week, is that we gather doctrine to carry us through the week, as it were. If you put doctrine first doctrine will carry you but if you observe a day and cool your heels you will learn nothing from it.

The Doctrine of the Sabbath

1. The Sabbath was designed by God to teach a grace principle, Genesis 2:2,3. The word "sabbath" is derived from the Hebrew word which means to rest. God rested on the seventh day because there was nothing left to do, nothing else to provide. In the period of innocence man received everything by grace, it means that man rested in God's provision, and that was the meaning of the original Sabbath in Genesis 2.
2. There is both a temporal and an eternal Sabbath. The temporal Sabbath in the scripture is the faith-rest technique, Hebrews 3:11. This is also known as the moment-by-moment Sabbath in Hebrews 4:1-3. It was the basis of spirituality among the Old Testament saints, Hebrews 11. There is also the eternal Sabbath which is eternal life by faith in Jesus Christ, Matthew 11:28; John 20:31.
3. The Sabbath of Israel was the memorial of God's grace, Isaiah 58:11-14. It was instituted as the fourth commandment of Exodus 20:2-11; Leviticus 23:3. The Jews were to do no work on the seventh day as a commemoration of grace. They could do nothing under grace, they were to do no work as a commemoration of grace.
4. The Sabbatical year of Israel, the seventh year, was a generation test regarding grace. The observation of the Sabbatical year would be a supergrace believer in the Old testament, Exodus 23:10,11; Leviticus 25:3,4; 26:33-36. Jewish rejection of the Sabbatical year was the indication of their reversionism.
5. The year of jubilee which was every fiftieth year was determined by the number of Sabbatical years: seven Sabbatical years and then a year of jubilee, Leviticus 25:8ff. This was the great year of restoration.
6. Profaning the Sabbath was associated with idolatry and apostasy among the Jews, Ezekiel 23:37-39.
7. The dissertation on Sabbath violation is found in Nehemiah 13:15-21.
8. The Sabbath was set aside in the Church Age, Galatians; Colossians 2:16,17. Instead we have a memorial to the grace of God, the observation of the first day of the week by attending church only. The principle of the first day of the week is found in 1Corinthians 16:2; Acts 20:7. But you have to be very careful, this is not the so-called Christian Sabbath, it is merely a principle. Bible doctrine is to be taken in on the first day of the week to give the believer the principle that his life is sustained by doctrine, not by the observation of ritual. Therefore, outside of what is authorized for the Church Age all ritual must be cut out of the church service and the church service must eliminate ritual and teach doctrine.

Colossians 2:16 **Consequently stop allowing anyone to judge you in the matter of eating or in drinking or in the matter of the feasts or of the new moon festival or of the sabbaths.**

25 08/13/1972 Col. 2:17–18 Doctrines of shadows, demonism; 3 attacks by Satan; blue laws

Colossians 2:17 **These things are [only] a shadow of future things, but the body [i.e., the real substance of things] belongs to Christ.** [Note: The idea here is that the ritual observances of the Mosaic Law were like shadows pointing to the reality of life in Christ],

Verse 17, “Which” is a nominative neuter plural of the relative pronoun hos. it refers top three categories of holy days or areas of legalism from the previous verse, the observation of certain days; “are,” present active indicative of eimi (εἶμι) [pronounced eye-ME], “Which keep on being.”

“a shadow,” the Greek noun which is used here for shadow is skia (σκία) [pronounced SKEE-ah], it actually means a shadow cast by an object representing its form. In other words, it is a shadow in contrast to the reality. Since it is a noun in contrast to substance these shadows are represented by what we mentioned in verse 16. They were bona fide means of presenting doctrine in the Old Testament times only. Christ is the substance, and once the substance or the reality has come then the shadows must go. Otherwise we have ritual without reality. You cannot have a shadow without light somewhere. Shadows are formed by light. Once the reality, Christ the light of the world, comes the continuation of the shadows means legalism without any meaning, without any purpose. This is taught in Hebrews 8:5; 10:1. There are no shadows in phase two of the Church Age. The Age of Israel was characterized by shadows but we now have the substance and reality type revelation, and therefore anytime in the Church Age when you have the infiltration of shadows and rituals this becomes legalism, pseudo righteousness, and a form of pseudo spirituality.

The Doctrine of Shadows

1. One of the first uses of shadows in the scripture is for hospitality, Genesis 19:8.
2. Shadows are used for temporal life in contrast to eternity, 1Chronicles 29:15; Job 8:9.
3. Shadows are used for dying grace, Psalm 23:4. The shadow is not the reality, it is the beginning of reality.
4. Shadow is also used to represent the protection from God. You don't see God but you experience His protection, Psalm 17:8; 36:7; 57:1; 63:7; 91:1.
5. The shadow is also used for an empty, superficial type of life, Psalm 144:4; Ecclesiastes 6:12; 8:13.
6. The shadow is used for the love protection of the right man over the right woman when the right man is absent. The right man is not visible but the memory of him protects the right woman under various circumstances, Song of Solomon 2:3.
7. The shadow is also used for instability, James 1:17.
8. The shadow is used for a bad foreign policy, Isaiah 30:2,3.

9. The shadow is used for the pressure destroying the normal functions of life, Job 17:7; Psalm 102:11; 109:23.
10. The shadow is used for the ritual of the Old Testament which has no function or substance in the Church Age, Colossians 2:17; Hebrews 8:5; 10:1.

“of things to come,” the present active participle of *mellw* means “about to come.” The shadows were pointing toward Christ, He is the reality.

“but,” the post positive conjunction *de* used to emphasize a contrast here. This is a contrast between the shadows and the substance. The reality as over against the nebulous.

“the body,” this does not really means body, *sōma* (σῶμα) [pronounced *SOH-mah*] is used here for reality, and should be so translated.

“of Christ,” we have the ablative singular of *Christos* (χριστός) [pronounced *krees-TOHSS*] and it should be “from Christ.”

Colossians 2:17 **Which keep on being a shadow of those things about to come; but the reality is from the source of the Christ.**

Shadows Part II

1. The feasts, new moon festivals, and Sabbaths were shadows pointing to the reality, Jesus Christ.
2. Therefore they were *bona fide* means of communicating doctrine before the incarnation.
3. But Christ is the reality or the substance which the holy days anticipated.
4. Once Christ came the shadows were replaced by reality.
5. The substance of this reality is the doctrine of the New Testament epistles which are retrospective.
6. Therefore the shadows have been replaced with reality.
7. To continue with the shadows is an empty expression of legalism.
8. Ritual shadows anticipate the cross; Bible doctrine looks back to the cross.
9. Ritual cannot replace doctrine in the believer’s soul. Ritual does not feed the soul, doctrine feeds the soul.

We have so-called blue laws and it is wrong for a local government or a national government to roll up the carpet. Blue laws are legalistic and they are wrong.

In verses 18 & 19 we have the religious attack. Whenever you start talking about legalism inevitably you start talking about religion. The devil himself is the father of all religion and Christianity is not a religion. Christianity is a relationship with God. Religion is seeking to gain the approbation of God by human works. Christianity is God working on man’s behalf; religion is man seeking to work on God’s behalf. So they are antithetical in every way.

Therefore one of the great attacks of Satan against the truth and against Christianity is the religious attack.

Colossians 2:18 **Do not allow anyone, who delights in acting humble [i.e., living an ascetic life] and who worships angels, to rob you of your reward [in heaven]. [Note: This “angel worship” could mean holding angels in high regard because of their role as God’s messengers, or the claim that God can be approached only through angelic intermediaries]. He places great importance on what he [claims to] see [i.e., visions], being inflated with pride by his fleshly mind for no [good] reason,**

Verse 18, “Let no man beguile you” is mêdeis/mêdemia/mêden (μηδεῖς/μηδεμία/μηδέν) [pronounced *may-DICE,may-dem-EE-ah,may-DEN*] u(maj katabrabeuetw. We have first of all a negative compound mêdeis/mêdemia/mêden (μηδεῖς/μηδεμία/μηδέν) [pronounced *may-DICE,may-dem-EE-ah,may-DEN*]. Mê is taken from mhdh which means “not even.” Then we have a suffix: heís,mia,hen (εἷς,μία,ἓν) [pronounced *hice,Mee-ah,ehn*] which means “one.” The compound is “not even one.” With this compound negative we have the present active imperative from the verb katabrabeúō (καταβραβεύω) [pronounced *kat-ab-rab-YOO-oh*]. Kata means “against,” brabeuō means to act as a judge or an umpire, to declare an athlete eligible or ineligible. Katabrabeúō (καταβραβεύω) [pronounced *kat-ab-rab-YOO-oh*] is put together, then, to mean “Let no one declare you ineligible.”

“of your reward” is not found in the original.

How do you become ineligible for reward, for glorifying God? This passage says by succumbing to the attack of religion. The observation of holy days brings on ritual. That is legalism and that is ritual, and ritual today is designed to stop you from thinking. Originally when ritual was portrayed in the scripture it was to make you think about doctrine. Now ritual keeps you thinking about doctrine.

Rituals contribute to religiosity.

“in a voluntary humility,” incorrect. We have a present active participle of thélō (θέλω) [pronounced *THEH-Ioh*] which means to desire or to take pleasure in something. With the preposition en thélō (θέλω) [pronounced *THEH-Ioh*] means to take pleasure in whatever is the object of en. Then we have with en the locative of a rather long noun, tapeinophrosunē (ταπεινοφροσύνη) [pronounced *tap-i-nof-ros-OO-nay*]. This does not mean humility, it means self-effacement. Most people are impressed by what they give up, especially if giving up causes them some pain or inconvenience. Therefore people think that what impresses them impresses God. Humility in the sense of self-effacement is not a Christian virtue, it is an attack of religion. It attacks that part of the old sin nature which is asceticism. Thélō (θέλω) [pronounced *THEH-Ioh*] is a present active participle and it means to constantly take pleasure in self-effacement.

Now there is a second system. Both of them are entirely different but both of them are a part of the religious attack. Some people succumb to the religious attack by catering to asceticism in their old sin nature. The principle, then, is that religion attacks in different

ways because there is a great deal of difference between taking pleasure in self-effacement and in the worship of angels. One has a religious source in the old sin nature, the other has a religious source outside of the soul of the person who becomes a sucker to it. So we have “in the sphere of the worshipping of angels.”

“and worshipping of angels,” the phrase is based upon the locative of the noun *thrēskeía* (θρησκεία) [pronounced *thrace-KĪ-ah*] which actually means religious worship. We have with it an objective genitive of *aggelos* (ἄγγελος) [pronounced *AHN-geh-loss*], “in the sphere of worshipping angels.” In other words, the object of *thrēskeía* (θρησκεία) [pronounced *thrace-KĪ-ah*] is *aggelos* (ἄγγελος) [pronounced *AHN-geh-loss*] and this refers to the higher creatures and refers specifically to demons. Religion involves the worship of demons. It is possible for those who are born again believers to worship angels.

The Doctrine of Demonism

1. Demon possession was the basis for capital punishment in Israel, Leviticus 20:27. So serious was demon possession that capital punishment was prescribed by God for this practice.
2. The methods of demon possession. There are five methods and these are the methods which are also used by believers in getting into contact with demons.
 - a. Idolatry, 1Corinthians 10:19-21. Wherever idolatry is practiced today there are demons behind the idols.
 - b. Drug addiction. Users of drugs are all liable to demon possession in the case of unbelievers, or demon influence in the case of those who are born again — Galatians 5:20 *pharmakeía* (φαρμακεία) [pronounced *far-mak-Ī-ah*].
 - c. The phallic cult is a basis for contact with demons, Isaiah 2:6; Luke 8:2.
 - d. Mental attitude sins carried to the extreme. Many cases of neurosis and psychosis are cases of demon influence, Mark 5, where the demon-possessed individuals had all of the characteristics of psychosis.
 - e. Religious sensitivity training, Isaiah 8:19. This is designed to turn the body and soul over to some higher type of power, i.e. demons.
3. Demons are the gods of nations, Psalm 96:5. Often the rulers of nations are demon possessed.
4. The firstborn judgement included the judgement of demons, Exodus 12:12; Isaiah 19:3.
5. Therefore the Jews, to be protected from this type of religious infiltration, were prohibited from making sacrifices to demons, Leviticus 17:7; Deuteronomy 32:17.
6. Child sacrifice was inspired by demons, Psalm 106:37-39; Psalm 109:7 Satan can blind by religion; in verse 9 he can shorten life (when God permits it); verse 8, he can remove people from authority (when God permits it); verse 4, God occasionally permits demons to kill someone in a painful way; verse 10, demons can persecute children; verse 11, demons can remove wealth; verse 12, demons can turn people against people; verse 13, demons can cut off human posterity up to the second generation (when God permits). Demons are related to many diseases. There is physiologically-induced illness, there is psychosomatics or the soul inducement to

illness, and there is demon induced illness. In Job 2:6-8 Satan produced illness in Job. Satan uses demons to produce disease, Acts 10:38; Luke 13:16; Matthew 12:22. Certain diseases are specified as being demon induced: deafness, dumbness, paralysis are caused by demon possession in certain passages. This doesn't mean that everyone who is deaf and dumb is demon possessed. Matthew 9:32,33; 12:22; Mark 5:5; 9:17,18. When demons are the cause of a disease, whether it is a mental or a physical disease, the disease is healed instantly when the demons are cast out. Many people attribute such healings to "divine healers" (there are none) or they attribute them to someone else who is merely in league with the devil. This is why Satan often pulls demons out of people for a miraculous healing, Matthew 10:1; Mark 1:32,34; 6:13; Acts 8:7; 19:12. In other scriptures where demon possession does not involve illness we then have the natural causes of healing or God can intervene and heal.

7. The Canaanitish nations were destroyed for demon activity, Deuteronomy 18:9-12. One of the signs of a nation going into the fifth cycle of discipline is the revival of demonism in that nation.
8. The practice of necromancy is a sign of negative volition toward doctrine. It can result in the sin unto death as in the case of 1Chronicles 10:13,14.
9. Demonism can eventuate in the fifth cycle of discipline, Isaiah 29:4; 47:1-15.
10. Evil is associated with the rule of demonism, as in the case of Mannaseh, 2 Kings 21:2-16; Jeremiah 27:6-10.
11. Nebuchadnezzar came to Jerusalem on the basis of divination, Ezekiel 21:21.

The third attack has to do with hallucination called visions here, "intruding into those things which he hath not seen."

"intruding" is the present active participle of *embateúō* (ἐμβατεύω) [pronounced *em-bat-YOO-oh*]. The word means to set foot upon, to come into possession of, to go into detail, to relate what one has seen in a vision and to take a stand on what one has seen in a vision or under ecstasies. In other words, this is an extreme form of religious activity. In other words, someone has a vision or goes into a state of ecstasies and begins to hallucinate and forms doctrine on the basis of that hallucination. So the word "intruding" means to take a stand on things which are found in dreams, visions, and hallucinations.

"into those things which" is simply one word, the accusative neuter plural of the relative pronoun *hos*. Here it is simply a warning against the various types of things whereby people get religious. it is a warning against dreams, visions, trances, hallucinations from ecstasies.

"which he hath not seen," literally, "which he hath seen." This is the perfect active indicative of *horaō* (ὁράω) [pronounced *hoh-RAW-oh*] which means to see through visions, dreams, or ecstasies here. Hence, it should be translated, "taking a stand on those things [dreams, visions, hallucinations] which he has seen." This attack of religion is based upon two principles. The first is that Satan attacks the authority of the Bible. He says that what you dream, what you have in a trance, what you see when you get ecstatic, is just as real or

more real than what the Bible says, therefore go for ecstasies. This is where the holy-rollers get into the picture. So it is an attack upon the authority of the Word of God. Secondly, it emphasizes feeling and ecstatic experience as having merit. How you feel, then, is more important than what the Bible says.

“vainly puffed up” is a present passive participle of *phusiōō* (φυσιώω) [pronounced *foo-see-OH-oh*] which means to be inflated with pride or arrogance. Literally, “being inflated with arrogance.” The passive voice indicates the subject, the reversionistic believer, receives the action of the verb through one of these attacks of religion.

“by his fleshly mind,” *υπο* plus the genitive of *noūs* (νοῦς) [pronounced *noose*], generally used for the left lobe, “under the influence of the thinking (it has the definite article with it). Then we have the ablative of *sarx* (σάρξ) [pronounced *sarx*] which means from the source of the flesh, the old sin nature.

Colossians 2:18 **Let no one deprive you of reward taking pleasure in self-effacement and in worship of angels, taking a stand on those things which you have seen, being inflated with arrogance under the influence of the thinking from the source of his old sin nature.**

1971 Colossians

Lesson #26

26 08/20/1972 Col. 2:19 Doctrines of occupation with Jesus Christ and functions of joints and ligaments; Greek drama

Colossians 2:19 **He is not holding on [firmly] to the head [i.e., Christ, the head of the church], from whom the entire body, being nourished and supported by its ligaments and joints, is caused to grow in size by God,**

Verse 19, the sentence from verse 18 goes on. “And not holding,” the continuative *kai* indicates that the sentence continues. The present active participle of *krateō* is the word used for “holding.” Ordinarily we would expect *echō* (ἔχω) [pronounced *ECHKH-oh*], but this means to seize, to apprehend, to be occupied with someone or something which belongs to self. That is the meaning here.

“the Head,” the word for “Head” refers to absolute sovereignty, *kephalē* (κεφαλή) [pronounced *kehf-ahl-AY*]. It is not only used for the head but it is used in Greek literature for superiority, for the chief or the principle one to whom all are subordinate. It also connotes the concept of celebrityship and it is a reminder, once again, that the Lord Jesus Christ is the only celebrity in the Church Age. The concept of Christ as the head of the Church is found in Ephesians 1:22,23; 5:23; 2:16; 4:4,5; Colossians 1:18,24.

The Doctrine of Occupation with the Person of Christ

1. The basis for occupation with Christ is the daily function of GAP. It is only through Bible doctrine that we have capacity to love Jesus Christ, Jeremiah 9:24; Ephesians 3:18,19; 4:20.

2. With doctrine as the working object of faith the believer has maximum category #1 response causing him to be designated philos Theou. Philos is the strongest word for love in the Greek language, much stronger than agapē which is specialized and refers to mental attitude only. Philos is the whole realm of love, and this should be translated “lover of God.” So philos Theou is a designation for a believer who is mature enough and has enough doctrine to be occupied with Christ, This title is used, for example, of Abraham in James 2:22,23.
3. Occupation with Christ is based upon the glorification of Christ, Colossians 3:1,2.
4. Occupation with Christ is the standard operating procedure for the Christian life, Hebrews 12:1,2. it demands that we take in doctrine and that we become occupied with the person of Christ. This is a function of the priesthood as found in the context in Hebrews 12.
5. Occupation with Christ is illustrated by the doctrine of right man, right woman in such passages as Ephesians 5:25-32; 1Corinthians 11:7.
6. The function of GAP is the believer responding to the love of Jesus Christ, James 1:21,22.
7. The sealing of the Holy Spirit guarantees an eternal love relationship between Jesus Christ and the believer, Ephesians 1:11-14.
8. Occupation with Christ includes total dependence on grace provision leading especially to this function in the supergrace life, Psalm 37:4,5.
9. Occupation with Christ is related to both stability and inner happiness, Psalm 16:8,9.
10. Occupation with Christ is the basis for blessing in suffering. While reversion intensifies suffering occupation with Christ minimizes suffering, Psalm 77; 2Corinthians 12:9,10.
11. Occupation with Christ is based on the believer’s entrance into the supergrace life, Hebrews 3:1,6.

Bob claims a lot of young women have been sent to Berachah. Their manners have been atrocious. Being boy crazy is like being on dope. It is rare to find believers today who understand the importance of Bible doctrine in the soul.

There are organizations which sell sermons. Bob just found this out, and he has been studying his head off.

People that you can learn the whole realm of doctrine in 5 minutes. Once you develop love for Jesus Christ, you learn to love other people in the human race.

“And not occupied with the head.” This is the great problem: the failure to enter into category #1 love response to God, the failure to have capacity for love through the intake of Bible doctrine, the failure to understand the true objective of the Christian life which is on this earth — to love Jesus Christ.

“from which,” the preposition ek plus the genitive masculine singular of the relative pronoun hos. It should be “from whom.” The antecedent is Jesus Christ the Head of the Church.

“all the body,” *pan* to *sōma* (σῶμα) [pronounced *SOH-mah*], referring to believers. This is a part of the grace principle that Jesus Christ in hanging on the cross was alone. he was bearing our sins as the last Adam, as the only saviour. When Christ went to the cross and was alone the Father evidently said what Christ said in the garden: “Not good that Adam should be alone.” Therefore the last Adam is not alone for a bride is being prepared for Him. The bride will not exist until the Church is resurrected. Not good that the last Adam should be alone; not good that a high priest should not have any priests. The Church Age fulfills both of these principles. Both of these principles demand that every believer loves Jesus Christ.

“by joints and bands,” “by joints” is the preposition *dia* plus the genitive plural of *haphê* (ἄφή) [pronounced *haf-AY*] and it means to fasten. It refers to something that fastens one member of the body with another. The next word also goes with the preposition *dia* since it is in the genitive plural: “and bands,” *sundesmos* (σύνδεσμος) [pronounced *SOON-des-moss*], it is used for the sinews of the body or it is another form of a ligament. The difference between the two nouns has always been a bone of contention. We translate it “through joints and ligaments.

The Doctrine of the Function of Joints and Ligaments

There are three principles involved:

1. Joints and ligaments connect the members of a body, providing symmetry. What links us all together in one body? Doctrine. The joints link the various members of the body together, and it is Bible doctrine which is the joint and ligament that pulls together all kinds of personality, all kinds of nationalities, all kinds of talent, all stages of perceptive ability.
2. Not only do the joints and ligaments connect the members of the body but they build muscle and strength. Muscle and strength are built by using the joints of the body. The repetition of exercise builds muscle and strength just as the daily function of GAP builds spiritual strength. So then, joints and ligaments are related to Bible doctrine. The daily intake if Bible doctrine builds spiritual strength.
3. They provide body coordination and action. Without joints and ligaments there would be no body action. There is a similar passage in Ephesians 4:16.

Next we have two participles. The first of these is translated “having nourishment ministered,” a present passive participle of *epichorēgēō* (ἐπιχορηγέω) [pronounced *ep-ee-khor-ayg-EH-oh*]. This is a word from Greek drama which means a sugar daddy putting up the money for a production. It is the person who finances the drama in the ancient Greek world and it was used for supplying the funds for training and costuming the chorus for the Greek drama which explained all the action. The person who put up the money was called *epichorēgēō* (ἐπιχορηγέω) [pronounced *ep-ee-khor-ayg-EH-oh*], so this means to supply gratuitously. This was all done without any recovery of money. Therefore “having nourishment ministered” should be translated “being provided gratuitously.” Doctrine is being supplied gratuitously through the canon of scripture, through preservation, through the gift of pastor-teacher, through the assembly of the local church. The joints and the

ligaments refer to doctrine in the believer's soul, and this is provided through God's grace, even the manner of perception, GAP.

The second participle is translated "and knit together," the present passive participle of the compound verb *sumbibázō* (συμβιβάζω) [pronounced *soom-bib-AHD-zo*] (*sum* means together with; *Bibazō* means to unite, to infer, to conclude). When it is all put together, to untie to a conclusion, you have the phrase to teach or to instruct. Being supplied through the Bible and being taught through the pastor. One participle emphasizes the divine source of doctrine and the second is God's means of transmitting it to believers. Now what happens when believers respond?

"increaseth," the present active indicative *auxanō* (αὐξάνω) [pronounced *owx-AN-oh*] means to keep on growing; "with the increase" is literally "with the growth." Then we have the ablative of *theos* (θεός) [pronounced *theh-OSS*], "from the source of God."

Colossians 2:19 **And not occupied with the Head [Christ], from whom all the body through joints and ligaments [doctrine] being supplied and being taught, keeps on growing from the source of God.**

When this growth occurs there is no danger from the next attack specified, the taboo attack.

1971 Colossians

Lesson #27

27 08/31/1972 Col. 2:20–23 Doctrines of the world, plan of God; 3 categories of legalistic taboos

Colossians 2:20 **Since you died with Christ to the basic principles of the world, [then] why, as though you [still] lived in [harmony with] the world, do you submit yourselves to [its] rules, [such as]:**

Verse 20, "Wherefore" is not found in the original manuscript. Actually, we begin with the conjunction "If," *ei* introduces a first class condition. "If you be dead with Christ." With that in Colossians 3:1 is "If you be risen with Christ." Both are first class conditions and the two together form the concept of positional truth. Every believer is in union with Christ. But union with Christ falls into two classifications. We are identified with Christ in His death. Jesus Christ, when He was on the cross, took our sins in His own body on the tree; He rejected our human good. At the point at which we believe in Christ we are identified with Christ in His death, which in principle is down with human good. Jesus Christ today is seated at the right hand of the Father, we are identified with Christ as He is seated at the right hand. That is retroactive positional truth and current positional truth. We are in union with Christ, therefore we are identified with Him in His death. Therefore it should be translated, "If you be dead with Christ, and you are." The aorist active indicative of *apothnêskō* (ἀποθνήσκω) [pronounced *op-ohth-NACE-koh*] is used to indicate retroactive positional truth. *Apothnêskō* (ἀποθνήσκω) [pronounced *op-ohth-NACE-koh*] is the most intensive of all the verbs for death. The aorist tense is a gnomic aorist, it indicates an

absolute, something which is axiomatic. The active voice includes every believer. The indicative mood is the reality of retroactive positional truth in the life of every believer.

“with Christ” is the preposition *sun* plus the dative of *Christos* (χριστός) [pronounced *krees-TOHSS*]. *Sun* plus the dative case means “together with.” Again, it has the same concept of retroactive positional truth as Romans 6:3-14. Literally then, “If you have died together with Christ,” 1st class condition: and you have.

“from the rudiments of the world,” the preposition *apó* (ἀπό) [pronounced *aw-PO*] plus the genitive means “from the ultimate source of.” The word for “rudiments” is a genitive plural of *stoicheion* (στοιχείον) [pronounced *stoy-KHEE-on*]. it does not mean rudiments, it means basic principles, basic teachings. The, of the world,” *kósmos* (κόσμος) [pronounced *KOSS-moss*] is ablative of source and it means an organized system. The word is used here in the sense of Satan’s organization after he took over at the fall. So the basic or elementary principles of the world organization have to do with Satan’s rule and Satan’s policies on the earth.

The Doctrine of the World

1. The world is under the present control of Satan.
 - a. As the ruler of this world, John 12:31; 14:30; 16:11, Satan has filled his domain with propaganda, 1Timothy 4:1.
 - b. Satan is the god of this world, 2Corinthians 4:4.
 - c. Satan deceives the world, Revelation 12:9.
 - d. There are two words in the Greek: *Kósmos* (κόσμος) [pronounced *KOSS-moss*] for the world organization. That is what Satan rules; Satan rules on a place called *gê*, and that is translated “earth.” *Gê* refers to that which was created by God and *kósmos* (κόσμος) [pronounced *KOSS-moss*] is the devil’s rule on planet earth. The devil is the ruler of this world only because here is where man was placed in charge and here is where man lost it.
2. Jesus Christ created the earth, Genesis 1:1; Isaiah 45:18, and gave control of it to the original mankind, Genesis 1:28. But man lost it at the fall of Genesis 3:6.
3. Sin and spiritual death are the basis of Satan’s rule over this world. Therefore, God so loved the world - the *kósmos* (κόσμος) [pronounced *KOSS-moss*], that He gave a saviour, John 3:16. Christ came into the world to take away the sins of the world, John 1:19. Before Jesus Christ can have a kingdom where Satan is the legitimate ruler at this time He must take away the basis of citizenship in the devil’s world The basis of citizenship in the devil’s kingdom is spiritual death at the point of birth, and sinning thereafter.
4. Therefore Christ is the saviour of the world, John 3:17; 4:42; 1John 4:14, who gives His life for the world, John 6:33. Hence, Christ has a title in this connection: the light of the world, John 8:12; 9:5. The devil’s kingdom on this earth is called a kingdom of darkness. By way of contrast Christ has a kingdom on this earth, a spiritual kingdom, and therefore he is the light of the world.

5. Therefore Christ has overcome the world, John 16:33, so that believers can overcome the world, 1John 5:4,5.
6. Consequently, believers in Christ must not love the world, 1John 2:15,16. Nor must believers conform to the world, Romans 12:2.
7. World control by Satan will continue until the second advent [operation footstool]. However, believers will continue forever. Satanic rule comes to an end but we do not, 1John 2:17.
8. Also the Word of God abides forever, 1Peter 1:23-25. The Word of God is designed to overcome the ruler of this world, 1John 2:14. Therefore not conforming to the world and overcoming the world are accomplished through Bible doctrine by which God has made foolish the wisdom of this world, 1Corinthians 1:20; 3:19.
9. Therefore the importance of mental attitude based on Bible doctrine, Proverbs 23:7; Philippians 2:5; 2Timothy 1:7; 2Corinthians 10:4,5; 1Corinthians 2:16; 2Corinthians 5:1,6,8; Isaiah 26:3,4; Philippians 4:7; 2Thessalonians 2:2.
10. Reversionism is characterized by friendship with the world, James 4:4. What is worldliness? It is not something you do. Worldliness is strictly a mental attitude and nothing else. It is the mental status of the reversionist.

“If you have died with Christ from the ultimate source of the basis of the principles of the world.”

Next we have an interrogative pronoun, the nominative singular neuter of *tis*, “why.”

“as though,” *hos*, the adverb of comparison, followed by the present active participle of *zaō* (ζάω) [pronounced *DZAH-oh*]. The present active participle is linear aktionsart, “keep on living.” However, *zaō* (ζάω) [pronounced *DZAH-oh*] is functioning in life, “why as functioning in the world.” But it is not “the world,” there is no definite article, “in a world” is the way it is translated but it is calling attention to the reality of the kingdom into which we were born. We were born into the devil’s kingdom and the quality is not very high. So it is *en plus* the locative of *kósmos* (κόσμος) [pronounced *KOSS-moss*] minus the definite article. The absence of the definite article calls attention to the quality of the noun.

“are ye subject to,” present middle indicative of *dogmatízō* (δογματίζω) [pronounced *dog-mat-IHD-zoh*] which means to permit pseudo systems to be imposed upon yourself. Here it means to submit to legalism. So *en plus* the locative means in the sphere of legalism. The present tense of the verb is linear aktionsart, it keeps going. The middle voice: the subject participates in the results of the action, or the subject acts with a view toward participating in the outcome.

Types of Middle Voices

1. The direct middle, which is reflexive.
2. The indirect middle, which emphasizes the agent producing the action.
3. The intensive middle, where it acts like the Piel stem in the Hebrew.

4. The permissive middle, in which the agent voluntarily yields himself to the results of the action in his own interest.

Here, the person expects to gain something through the legalism.

Colossians 2:20 **If you have died together with Christ from the ultimate source of the basic principles of the world [and you have], why, as functioning in a world are you constantly submitting to legalism.**

Colossians 2:21 **“Do not handle [this]; do not taste [that]; do not touch [those things]?”**

Satanic doctrine comes through the vacuum because of negative volition. You have a trend toward legalism or lasciviousness. In either case, you buildup scar tissue on your soul.

Verse 21, At this point we have some illustrations of the legalism at that time. The first taboo is mentioned in the parenthesis under the words “Touch not,” the aorist middle subjunctive of haptomai (ἅπτομαι) [pronounced *HAHP-toh-mai*] plus the negative *mê* used here to show that the whole taboo is wrong. First of all haptomai (ἅπτομαι) [pronounced *HAHP-toh-mai*] means sex. It indicates the first stages where the hands are used. We are talking about fornication, sex. God, when He created the human body, created the sex organs as well. The point is that this is the taboo about sex. There were some people that thought that if you have any sex at all you cannot go to heaven! One of the ways a reversionist gets mixed up is that he thinks that there is no such thing as legitimate sex function. That is what we have here by way of what is a rather extreme taboo. The middle voice of this verb also tells us something else: haptomai (ἅπτομαι) [pronounced *HAHP-toh-mai*] in the active voice means not to touch something, but in the middle voice it means to have sex. So it should be translated “You shall not have sex.” That isn’t what the Bible says, that is what the reversionist thinks in his asceticism. This would be an ascetic type Gnostic who made abstinence from sex as a part of salvation. There are not too many people that go for that idea. Gnosticism had a cubby hole for these people. There were five basic Gnostic sects. Three of them went for fornication - you go to heaven by fornicating as much as possible. Two of them said you go to heaven by refraining from sex. We are dealing here with the legalistic ascetic group. So the first taboo is the sex taboo, the total refraining from sex.

The second one was asceticism through a food taboo. The phrase “taste not” is the aorist middle subjunctive. The subjunctive plus *mê* is a mild prohibition not to be taken seriously. *Mê* plus the subjunctive means two things: a) It is a mild prohibition, and that is what is used to indicate a false prohibition. Asceticism is wrong about this so it is *mê* plus the subjunctive, not the imperative mood. b) There is another meaning of *mê* plus the subjunctive, it means to be subjective in your thinking. Asceticism is always subjective in its thinking. Subjective thinking is always extremism one way or the other. Here we have extreme asceticism: you shall not have sex, neither shall you taste certain foods. The food taboos are discussed in more details in Romans 14:23; 1Corinthians 8:8-13. It is the idea

of making points with God or going to heaven by abstaining from eating meats, for example.

One gal came to Berachah and she had been taught not to eat meat in a Bible institute. So, she had not eaten any meat for a long time. It is alright not to eat meat; but it is not any system of spirituality.

The third taboo is the hostility taboo. This is probably about the most obscure of all of them and requires the most explanation. Again, we have the aorist active subjunctive for a mild prohibition which is a false or pseudo prohibition, but the verb itself is really an unusual one, thingánō (θιγγάνω) [pronounced *thing-GAN-oh*]. The word means to use violence on someone. It says “handle not” here but it means “you shall not touch for the purpose of killing or using violence.” This is a taboo against killing in any sense of the word. In other words, don’t kill a fly because it might be someone’s brother, or don’t kill a monkey because that might be grandfather. The idea is killing in any sense of the word whether it is capital punishment or the killing of animals, snakes, or bugs, or anything. The idea is that if you kill you can’t go to heaven.

What does the Bible teach about killing. First of all, the Bible authorizes capital punishment, all the way from Genesis 9:6 to Romans 13:4. This is actually the only way that you can control the law, to keep crime down. That is legitimate killing. There is also another area where it is legitimate to kill, and that is when you represent your country in its defense.

Colossians 2:21 **You shall not have sex; you shall not taste forbidden foods; nor shall you touch anyone for the purpose of harming or killing.**

Colossians 2:22 **(All these things [i.e., the things handled, tasted or touched] are destined to perish with [constant] use). [These rules are] based on the commands and teachings of men,**

Now the parenthesis continues, “all of which are intended for destruction by the being used” is what it says literally. The word “which” is a nominative neuter of hostis, it is a qualitative relative pronoun. It means “which things” [taboos], which kind of things, i.e. ascetic legalism.

“to perish,” eis (εἰς) [pronounced *ICE*] plus the accusative of phthorá (φθορά) [pronounced *fthor-AH*] which means corruption, decay, perishing.

“with the using,” literally, “by being used.”

The parenthesis goes on here and all three of these categories of taboos, if they are followed, are designed to destroy the believer. Eis (εἰς) [pronounced *ICE*] plus phthorá (φθορά) [pronounced *fthor-AH*] means that is the direction these taboos take you. These things take the believer to destruction, into reversionistic destruction; “by being used,” the

instrumental of a)poxrhsij means “by means of using.” Then there is the end of the parenthesis.

We now go back to the sentence which began in verse 20, “after the commandments and doctrines of men.” We have kata plus the accusative of éntalma (ἐνταλμα) [pronounced *EHN-tal-mah*] which means ordinances; didaskalia refers to doctrines, it is in the accusative plural, “according to the ordinances and doctrines of men.”

V. 22 closes out v. 20; v. 21 is parenthetical.

Colossians 2:22 ...according to the ordinances and doctrines of men.

Colossians 2:23 They certainly have an appearance of wisdom, [displaying] self-prescribed worship and [false] humility and asceticism, but they lack any value in curbing the desires of the physical passions,

Verse 23, there is an emotional attack. “Which things [ordinances of man, which ascetic systems],” we have hostis again, nominative plural neuter. It is a qualitative relative pronoun and it means “which category of things.”

“have” is wrong. It should be “is,” the present active indicative of eimi (εἶμι) [pronounced *eye-ME*] again; “a shew of wisdom” - the word for “shew” is logos (λόγος, ου, ό) [pronounced *LOHG-oss*] which generally means doctrine, and here it means a false system of doctrine which passes for wisdom. It is actually a part of an idiom, and logos (λόγος, ου, ό) [pronounced *LOHG-oss*] used with sophia (σοφία) [pronounced *sohf-EE-ah*] also forms a Greek idiom and it means a reputation for wisdom [in certain areas].

“in all worship,” this is an instrumental of a verb, ethelothrēskeía (ἐθελοθηρησκεία) [pronounced *eth-el-oth-race-KĪ-ah*], and it means by means of a self-made religion: qreskeia is religion; e)thélō (θέλω) [pronounced *THEH-loh*] is the imperfect form and it means to keep desiring this system of religion, a wrong one. So it comes to mean a self-made religious system based on emotionalism. Thélō (θέλω) [pronounced *THEH-loh*] also means a desire with an emotional connotation.

“and humility,” the instrumental of tapeinophrosunē (ταπεινοφροσύνη) [pronounced *tap-i-nof-ros-OO-nay*], and it means “self-effacement.”

“and the neglecting of the body,” the instrumental of apheidía (ἀφειδία) [pronounced *af-i-DEE-ah*]; a is a negative and pheidia means to groom yourself properly, so the word means not to groom yourself properly.

“not in any honour,” we have the negative ouk which is the objective negative.: “not by means of any value,” “en plus ouk plus timê plus tis. Timê is the word for value; tis is an indefinite relative; and when you put it all together in a prepositional phrase it is “not by means of any value.”

“to the satisfying,” *prós* (πρός) [pronounced *pros*] plus the accusative of *plēsmonê* (πλησμονή) [pronounced *place-mon-AY*]. *Prós* (πρός) [pronounced *pros*] plus the accusative means face to face with; it can also be against something. Here it means against. *plēsmonê* (πλησμονή) [pronounced *place-mon-AY*] means gratification, “against gratification.”

“of the flesh,” from the source of the old sin nature. In other words, if asceticism is faced with a good chance for self-indulgence it is going to blow it.

With legalism, the words get very long. Giuseppe Vinet was canonized by the Roman church. They made him a saint. He was a model of humility, taking only from food, remains of cabbage, lemon peels, and lettuce. He even ate some stale soup thrown out onto a dunghill. I need to find this.

Colossians 2:23 **Which category of things is a show of wisdom by self-made religion, and neglect of grooming, not by means of any value against gratification from the source of the flesh [sin nature].**

The Doctrine of the Plan of God

1. The plan of God was designed in eternity past. Ephesians 1:3-6.
2. The concept of the plan of God is grace. Ephesians 2:8,9 2Peter 3:18 2Corinthians 12:9,10 1:2 Hebrews 12:28 1Corinthians 15:10.
3. The beneficiary of the plan of God is the believer in Jesus Christ. Hebrews 6:4; 1Peter 2:3.
4. The plan of God is revealed through Bible doctrine, 2Timothy 3:16,17 1Timothy 4:16 Matthew 4:4 Jeremiah 15:16.
5. Phase one of the plan of God is salvation, the cross. We have the executor of it, Jesus Christ who executed phase one on the cross. We enter phase one by faith in Christ and the termini of phase one is the time it takes to express faith in Christ — a few seconds.
6. Phase two of the plan of God begins one second after salvation and continues as long as we are on this earth. It is the believer in time. The executor of phase two is the Holy Spirit and Bible doctrine. They team up to produce the ECS and supergrace.
7. Phase three of the plan of God finds the believer in eternity. The executor is God the Father.

1971 Colossians

Lesson #28

28 09/07/1972 Col. 3:1a 7 baptisms; doctrine of baptism of Holy Spirit

Chapter 3

Doctrine of the plan of God reviewed (in previous lesson).

The Church Age began on the Day of Pentecost, A.D. 30. Termination point is the rapture, and all believers are raised, dead and alive.

For the Church Age, we have the baptism of the Spirit, the indwelling of the Spirit and the indwelling of Jesus. The mechanics for supergrace are speeded up so that the believer can achieve supergrace more quickly than the believer in the Old Testament.

Jew and gentile become one in Christ. No authorization for anyone to persecute Israel.

Also a dispensation during which things are different and unique. Every believer has a meaningful and purposeful life.

There is only one system for the dissemination of doctrine. Everything else is secondary. Our objective is supergrace and occupation with Christ. The classroom specified is the local church. All members of the congregation are students without portfolio.

We live in the best of dispensations. The overall theme of Colossians 3 is living the Christian life. Operation Phase II:

The Challenge of Phase II	vv. 1–4
The Objective of Phase II	vv. 5–17
The Establishment and Phase II	vv. 3:18–4:1

Colossians 3:1 **If then you people have been raised up together with Christ [i.e., from your burial in immersion, See 2:12-13 with Rom. 6:4], pay attention to the things that are above [i.e., heavenly things], where Christ is seated at the right side of God,...**

Ei + the indicative introduces the protasis of a 1st class condition. There are two clauses, the protasis and the apodosis clause.

1 st class	true or assumed to be true
2 nd class	false or assumed to be false
3 rd class	either way
4 th class	optative; I wish that it was true, but it is not.

Inferential particle *oun* and it means *therefore*. This is picking up the thought from Colossians 2:15 **Having disarmed demon archons and commissioned officers, he made a public display of them, having celebrated a triumphal procession over them [demons] by means of him [Christ].**

Aorist passive indicative of *sunegeirō* (συνεγείρω) [pronounced *soon-ehg-ī-row*], which means, *to be in union with Christ; positionally resurrected with Him (but not entirely there)*. We will not be resurrected until the end of the Church Age. Gnomonic use of aorist, which is an absolute.

These doctrines were taken from previous notes; but additional material was added in the lesson taught by R. B. Thieme, Jr.

The Seven Baptisms (Identifications) Found in the Bible (review)

1. Real baptisms (an actual identification of one thing with another). Baptize refers to an actual identification.
 - a. The baptism of Moses, referring specifically to the Red Sea where no one got wet except the Egyptians. The Jews were said to be identified with Moses into the cloud. The cloud was Christ, Moses followed the cloud, the people followed Moses, they went across dry shod. This is an actual identification. 1Corinthians 10:2.
 - b. The baptism of the cross, Matthew 20:22, in which Christ was identified with our sins. Our sins were poured out upon Him and judged. This is called the baptism of the cup. The cup is filled with our sins, Christ drinks the cup.
 - c. The baptism of fire which occurs at the end of the Tribulation. at the beginning of a new civilization only believers can go into the new civilization. The baptism of fire is the removal of all unbelievers of the Tribulation as the Millennium begins. The Millennium is the period of the most intense evangelization. Our civilization began with Noah plus the seven members of his family. They were all believers. Eventually, of course, you have unbelievers. This is the antithesis of the rapture. Matthew 3:11; Luke 3:16.
 - d. The baptism of the Holy Spirit.
2. Ritual baptism (an identification with water); water represents something else. There are three.
 - a. The baptism of John, Matthew 3:1-10; John 1:25-33. In this case we have water representing something: the kingdom of God, the kingdom of regenerate. John was the forerunner of Christ who is the head of the Church and for the first time baptism was practiced. There was no ritual in the temple, John was separated from the temple. There was one ritual. The new believer would go under the water to indicate his identification with the eternal kingdom of regenerate which John had been preaching, "The kingdom of heaven is at hand." Then he would come out of the water to indicate that as a believer he was still on this earth but his life had purpose. Water had been used before in the bronze laver, where the washing of hands was associated with rebound. God permitted John to use the water of the Jordan River. People were submerged in the River. The water represented the Kingdom of God, which John preached. A person was a member of the Kingdom of God through faith in Jesus Christ. No one every had a ministry like this before and no one will have it again.
 - b. The baptism of Jesus, Matthew 3:13-17. The King Himself was baptism. John hesitated, because Jesus was not a sinner. The plan represented the plan of God. Jesus would not go to the crown, but He would go to the cross. Here we have Jesus identifying Himself with the will of the Father. Jesus went under the water to represent His identification with the Father's will. He would go to the cross. Therefore the baptism of Jesus is unique.
 - c. Baptism for believers in the Church Age. No one follows the Lord in baptism (as per Church of Christ and some Baptist churches). This is optional, based upon their understanding of retroactive positional truth. Going under the

water the water represents identification with Christ in His death (his brain is working; he is not doing this to be saved or to join the church). Coming out of the water is a picture of identification with Christ in His resurrection. This is the ritual of compatibility with the plan of God for the Church Age. Acts 8:36,38; 16:33, and several other passage in Acts.

- i. Imagine joining a church by getting wet. It is stupid. We are already in the body of Christ. When we assemble and sit in the pew and recognize the authority of the pastor. There is no such thing as church membership in the New Testament.
- ii. Water baptism is the statement, *down with human good*.
- iii. When he comes up, he is in the air.
- iv. It is questionable whether the ritual of baptism should survive part the canon of Scripture. The only reference to water baptism in the epistles is the argument about who baptized who.

The Doctrine of the Baptism of the Holy Spirit (review)

1. The baptism of the Holy Spirit did not occur in the Old Testament or in any previous dispensation, Acts 1:5, “**Ye shall be [future tense] baptized with the Holy Spirit not many days hence.**” It was mentioned first as a prophecy ten days before the Church Age began. No one was baptized by the Holy Spirit in the Old Testament. However, many prophets had ecstatic experiences in the Old Testament when they saw a vision. The experience was ecstatic early in the Church Age; but no longer. There are churches which teach this is an experience and that is based upon the first Pentecost in the Church Age. Peter explained what was happening and said that this was just like what Joel described. There is a similarity.
2. The baptism of the Holy Spirit is prophesied first by Jesus Christ, John 14:20; Acts 1:5.
3. The mechanics of the baptism of the Spirit are clearly stated in 1 Corinthians 12:13. God the Holy Spirit takes every believer at the moment he believes and enters him into union with Jesus Christ. Being entered into union with Christ is an actual identification. We are identified with Christ in His death. That means down with human good. We are identified with Christ in His resurrection. That means up with divine good. The baptism of the Spirit is also the key to the ministry of the Church Age believer in the victory of the angelic conflict. Man after the fall was physically alive, but he was spiritually dead. The man hid from Jesus in the garden. He did not realize this at the time, but Satan now had a kingdom on the earth. We are born into Satan’s kingdom, physically alive and spiritually dead. Jesus paid the cost for our sins. There has always been a group of people on this earth not under Satan’s rulership. Satan is always working on these people. Two kinds of people on the earth at the Millennium; people in resurrection bodies and others in human bodies. All of them saved. Jesus is the crown prince and the High Priest. He will rule forever. The doctrine of ascension is one of the most important doctrines of all; and how can a man do this, going through a massive amount of enemy territory, and travel through two heavens to get to the 3rd heaven. Now, how can that happen

if this man is not superior to angels. We spend too much time thinking about our own problems. Our problems mean nothing next to the ascension of Jesus Christ in His resurrection body. When we hook up Colossian 2 and Hebrews 2 and we have a fantastic thing. The cross had to take place historically in order to do something with all of the saints who have died. The devil's back is broken at the cross. There is no such thing as brotherhood of man; that is the farce of the bleeding hearts. We were all born spiritually dead and born into Satan's kingdom. How does God announce to the devil that he has lost another person. He picks us up and places us into Christ. The Old Testament saints were born again, born out of the devil's kingdom, regeneration. When the woman believed in Christ, Adam called her *Living* rather than *woman*. The Old Testament saints never had the baptism of the Spirit; but they went to paradise after dying. What is comparable for the OT saints. They were, after the cross, hauled out of paradise and taken into heaven? One Lord, one faith, one baptism (Eph. 4:5). In Eph. 4:3–6 **...eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit—just as you were called to the one hope that belongs to your call— one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all.** This is the true basis of unity, and that is certainly not water baptism. Jesus is our Lord, whether we recognize Him as our Lord or not. That victorious claptrap, that you are not saved until you recognize Jesus as Lord. *For, if Jesus is not Lord of all, then He is not Lord at all.* We don't make Christ Lord. That is the gimmick of an idiot. It is all about positional truth. Even if you are the world's worst Christian, Christ is still your Lord. Our unity is that we are under the same Lord.

4. There is only, therefore, one basis for unification in the devil's world. It is the unification of believers not achieved by what we do. There is no such thing as equality in the human race or loving all members of the human race. It is totally impossible. And what is impossible is possible with God because of something he did. Unification of believers is achieved in one way only: through the baptism of the Holy Spirit, Ephesians 4:5. "One Lord," we all have one right man, the head of the Church, Jesus Christ; "one faith," we are all saved the same way; "one baptism," the baptism of the Holy Spirit in one second unifies the whole kingdom of the Lord taken out of the kingdom of Satan. The devil wants all the people of his kingdom to love one another but he cannot manage that. The sin nature is a part of the devil's communion table and the first sinner of all history is the devil himself. This is a reminder of his own fall. He convinced billions of angels to go with him. Most churches are all about loving one another. A pastor does that because he is too lazy to study the Word. This is the big push of all religious organizations. God gave a kingdom of lower creatures to Adam; but Satan seized this kingdom, using duplicity. A woman's libber on television; Bob wondered if she had ever met a man. When Satan tempted the woman with the tree of knowledge, making her think that she can be as intelligent as God. Always there is the same pitch, "You get into brotherhood; you love everyone." But you are unable to do this. It is a terrible thing to take the baptism of the Spirit and water it down. Wherever you find baptism in Colossians, Galatians, Ephesians and 1Peter, it is a reference to the baptism of the Spirit.

5. The implications of the baptism of the Spirit provide equality not existent in physical birth. Galatians 3:26-28, "have put on Christ." Since we have put on Christ we are in union with Christ. Galatians 3:26-28 ...for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. This is a new birth; this means that we are in the same family. Whatever we were prior to salvation, that has changed. There is no super-race, but there is racial equality in Christ. Slaves who accept Christ are still slaves, but they are equal to those who are free. Those who are free and believe in Christ, they are still free. But they are equal to their slaves. Because we are in union with Christ (through the baptism of the Spirit), we have put on Christ.
6. The baptism of the Holy Spirit is the basis for retroactive positional truth, Romans 6:3,4; Colossians 2:12.
7. The baptism of the Holy Spirit is also the basis for current positional truth, Ephesians 1:3-6; Colossians 2:10. Jesus Christ is seated at the right hand of the Father. We also enter into union with Christ as he is ascended and seated. Current positional truth, then, qualifies us to have fellowship with God forever. Jesus Christ is eternal life and we share that life. He is also +R and we share that righteousness. We are in union with Christ seated at the right hand of the Father, therefore acceptable to God the Father, even as Christ is. We are also positionally higher than angels, though physically inferior. We are also identified with Christ in His death which means that in principle human good has been totally rejected by us. Now, experientially human good must also be rejected. There is no place for human good in the Christian way of life.
8. The baptism of the Spirit also begins the dispensation of the Church, Matthew 16:18, where the Church was prophesied; Acts 1:5 was fulfilled in Acts 2:3 does not say that the baptism of the Spirit started the Church Age but Acts 11:15-17 tells us that Acts 1:5 says so.
9. The baptism of the Spirit is not an experience of any kind, it is not ecstasies, it is not speaking in tongues, 1Corinthians 12:13. The holy rollers are totally apostate in every way. There is no such thing as the experience of the baptism of the Holy Spirit. It is actually a grace mechanic whereby we become acceptable to God, being sinners, being spiritually dead, having the imputation of Adam's sin, being in the state of total depravity, yet acceptable to God. The baptism of the Spirit is often distorted into an experience. This is a Satanic move to discredit God's grace. Anything that man can do always seems to blind him as to what God has done for him. Being in Christ, means we share His priesthood, we share His rulership, etc. The Christian life is all about what God has done for us; it is never about what we do for God.
10. The baptism of the Spirit occurs at the moment we believe in the Lord Jesus Christ, Colossians 2:12.

29 09/14/1972 Col. 3:1–3 Doctrines of ascension and session of Jesus Christ, mental attitude in Phase 2, death

Colossians 3:1 **If then you people have been raised up together with Christ [i.e., from your burial in immersion, See 2:12-13 with Rom. 6:4], pay attention to the things that are above [i.e., heavenly things], where Christ is seated at the right side of God,...**

Bob gives the whole definition of an *if...then...* statement. “You could no more understand that than fly around the room,” he says.

Raised with Christ is current positional truth. Gnostic aorist; it is axiomatic. This is a solid truth. Baptism of the Holy Spirit and positional sanctification. They should be understood already. This is the basis for our security.

“with Christ” is the locative singular of Christos (χριστός) [pronounced *krees-TOHSS*] plus the definite article ho and should be translated “the Christ.”

Next we have our first imperative mood of this chapter, the present active imperative of zêteō (ζητέω) [pronounced *zay-TEH-oh*] which is translated “seek.” It means *to search for, to pursue, to endeavour, to obtain, to investigate, to examine, to desire to possess*. All of these meanings are pertinent at this point. The present tense is linear aktionsart for the daily function of GAP, and GAP can be described here under the meaning “search for.” “Keep on searching for, keep on pursuing. keep on endeavouring to obtain, keep on investigating, keep on examining, keep on desiring to possess.” All of these indicate the positive volition, the drive necessary to function under GAP. The active voice: the believer himself must produce the action of the verb, and he does so by attending the local classroom, the local church, and picking up doctrine through concentration through the ministry of the Holy Spirit. The imperative mood is a command to the believer to learn Bible doctrine through the daily function of GAP. Therefore it should be translated, “keep on desiring to possess and endeavouring to obtain.”

“those things which are above,” this is an incorrect translation. The Greek phrase has two words, ta anō; ta means “the things,” anō means “above.” It is a reference to Bible doctrine. This is a command to the daily function of GAP which leads to the erection of the ECS and the entrance into the supergrace life.

“where” is the adverb hou formed from the genitive hos, and it means “where” or “in which place.”

“Christ” is “the Christ,” ο (Christos (χριστός) [pronounced *krees-TOHSS*]; plus the present active indicative of eimi (εἰμί) [pronounced *eye-ME*], “where the Christ is.” Then with this is a present active participle translated “sitteth,” kathēmai (κάθημαι) [pronounced *KAHTH-ay-mahee*], and should be translated sitting.”

“on the right hand of God,” en decia tou Theou, “on the right hand side of the God,” referring to God the Father.

Colossians 3:1 **If therefore you have been raised in the Christ, keep on desiring to possess and endeavouring to obtain the above things [doctrine], where the Christ is sitting on the right hand side of the God.**

The Doctrine of Ascension and Session

1. The resurrection body of Jesus Christ is capable of space travel. The resurrection body of Christ traveled through three heavens to get Him to the presence of the Father, The 3rd heaven is billions of light years into heaven, and Jesus went that far. John 20:17.
2. Once He arrived there He was seated on the right hand side of the Father, Psalm 110:1; Romans 8:34; Ephesians 1:20; Colossians 3:1; Hebrews 1:3, 13; 8:1; 10:12; 12:2; 1 Peter 3:22. All of these passages indicate that Jesus Christ was acceptable as the God-Man and that as a member of the human race He entered into heaven, and God the Father said to His humanity (not to His deity), "Sit down at my right hand until I make your enemies your footstool." The humanity of Christ sits, not His deity. This was addressed to the humanity of Christ in resurrection, and what God the Father said to the humanity of Christ He never said to any angel. And the moment He said that to the humanity of Christ the humanity of Christ was infinitely superior to all angelic creatures. This will be the future status of all believers in resurrection bodies; now it is only a positional reality, not a physical reality.
3. The ascension and session of Christ form the basis for the victory in the angelic conflict, Hebrews 1:3-13.
4. The ascension and session of Christ begin a new sphere of the a angelic conflict, Ephesians 1:20-22; 4:7-10. Therefore the believer in the Church Age is involved in the intensification of the angelic conflict.
5. The ascension and session begin the operation known as operation footstool, prophesied in Psalm 110:1 and quoted in Luke 20:42,43 Acts 2:33,34 Hebrews 1:13.
6. The second advent of Jesus Christ will conclude operation footstool, Daniel 7:13,14 Zechariah 13:2 Colossians 2:15 Revelation 20:1-3.
7. The ascension and session of Jesus Christ complete the glorification of the Son of God in hypostatic union, Acts 2:33 5:31 Philipians 2:9 1 Peter 3:22.
8. The ascension and session explain the uniqueness of the Church Age, John 7:37-39.
9. The ascension and session of Christ is the key to the victory of the angelic conflict, Hebrews 1:4.

Put On the New Self

Colossians 3:1 **If then you people have been raised up together with Christ [i.e., from your burial in immersion, See 2:12-13 with Rom. 6:4], pay attention to the things that are above [i.e., heavenly things], where Christ is seated at the right side of God,**

Colossians 3:1 **If therefore you have been raised in the Christ, keep on desiring to possess and endeavouring to obtain the above things [doctrine], where the Christ is sitting on the right hand side of the God.**

Colossians 3:2 **Focus your minds on the things that are above, not on earthly things,**

Verse 2, the challenge to mental attitude. “Set you affection” is the present active imperative and has to do with objective thinking. The verb is *phroneô* (φρονέω) [pronounced *fron-EH-oh*]. This should be translated, “Keep on thinking about.” The present tense is linear aktionsart and it means that Bible doctrine must provide the basis for the constant objective thinking of the believer. Objective thinking is also divine viewpoint. The active voice: the supergrace believer is the one who will produce this action. It is when the believer is in supergrace that he produces the action of the verb. The imperative mood is a command to all believers, it is really and essentially a command to get to supergrace so he can think like a supergrace believer.

“things above,” *ta anô*, the above things. Again, it refers to Bible doctrine, only this time it is Bible doctrine in the soul. The soul is saved at salvation so that the soul might be fed in time. Bible doctrine in the soul is the most important thing in the believer’s life.

The Doctrine of Mental Attitude in Phase Two

1. In the angelic conflict and during the course of man’s history there are two antithetical mental attitudes. These two mental attitudes conflict in the soul of every believer. They are described in Isaiah 55:7-9.
2. What you think is what you really are. You are not what you appear to be, you are what you think in your soul, Proverbs 23:7.
3. It is obvious from the scriptures that the divine viewpoint is commanded of every believer priest, 2Corinthians 10:4,5. This can only be fulfilled by the daily function of GAP resulting in doctrine in the right lobe, the erection of the ECS, and the rapid entrance into the supergrace life.
4. Since doctrine in the mind of Christ such intake under GAP shapes the mental attitude, 1Corinthians 2:16; Philippians 2:5.
5. God’s plan, operation grace, demands a new mental attitude on the part of the believer priest, 2Timothy 1:7.
6. The inner happiness of the ECS, plus entrance into supergrace, produces capacity for the divine viewpoint of life, Philippians 2:2.
7. Part of divine viewpoint is that confidence which results in the inculcation of Bible doctrine through GAP, 2Corinthians 5:1 cf verses 6 and 8.
8. Stability, therefore, is a mental attitude, Philippians 4:7 2Thessalonians 2:2.
9. Giving is a mental attitude, 2Corinthians 9:7.
10. Love is a mental attitude of the soul, 1Corinthians 13:5. Therefore capacity for love is resolved in the soul not in the sex organs
11. Worldliness is the human viewpoint mental attitude rather than overt activity — it is thinking the way Satan wants you to think, Romans 12:2 Colossians 3:2.

12. Evil is something you think, not something you do, Matthew 9:4 Galatians 6:3. The doing results from the thinking.
13. Mental attitude sins are the worst category and not only produce reversionism but along the way they produce self-induced misery, Proverbs 15:13.

“not,” the negative *mê* is a particle of qualified negation, used with the subjunctive mood of the verb to imply uncertainty. This negative denies hypothetically, therefore it recognizes the fact that many believers will not obey this imperative: the imperative to GAP it daily, the imperative to move into supergrace.

“on things on the earth,” *ta epi thj ghj*, refers to the human viewpoint of life. “Not the things upon the earth” is the correct translation.

Colossians 3:2 **Keep thinking objectively about the above things [Bible doctrine], not the things upon the earth.**

The World and Believers

1. The earth is filled with Satanic propaganda because the devil is the ruler of this world, John 12:31 14:30 16:11. Satanic propaganda in 1Timothy 4:1 is called doctrine of demons.
2. Satan also deceives the world, Revelation 12:9.
3. Satan is also the god of this world, 2Corinthians 4:4.
4. Therefore, Christ came into the world to take away the sins of the world, John 1:19, because God so loved the world, John 3:16.
5. Therefore Christ is the saviour of the world, John 3:17 4:42 1John 4:14, who gives His life for the world, John 6:33.
6. Therefore the world, the devil’s kingdom is called the kingdom of darkness, and Christ is the light of the world, John 8:12; 9:5.
7. Therefore Christ has overcome the world, John 16:33.
8. Consequently, believers in Christ must not conform to the world, Romans 12:2.
9. This is accomplished through Bible doctrine by which God has made foolish the wisdom of this world, 1Corinthians 1:20 3:19.
10. Therefore it is imperative that once we have been rescued from the devil’s kingdom we must think like God with regard to *cosmos diabolicus*. Therefore such passage as Philippians 2:5 4:7 Proverbs 23:7 2Timothy 1:7 2Corinthians 10:4,5 1Corinthians 2:16 2Corinthians 5:1,6,8 Isaiah 26:3,4 2Thessalonians 2:2. These passages recognize the importance of what you think. You have to fuel to think. This, on the human level, requires food and oxygen. God has made it possible for the believer to think by making available His thinking which is Bible doctrine.

Colossians 3:2 **Keep thinking objectively about the above things [Bible doctrine], not the things upon the earth.**

Colossians 3:3 **For you died** [*with Christ, See 2:20*], **and your life is** [*now*] **hidden with Christ** in [*fellowship with*] **God,**

Verse 3, the challenge of retroactive positional truth. “For” is the particle *gar* used as a conjunction to express cause, inference, continuation, explanation. Here this is the *gar* of explanation.

“ye are dead,” not a correct translation because this is an aorist active indicative of *apothnêskô* (ἀποθνήσκω) [pronounced *op-ohth-NACE-koh*]. It means to die but this is a culminative aorist in which the aorist tense is employed when it is wished to view an event in its entirety, but you regard it from the viewpoint of existing results. It should be translated, “For you have died.” The active voice: the believer is the subject, he is identified with Christ in His death. The indicative mood is the reality of retroactive positional truth, Romans 6:3,4; Colossians 2:12,20.

The Doctrine of Death

1. The first death in the Bible is spiritual death, Ephesians 2:1 Romans 5:12 6:23 1Corinthians 15:22. Spiritual death in essence is separation from God — no fellowship with God, no relationship with God. It is the condition of all members of the human race at birth, and be born spiritually dead is to have citizenship papers into the devil’s kingdom.
2. Physical death, Matthew 8:22 2Corinthians 5:1-8 Philippians 1:21 Romans 8:38,39. Physical death is the soul separated from the body.
3. The Bible talks of a second death. It mentions it in principle in Hebrews 9:27 and mentions it specifically in Revelation 20:12-15. The second death is the last judgement and is when the unbeliever stands before the judgement throne of God and is judged and cast into the lake of fire forever.
4. Operational death, James 2:26. This is failure to produce divine good. Faith without works is non-operational. Faith produces divine good under conditions of the inhale of faith (GAP); the exhale of faith (faith-rest).
5. Positional death, identification with Christ in His death. This is tantamount to rejecting human good.
6. Temporal death. This means to be out of fellowship, Romans 8:6, 13; Ephesians 5:14; 1Timothy 5:6; Revelation 3:1; James 1:15; Luke 15:24, 32.
7. Sexual death, inability to copulate, Romans 4:16-21; Hebrews 11:11,12.

“And your life,” *kai hê zôê* (ζωή) [pronounced *dzoh-AY*] *humôn* (ὑμῶν) [pronounced *hoo-MONE*]. *Zôê* (ζωή) [pronounced *dzoh-AY*] refers to the function of life, hence the function of the believer in phase two. We have the perfect passive indicative of *kruptô* (κρύπτω) [pronounced *KROOP-toh*]. In the perfect tense something happened in the past with results that are permanent. The perfect tense here should be translated, “has been hidden.” The passive voice: the believer receives the action of the verb. The indicative mood is the reality of both current and retroactive positional truth.

“with Christ” is the preposition sun plus the instrumental of Christos (χριστός) [pronounced *krees-TOHSS*] which should be “together with Christ.”

“in God” is en plus the instrumental of theos (θεός) [pronounced *theh-OSS*], “by means of the God.”

Colossians 3:3 **For you have died, and your life has been hidden together with the Christ by means of the God.**

The corrected translation of Colossians 3:1–3 given again.

1971 Colossians

Lesson #30

30 09/21/1972 Col. 3:4; Rev. 19:6–9 Manifestation of the Bride

Colossians 3:4 **[So], when Christ, who is your [or, “our” source of] life, appears [i.e., at His second coming], then you people also will appear with Him in splendor [i.e., in heaven],**

Verse 4, the challenge to the bride of Christ. We begin with a compound conjunction ο(ταν which means “Whenever.” It is a combination of two very short words, the adverb hote plus the particle an, the particle of vagueness and uncertainty. When these are put together it is used with the aorist subjunctive in order to present the challenge of the bride of Christ. In other words, Christ appears as the groom before we appears as the bride, and the compound conjunction is used to demonstrate this principle. So it should be translated “whenever” or “on the occasion of.”

Next we have the word “Christ” which is ο(Christos (χριστός) [pronounced *krees-TOHSS*], the Christ.”

“our life,” hê zôê (ζωή) [pronounced *dzoh-AY*] hêmôn, “the life of ours.” This refers to the analogy of right man, right woman. In the analogy Christ is the groom and the Church Age believer is the bride, 2Corinthians 11:2; Ephesians 5:25-33; Revelation 19:6-8. While on earth the believer is a part of the body of Christ but at the end of the Church Age the believer becomes the bride of Christ. Only in resurrection body is the Church the bride of Christ. This phrase, “Christ our life,” also refers to the celebrityship of Jesus Christ, He is the only celebrity for the Church Age.

“shall appear,” the aorist passive subjunctive of phaneroô (φανερῶω) [pronounced *fan-er-OH-oh*]. It means to become manifest and it refers here to the second advent of Jesus Christ and/or the marriage supper. The aorist tense is a culminative aorist. This means that the appearance is a final one to the earth. The passive voice: the subject receives the action of the verb, and the subject is Jesus Christ at the second advent. That is when it becomes manifest to the earth that He is the groom. This is manifest to the bride at the Rapture; this is coming back to the earth. The subjunctive mood is used in a subordinate clause to imply a future reference and therefore it is a potential subjunctive from the standpoint that the aorist subjunctive and the future tense have approximately the same

morphology and they do have the same concept. So it is used to indicate a future event but not an uncertain future event. The culminative aorist plus the subjunctive indicates the certainty of this future event, the second advent of Christ or the manifestation of bride and groom to the earth.

“then,” adverb of time, tote; “shall ye also appear,” the future passive indicative of phaneroō (φανερῶω) [pronounced *fan-er-OH-oh*]. We also have with this the adjunctive kai plus the nominative plural of the pronoun su, and it should be translated, “at that time also.” This means to become manifest, “you shall become manifest,” as the bride to the groom. Jesus Christ. The future tense is both predictive future for an event in a future time plus the gnomic future for a statement of absolute fact. The passive voice: the believer of the Church Age receives manifestation as the bride of Christ at the second advent. This is manifestation to the world. We have had phaneroō (φανερῶω) [pronounced *fan-er-OH-oh*] twice; it is not used for the Rapture, it is used for the second advent.

The driving of the bride with the groom is the 7 year period of the Tribulation. The groom, Jesus Christ, picks up the bride, Church Age believers, at the rapture.

“with him,” the preposition sun plus the instrumental of autos (αὐτός) [pronounced *ow-TOSS*], which is literally, “together with him.” The instrumental of autos (αὐτός) [pronounced *ow-TOSS*] means association when it is used with sun.

“in glory” is literally, “the sphere of glory,” en plus the locative of doxa (δόξα) [pronounced *DOHX-ah*].

Colossians 3:4 **On the occasion when the Christ our life, shall become manifest [2nd advent], also you shall become manifest together with him in glory.**

The Doctrine of the Manifestation of the Bride

1. The body of Christ is being formed on the earth during the Church Age, Ephesians 1:22,23 2:16 4:4,5 5:23 Colossians 1:18, 24; 2:19. When the Rapture occurs then the number of believers will be of such a nature as to complete this dispensation and to make the believers of this dispensation in a special relationship with the Lord Jesus Christ. Right man, right woman is the illustration of that, Ephesians 5.
2. When the body of Christ is completed the Rapture will occur, 1Thessalonians 4:16-18 1Corinthians 15:51-57. BY comparing Colossians 2:15 with Revelation 19:6-18, with Zechariah 13:2 and 1Thessalonians 3:13 it is concluded that the number of believers in the body of Christ will be equal to the number of demons now operating under Satan’s command. The body of Christ is completed and then the rapture occurs. When the last person is saved, the body will be qualified for marriage at that point.
3. During the Tribulation on earth the bride is prepared in heaven. First, by entering into ultimate sanctification. The body of Christ enters into positional sanctification; the bride of Christ enters into ultimate sanctification. Ultimate sanctification is the

resurrection body, 1Corinthians 15:51-57 Philipians 3:21 1John 3:1,2. Secondly, the bride is prepared by being cleansed from all human good, 1Corinthians 3:12,15. Finally, the bride no longer possesses the old sin nature.

4. The bride returns with Christ at the second advent, 1Thessalonians 3:13.
5. Upon the return of the bride and the groom at the second advent operation footstool occurs, Psalm 110:1. Operation footstool is broken down into three parts.
 - a. First, the triumphal procession in which all demons are disarmed by Jesus Christ and publicly displayed in a triumphal procession, Colossians 2:15.
 - b. Next, Satan is imprisoned for 1000 years, Revelation 20:1-3.
 - c. Finally, Church Age believers cast demons into prison, Zechariah 13:2; Colossians 2:15; 1Corinthians 15:24,25.
6. The next event is the coronation of the groom. The groom is crowned King of the world, Revelation 19:6.
7. Next is the wedding supper of the Lamb, Revelation 19:7-9. Three things should be noted at the marriage supper.
 - a. The marriage occurred in heaven but the supper took place on earth, Matthew 25:1-13.
 - b. The wedding supper of the Lamb is described in detail in Revelation 19:6-9. The marriage occurs in heaven, the wedding occurs on earth.
 - c. There are four categories involved in this wedding supper:
 - i. The groom, Jesus Christ;
 - ii. The friends of the groom, the Old Testament saints such as John the Baptist, John 3:29;
 - iii. The bride, Church Age believers;
 - iv. The friends of the bride, the Tribulational believers who survive the Tribulation, Matthew 25:1-13.

Rev 19:6 Then I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out, "Hallelujah! For the Lord our God the Almighty reigns. (ESV)

Revelation 19:6, the coronation on the way to the wedding. "I heard" is an aorist active indicative of ακούω (ἀκούω) [pronounced *ah-KOO-oh*] which means to hear and concentrate, to hear and accept the authority of the one who is teaching or communicating. Here it is tantamount to the apostle John learning this doctrine from GAP. The aorist tense is a constative aorist because he heard a number of things put down in this book called Revelation. The active voice: he is GAPing it. The indicative mood is the reality of learning these things from the Lord Jesus Christ through the ministry of the Spirit. They are recalled and recorded here.

"as it were" is a correlative adverb but not a verb. It should be translated, And I heard as a voice." The word for "voice" is φωνή (φωνή) [pronounced *foh-NAY*] which describes the categories of people present at the wedding feast. It describes the guests.

“of a great multitude,” this is the genitive singular of ochlos (ὄχλος) [pronounced *OKH-loss*], used for a crowd. It also has with it the genitive singular of polus, polos (πολύς, πολλός) [pronounced *poll-OOS*], and the combination of the two words together should be translated “a great crowd of people.” These are Church Age believers, the bride.

“and as the voice of many waters,” hōs phōnēn hudatōn pollōn, refers to the friends of the groom, the Old Testament saints plus Tribulational believers who die during the Tribulation.

“and as the voice of mighty thunderings,” kai hōs phōnēn brontōn ischurōn, translated correctly, and it refers to believers who are alive at the second advent of Christ and they are mighty thunderers. They have been holding out against the enemy in one of the greatest campaigns in all of human history. These are the friends of the bride, the Tribulational believers who are alive at the second advent, Matthew 25:1-13.

“saying,” the present active participle of légō (λέγω) [pronounced *LEH-goh*], they all keep saying; “Hallelujah.” This is taken from Hallel which means to praise. “Jah” is the suffix for Jehovah. Hallelujah means to praise the Lord. However this is a transliteration of that.

“for,” the Greek causal conjunction hōti (ὅτι) [pronounced *HOH-tee*] which means “because.”

“the Lord God,” kurios (κύριος) [pronounced *KOO-ree-oss*] ho theos (θεός) [pronounced *theh-OSS*]. Kurios (κύριος) [pronounced *KOO-ree-oss*] refers to deity; theos (θεός) [pronounced *theh-OSS*] refers to deity. “The Lord the God” refers to the God-Man with emphasis here on His deity. It is literally, “because Lord the God.”

‘omnipotent,” pantokrátōr (παντοκράτωρ) [pronounced *pan-tok-RAT-ore*]. Kratos (κράτος) [pronounced *KRAHT-oss*] = powerful; panto = from pas, “all,” “all powerful.”

“reigneth” is the aorist active indicative of basileúō (βασιλεύω) [pronounced *bas-il-YOO-oh*]. This means to become a king, not to reign, “the Lord God all powerful has become the king,” and it is a culminative aorist for a coronation, the final coronation of all human history. Jesus Christ is crowned King and He will reign forever. And He will reign for the last 1000 years of history. The active voice: the action is produced by Jesus Christ, the groom, the only celebrity of the Church Age. The indicative mood is the reality of the coronation of the groom, the Church’s right man.

Revelation 19:6 And I heard as the a voice of a great crowd of people [Church Age believers], and as the voice of many waters [Old Testament saints in resurrection bodies], and as the voice of mighty thunderings [Tribulational saints alive at the second advent], saying, Praise the Lord because the Lord God all-powerful has become the King.

Revelation 19:7 Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready;

Verse 7, the wedding. “Let us be glad” is the present active subjunctive of *chairô* (χαίρω) [pronounced *KHAI-row*] which means here to express absolute happiness. This is the status quo of a person in +H expressing +H. The present tense is linear aktionsart. The active voice: the Church Age believers as the bride, the Old Testament saints, the Tribulational martyrs, also in resurrection bodies as the groom’s friends, plus the living Tribulational believers as the friends of the bride, all produce the action. The subjunctive mood is a hortatory subjunctive in which the bride exhorts the rest of the guests to join in the common action of expression of supergrace happiness. “Let us express super happiness.”

“rejoice,” present active subjunctive of *agalliaō*. This word means to be happy to the point of ecstasies, or what our Greek lexicons call to be overjoyed.

“and give,” aorist active subjunctive of *didōmi* (δίδωμι) [pronounced *dihd-OH-mee*]. *Didōmi* (δίδωμι) [pronounced *dihd-OH-mee*] in the aorist tense is a culminative aorist. We have reached the great point of the wedding. The active voice: all involved in the wedding supper of the Lamb have this happiness expressed. The subjunctive mood is hortatory, it is inviting everyone to join in.

“and give honour,” the word “honour” is the accusative singular of *doxa* (δόξα) [pronounced *DOHX-ah*] which means “glory.”

“to him,” the dative of the indirect object of *autos* (αὐτός) [pronounced *ow-TOSS*], referring to Christ. This dative of indirect object indicates the one for whom the act of praise and all the happiness is performed. “To him” as an indirect object dative indicates all of this is focusing attention on the only celebrity of the Church Age, the Lord Jesus Christ.

“for,” again we have the causal conjunction *hōti* (ὅτι) [pronounced *HOH-tee*] meaning “because.”

“the marriage of the Lamb,” *ho gámos* (γάμος) [pronounced *GAM-oss*], “the marriage”; *toú arniou*, “of the Lamb.” This refers to the marriage supper.

“is come” should be “has come,” the aorist active indicative of *exerchomai* (ἐξέρχομαι) [pronounced *ex-EHR-khoh-mai*]. This is where Colossians 3:4 comes in: “**when Christ who is our life shall become manifest, and ye also manifest with him in glory.**” This is that point. This is actually the fulfillment of Colossians 3:4. It should be translated, “because the marriage of the Lamb has come.”

“and his wife,” *hê gunê* (γυνή) [pronounced *goo-NAY*] *autou*. *Gunê* (γυνή) [pronounced *goo-NAY*] here refers to the right woman, the Church, the body of Christ.

“hath prepared herself,” aorist active indicative of *hetoimazō* (ἐτοιμάζω) [pronounced *het-oy-MAHD-zoh*]. This is a culminative aorist, her preparation is over. She is in a resurrection body, minus the old sin nature, minus human good. The active voice indicates that this has

occurred up to this moment. The indicative mood is the reality of the fact that the bride is prepared and the marriage is now consummated at the wedding feast.

Revelation 3:7 **Let us express super happiness and let us be ecstatically happy, and let us give glory to him because the wedding of the Lamb has come, and his right woman [has prepared herself].**

Revelation 19:8 **it was granted her to clothe herself with fine linen, bright and pure”— for the fine linen is the righteous deeds of the saints.**

Verse 8, the wedding dress. “And to her was granted.” “Granted” here is the aorist passive indicative of *didōmi* (δίδωμι) [pronounced *dihd-OH-mee*] and it means “was given.” This is a culminative aorist, this is the completion of this giving. The passive voice: the Church as the bride of Christ receives preparation. The indicative mood is the reality of the bride’s preparation. “And it [the preparation] was given to her.”

“that,” the conjunction *hina* (ἵνα) [pronounced *HEE-na*] to introduce a semifinal purpose clause in which the clause denotes the direction of the action of the main verb. The main verb is to give. The goal or direction is toward a given result.

“she should be arrayed,” aorist middle indicative of *peribállō* (περιβάλλω) [pronounced *per-ee-BAHL-loh*] [*peri* = around; *ballō* = to throw], it means she is completely clothed. “And it was given to her that she herself should be completely clothed.”

“fine linen” not only refers to imputed righteousness but also to the status of ultimate sanctification. We have the word *bussinos* (βύσσινος) [pronounced *BOOS-see-noss*] which was the finest linen in the world at that time, all white.

“clean,” the accusative singular of *lamprós* (λαμπρός) [pronounced *lam-PROSS*] means not clean but “bright,” bright and shiny new.

“and white,” the word “white” is *katharós* (καθαρός) [pronounced *kath-ar-OSS*] which means unsoiled.

“for” is the explanatory use of *gar*; “the fine linen is,” *eimi* (εἶμι) [pronounced *eye-ME*], “the righteousness,” *dikaiōma* (δικαίωμα) [pronounced *dik-AH-yo-mah*] which means justification.

Revelation 19:8 **And it was given to her [the Church] that she herself should be clothed in fine linen, bright [imputed righteousness] and unsoiled [absence of human good]: for the fine linen is the justification of the saints.**

Revelation 19:9 **And the angel said to me, “Write this: Blessed are those who are invited to the marriage supper of the Lamb.” And he said to me, “These are the true words of God.”**

Verse 9, the guests. “And he saith” is them present active indicative of légō (λέγω) [pronounced *LEH-goh*]; “to me,” dative of indirect object to indicate on whose behalf the message was communicated. It is a reference to the apostle John under inspiration. God the Holy Spirit directed him to write this message.

“Write,” the aorist active imperative of graphō (γράφω) [pronounced *GRAF-oh*] means a command to write. As it is used here it is an ingressive aorist, “Begin to write.”

“Blessed,” the nominative plural of makarios (μακάριος) [pronounced *mahk-AHR-ee-oss*]. It means happinesses.

“which are called” is a perfect passive participle from kaleō (καλέω) [pronounced *kal-EH-oh*] and the perfect tense means to have been invited. This refers to two categories, the friends of the groom [Old Testament saints plus the Tribulational martyrs] who are in resurrection bodies; the friends of the bride [Tribulational believers alive at the second advent]. “unto the marriage supper of the Lamb,” the wedding supper takes place on the earth immediately after the coronation of Jesus Christ in contrast to the preparation for the wedding in heaven. The background for this is found on Matthew 25:1-13.

“And he saith to me,” these are the true,” the nominative masculine plural from alēthinós (ἀληθινός) [pronounced *al-ay-thee-NOSS*], genuine or dependable.

“sayings,” the nominative plural of logos (λόγος, ου, ό) [pronounced *LOHG-oss*] and should be translated “doctrines”; “of God,” ablative of theos (θεός) [pronounced *theh-OSS*], “from the source of the God.”

Revelation 19:9 He said unto me, Begin to write, Happinesses to the one’s having been invited to the wedding feast of the Lamb. And he said to me, These are genuine doctrines from the source of the God.

Colossians 3:4 On the occasion when the Christ our life, shall become manifest, also you shall become manifest together with him in glory.

1971 Colossians

Lesson #31

31 09/28/1972 Col. 3:5–7 Doctrines of divine discipline, old sin nature, walking

Verses 5-17 deals with the objectives of phase two. This objective is broken down into principle and mechanic.

Colossians 3:5 So, put to death [*i.e., stop practicing*] the desires of your physical bodies [*such as*] sexual immorality, [*moral*] impurity, lust, evil desires and greed, which is [*in reality*] idolatry,

Verse 5, “Mortify” is an aorist active imperative from the verb nekroō (νεκρώω) [pronounced *nek-ROW-oh*] which means to put to death or to render impotent. It does not mean to

embarrass. The verb is used of *persons whose physical capabilities have failed in a certain respect*, says Arndt and Gingrich, page 537. Actually, it is only used one way on the Greek and that is for those who are sexually impotent. In our passage it doesn't mean to render sexual impotence, it just means to render impotent certain undesirable things in the life. So to translate we will give its true implication, "Render impotent." The aorist tense is ingressive, it has in view the reversionistic believers who are in Colosse and in the Lycus valley which includes Laodicea. These reversionists have taken the phallic cult. The ingressive aorist always looks at something from the start. It should be translated, then, "Begin to render impotent." The active voice: the reversionist must produce the action of the verb and the verb requires reversion recovery from phallic reversionism. The imperative mood: this is the only command that can stop maximum discipline to believers in Colosse in reversionism.

Aorist Tenses

1. Culminative looks at something from the standpoint of its results.
2. Ingressive always looks at something from the start,
3. Constative gathers up a similar situation to one ball of wax.

"therefore," the inferential particle *oun* (οὐν) [pronounced *oon*]. This particle is used as a transitional conjunction here to relate the challenge of phase two in verses 1-4 to the function of phase two in this passage.

"your members," the accusative plural of *mélos* (μέλος) [pronounced *MEL-oss*]. In the singular *mélos* (μέλος) [pronounced *MEL-oss*] refers to a part of the body, a limb or some other portion of the human body. Here it refers to the facets of the old sin nature, the essence of the old sin nature, all of which becomes involved in reversionism. Since *mélos* (μέλος) [pronounced *MEL-oss*] is related to the body it becomes an easy transition to relate it to parts of the old sin nature. We have similar phrases, like in Romans 6:6, "the body of sin." Or in Colossians 2:11, "the body of the flesh." This has a definite article and should be "the members."

The Doctrine of the Old Sin Nature

1. The old sin nature is the source of spiritual death, Romans 5:12; Ephesians 2:1.
2. The old sin nature is perpetuated in the human race through physical birth, The soul in the body is a format soul, not yet having soul life. Cain and Abel both received the sin nature of their father. There were daughters as well, and Seth was born; and all of them received the father's sin nature. Mary is not the mother of God. She had a sin nature and she sinned. Psalm 51:5; 1Tim. 2:13,14.
3. The believer continues to have an old sin nature after salvation, even when you reach supergrace. 1John 1:8; 1Cor. 3:1.
4. The old sin nature can be rendered impotent when certain conditions are true in the life: rebound, filled with the Spirit, when GAPing it, when erecting an ECS, and when you enter into the supergrace life. You render the sin nature impotent when you enter into the supergrace life.

5. The OSN frustrates bona fide production in phase two, Romans 7:15.
6. The nomenclature for the OSN,: “flesh,” Galatians 5:16; “old man,” Ephesians 4:22; “carnal,” Romans 7:14; 1Cor. 3:1-3; “sin” in the singular, Romans 5:12; 1John 1:8; 1Cor. 15:56’ sometimes “heart” is used for the OSN, Jeremiah 17:9; Matthew 15:19; “members,” Colossians 3:5.
7. The essence of the OSN, revealed both in Col. 3:5 and Romans 6:6. The area of weakness is revealed in Hebrews 12:1; the area of strength is revealed in Romans 8:8; the lust pattern, Romans 7:7; trends for lasciviousness or asceticism are revealed in various lives of great believers.
8. The solution to the OSN involves God’s judgement of the OSN by Christ bearing our sins — 2 Cor. 5:21; 1Peter 2:24. Phase two judgement is rebound and then GAPing it to the point of neutralizing the OSN. The OSN is removed by phase three.
9. The OSN is not found in eternity and is not found in the resurrection body.

“which are upon the earth,” ta epi tês gês. Ta means “the things,” there is no relative pronoun, “the things upon the earth.”

Specifically now these things deal with phallic reversionism: “fornication,” the accusative singular of pórnē (πόρνη) [pronounced *POHR-nay*], a noun that refers to illicit sexual intercourse between a man and a woman; “uncleanness,” also in the accusative singular because all of these modify the objects of the verb, the aorist active imperative of nekrōō (νεκρώω) [pronounced *nek-ROW-oh*]. “Uncleanness” is akatharsia (ἀκαθαρσία, ας, ῆ) [pronounced *ak-ath-ar-SEE-ah*] which is used in the Greek language for refuse or immorality. It is especially used for unnatural sex vices, and this is the way it is used in Romans 1:24. So it is actually in contrast to pórnē (πόρνη) [pronounced *POHR-nay*] but it is still in the framework of the subject. So it includes homosexuality, lesbianism, bestiality, and so on. It was Demosthenes in the fifth century BC who first used this word for impure motivation or anything that would break down the laws of divine establishment; “inordinate affection,” the accusative singular of páthos (πάθος) [pronounced *PATH-oss*], and it refers to that which is endured or experienced. It connotes suffering. Out of this meaning comes the usage of passion, and it is actually used in the New Testament for depraved passion, abnormal sex lust. So we will translate this “depraved passion”;

“evil concupiscence,” this is made up of two words, epithumia (ἐπιθυμία) [pronounced *ep-ee-thoo-MEE-ah*] which means lust, and the word for evil is correctly translated kakós (κακός) [pronounced *kak-OSS*]. It should be translated “evil lust” and since it is in the framework of phallic reversionism it has to be lasciviousness rather than the other types of lust; “covetousness,” the accusative singular of pleonexía (πλεονεξία) [pronounced *pleh-ohn-ex-EE-ah*], and it actually means insatiableness. It is technical both in Ephesians 4:19 and here for a frantic search for happiness. Obviously this is a frantic search for happiness in the realm of the phallic cult.

The next word is not the ordinary relative pronoun, this is hostis, a qualitative relative pronoun, nominative feminine singular, and it should be translated “which category.” The existence of a qualitative relative pronoun at this point after a list of five nouns, which are

all related to the phallic reversionistic trend, obviously indicates that we do have a classification here. The classification is phallic reversionism. There are other types of reversionism, so the classification would apply in the sense that every type of reversionism does have its own classification. The source is the old sin nature and the OSN must be rendered impotent by reversion recovery through GAP.

“which [category of things].” Then we have “is,” present active indicative of eimi (εἶμι) [pronounced eye-ME]. This is a classification and they all fall into this, they are a part of phallic reversionism; “idolatry,” e)idwolatRIA, [e)ido means idol; latria means worship], it means the worship of idols.

Colossians 3:5 **Therefore begin to render impotent [through doctrine] the members [OSN] the things upon the earth; namely, fornication, unnatural sexual vices, degenerate passions, evil lust, phallic search for happiness, which category of things keeps on being idolatry.**

Phallic Reversionism in Colosse

1. Rejection of reversionism is taken from the most common type in the ancient world at the time of writing, and the type that was disturbing Colosse, phallic reversionism.
2. Phallic reversionism is based on a trend toward lasciviousness in the OSN plus the function of the OSN in influencing emotional revolt, plus an entrance into the Canaanitish phallic cult.
3. There are three basic forms of reversionism:
 - a. ritual reversionism, Hebrews 5:11-6:6;
 - b. monetary reversionism, James 5:1-6; Revelation 3:14-20;
 - c. phallic reversionism, 2 Cor. 12:21; Ephesians 4:19; Colossians 3:5; Revelation 2:2-23; 2:14.

Colossians 3:6 **For the wrath of God will come [upon disobedient people] for practicing such things,**

Verse 6, “For which things” should be “Because of which things,” dia plus the accusative of hos. hos is in the neuter which makes it things instead of persons. This tells us that the previous verse deals with a principle, and while there was some classification within the phallic cult this was not to deal with mechanics but to show that there are variations within phallic reversionism. Some practice it, some think it, but whether you think it or practice it or both phallic reversionism is a reality in which the OSN controls the soul, and the OSN must be rendered impotent. “because of which things,” i.e. because of reversionism.

“the wrath of God,” this is an anthropomorphism, God does not get mad. It is simply explaining in human terms the divine attitude toward reversionism.

“cometh” is the present active indicative of exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-ma]. The coming of the wrath of God refers to divine discipline. This is a gnomic present, it is an absolute.

“the children of disobedience” is not found in the original, so the verse is a very short one.

Colossians 3:6 **Because of which things [phallic reversionism] the wrath of God comes.**

The wrath of God comes in two ways: divine discipline and the sin unto death.

The Doctrine of Divine Discipline

1. This doctrine is for believers only, Hebrew 12:5. It is for the family of God. This is not saying that unbelievers do not suffer. They suffer by violating the laws of establishment, they suffer from self-induced misery, from the decadence of their soul in the field of mental attitude sins. The unbelievers do suffer but their suffering is not a family matter. Divine discipline is a family matter.
2. Discipline is based on love, Hebrews 12:6.
3. Divine discipline does not entail the loss of salvation, Galatians 3:26 cf Hebrews 12:6.
4. Divine discipline is often removed by rebound, 1Corinthians 11:31. In this way God turns cursing into blessing.
5. If the suffering continues after rebound the purpose is blessing, Job 5:17,18.
6. All discipline for members of the family of God is confined to time, Revelation 21:4.
7. Discipline relates to sins of the immediate past. The suffering is caused by discipline for something you have done wrong in the immediate past. The only exception to this would be reversionism over a long period of time, as in the case of king Saul.
8. Maximum discipline for any member of the family of God is the sin unto death, 1John 5:16. This is caused by prolonged reversionism.
9. Triple compound discipline is one of the more intense forms of divine discipline. An illustration is found in Matthew 7:1-2.

Colossians 3:6 **You people also once lived like this when you practiced these things,**

Verse 7, “In the which” is en plus the locative plural of hos, and it should be translated “In the sphere of which things.” Again it refers to reversionism and the practice of reverse process reversionism.

Colossians 3:6–7 repeated.

Colossians 3:7 **But now you also should stop practicing them: anger, wrath, malice, slander, filthy language from your mouth,...**

“ye also walked,” the aorist active indicative of the verb peripateō (περιπατέω) [pronounced *per-ee-paht-EH-oh*], used here for a way of life, behaviour pattern of life, thought pattern, behaviour pattern, all of it. The aorist tense here is constantive, it gathers into one entirety every occasion in which the Colossians practiced phallic reversionism. The active voice: the ones to whom this applies in the passage are those who are in reversionism, not all the members of the Colossian church. The indicative mood is the reality of the fact that one segment of the Colossian church are involved in reversionism.

The Doctrine of Walking (3)

1. Our verb, peripateô (περιπατέω) [pronounced *per-ee-paht-EH-oh*], describes not literal walking but a pattern or function of life. It is generally ascribed favourably, sometimes unfavourably as in our context, to believers in phase two. Actually peripateô (περιπατέω) [pronounced *per-ee-paht-EH-oh*] or walking is used for the Christian's modus operandi or the Christian's modus vivendi in phase two.
2. The concept of one day at a time is connoted in walking. In walking you have to take one step at a time, just as the Christian life involves one day at a time, Romans 14:5,6; Ephesians 5:16-18; James 4:13-15.
3. The mechanics of walking connote the recovery of balance. The believer is off balance living in the devil's world but is stabilized by God's grace provision, and this is the concept when peripateô (περιπατέω) [pronounced *per-ee-paht-EH-oh*] has a favourable connotation.
4. Walking is used to depict the modus operandi of the reversionistic believer, Philippians 3:18; Colossians 3:7.
5. Walking is also used to describe the function of the ECS believer, Philippians 3:7; Colossians 2:6.
6. There are three favourable spheres of the believer's walk: a) In the Holy Spirit, Galatians 5:16; b) In faith, 2Corinthians 5:7; In doctrine 3John 3.
7. Walking therefore depicts the Spirit-filled life in certain passages, Galatians 5:16; Romans 8:2-4; Ephesians 5:2,18.
8. Walking describes the function of GAP in Ephesians 5:15.
9. Walking is used for the function of the edification-type believer, 1John 1:7; Romans 6:4; Ephesians 4:11; Colossians 1:10; Romans 13:13.

"some time" is literally, "once upon a time," the enclitic particle pote; "when" is hote.

"ye lived," the imperfect active indicative from the verb zaô (ζάω) [pronounced *DZAH-oh*] which means the function of living.

"in them," en plus the locative plural of the demonstrative pronoun houtos, used to call attention with special emphasis to a designated object in the literary context of the writer. It refers here to reversionism. Houtos always calls attention to whatever is being discussed by the writer.

Colossians 3:7 **In the sphere of which things you also walked once upon a time when you were living in them.**

1971 Colossians

Lesson #32

32 10/12/1972 Col. 3:8–10 Doctrines of edification complex of the soul, reversion recovery, 8 categories of reversionism

Colossians 3:5 Therefore begin to render impotent [through doctrine] the members [OSN] the things upon the earth; namely, fornication, unnatural sexual vices, degenerate passions, evil lust, phallic search for happiness, which category of things keeps on being idolatry.

Colossians 3:6 Because of which things [phallic reversionism] the wrath of God comes.

Colossians 3:7 In the sphere of which things you also walked once upon a time when you were living in them.

In verses 8 & 9 our subject is: Reversion recovery removes the characteristics of reverse process reversionism. When you recover from reversionism you also lose the characteristics, the habits, the way of life which was practiced under reverse process reversionism.

Colossians 3:8 But now you also should stop practicing them: anger, wrath, malice, slander, filthy language from your mouth,...

Verse 8, we have two Greek words which recognizes the believer's determination to recover from reversionism: *nuni de*, a combination of an adverb and a particle. These two are actually designed to show a change of attitude once you are in reversionism. When a believer begins to go into reversionism he receives a series of disciplines which is called Jesus Christ knocking on the door. Knocking is a warning, and as this discipline continues it eventuates in the sin unto death. "but then," the word *de* is an adversative conjunctive particle; it means there is now a change in the volition of the individual's soul.

Divine discipline alerts the believer to his reversionistic life, with a push to be steered right.

"ye also" is the nominative plural of the pronoun *su* plus the adjunctive use of *kai*. This refers to the believers of Colosse who have now changed their mind in discipline, who have faced the reality of their adverse spiritual condition and are now about to do something about it. They are in the process of recovery which includes a number of continuous decisions: the continuous decision to rebound as the occasion arises; the decision to expose one's self to face to face teaching with right pastor.

"put off" is an aorist middle imperative of the verb *apotithêmi* (ἀποτίθημι) [pronounced *ap-oh-t-EETH-ay-mee*]. The word originally means to take off soiled or dirty clothes. It also came to mean to renounce, to lay aside something, to rid one's self of something that is dirty and uncomfortable. In other words, to completely get rid of something which is causing discomfort. In this case the discomfort is divine discipline designed to turn a person back toward grace to fulfill the objectives of the Christian life which are twofold: the erection of the ECS and the entrance into the supergrace life at which point the priesthood begins to function. The aorist tense is ingressive, which means begin to lay these things aside. It means you begin to make the positive decisions — positive decisions toward rebound, positive decisions toward doctrine, positive decisions toward local church operation where you take in the Word of God. These are continuous decisions but they

must have a starting point and the ingressive aorist is that starting point — begin to take off the dirty clothes, they do not all come off at once. The middle voice: the subject participates in the results of the action. While the active voice stresses the action itself the middle voice emphasizes the agent involved in the action. The agent is the believer in reversionism, he is now in the process of getting away from reversionism. Reversionism is like wearing very many soiled clothes. The removal is a process, it is not instantaneous. The imperative mood is a command to reversionistic believers everywhere.

“all these,” in the beginning of this passage, starting at verse 5, we only had as the background phallic reversionism.

Now we are going to other categories of reversionism and before we have finished the next one a number of other categories will appear. *Ta panta*, is literally, “the all these.” The definite article indicates a specific list of categories of reversionism. The first gives us a hint as to what is coming. When a person enters into reversionism he often discovers for the first time that he has a characteristic that has been latent but very much a part of his personality, and that is a vicious temper. Without fuses it is very easy to hide a bad temper. With long fuses and with a certain amount of psychopathic thinking activity it is very easy to give the impression of being docile, placid, easygoing, sweet and sincere. But in reality the individual involved is a bomb looking for a detonator. That is the meaning of anger here.

“anger,” the accusative singular of the noun *orgê* (ὀργή) [pronounced *ohr-GAY*]. All it takes is some reversionism to bring this out. The Greek word here connotes an anger caused by emotional revolt, caused by jealousy in emotional revolt. The detonator and short fuse is jealousy.

Neglect of doctrine might be apathy, indifference, a problem with preferences. But as a little scar tissue grows on the soul, this apathy intensifies. At some point, there is a frantic search for happiness. The nature of this search defines the sort of reversionism and lust pattern which are followed. Some can go towards legalism, some go after money and others go after drugs or alcohol or something else.

The emotion revolts against the right lobe. The edification complex structure is then destroyed. Other types of reversionistic expression are then grabbed up.

Sometimes, a person might be seen as very easy going, but things do not go his way.

“wrath,” this appears to be synonymous with anger but is not. This is the Greek word *thumos* (θυμός) [pronounced *thoo-MOSS*] and it is quite different from anger in that it is emotional turbulence and has to do with tantrums or emotional agitation leading to instability of soul, “emotional tantrums.”

“malice,” *kakía* (κακία) [pronounced *kahk-EE-ah*], which means depravity but it doesn't mean depravity in the sense of degeneracy, it means depravity in other fields. It means when anger is frustrated, when tantrums no longer bring the attention or change people

into the pattern that you have fixed for them. This means to find a substitute to care for the frustration. But this also means evil practices. This could simply mean any form of evil directed toward someone else, the attempt to destroy them, to hurt them. Many times people pattern a behaviour pattern not because they want to engage in that behaviour pattern but because it hurts the object of their love or their affection.

The woman engages in promiscuity even though she despises it. That is *kakia*. She enters into an inconsequential relationship in order to hurt the object of her anger.

“blasphemy,” a transliteration. The Greek word is *epistatês* (ἐπιστάτης) [pronounced *ep-is-TAT-ace*] and it means to malign. Often in reversionism, in trying to hurt someone else, there is the practice of maligning them, slandering them.

“filthy communication out of your mouth,” the word for filthy communication is *aischrología* (αἰσχρολογία) [pronounced *ah-ee-skhol-og-EE-ah*] and it means shame talk, talk that will hurt someone else. It also means to be obscene. It is an extension, then, of *epistatês* (ἐπιστάτης) [pronounced *ep-is-TAT-ace*] in the sense of slander.

Colossians 3:8 **But now you also begin to lay aside all these; outbursts of temper, volatile anger, emotional turbulence, depravity [to hurt someone at the expense of someone else: hurting X by using Y], slander, language designed to hurt, from the source of your mouth.**

Colossians 3:9 **Do not lie to one another, since you have put away [the conduct of] your old person with its practices,**

Verse 9, in order to accomplish the last half of this verse you have to become deceitful, so we have the present middle imperative of *pseudomai* (ψεύδομαι) [pronounced *PSYOO-doh-ma*], translated “Lie not.” *Pseudomai* (ψεύδομαι) [pronounced *PSYOO-doh-ma*] means to speak falsely, to speak deceitfully. Both are relegated to the category of lying. Deceit is a part of the practice of reverse process reversionism. However, the object is not God who cannot be deceived, only someone with whom you have some kind of a relationship.

“Lie not one to another,” the word *eis* (εἰς) [pronounced *ICE*] here actually means “to,” and it is directional, and then we have the object of this, *allêlôn* (ἀλλήλων) [pronounced *al-LAY-lohn*], which means one another of the same kind. Literally, the present imperative says to stop doing some you are already doing. The middle voice means you are doing it yourself. Literally, “Stop lying to one another” or “Stop deceiving one another.”

“seeing” does not occur in the original. Instead, we have an aorist middle participle, “having put off,” rather than “seeing you have put off.” The verb is *apekduomai* (ἀπεκδύομαι) [pronounced *ap-ek-DOO-om-ah-ee*]. This word in the active voice means to strip off clothes, but in the middle voice it means to disarm. The aorist tense is a constative aorist, it gathers up into one ball of wax every time this becomes necessary. It gathers into one entirety the decisions of a believer in reversionism trying to recover from reversionism — the decisions to rebound, the decisions to attend class, the decisions to expose one’s self

to Bible teaching in spite of temptations to do other things. The middle voice: the subject acts with a view toward participating in the outcome. This is a permissive middle in which the subject yields himself to the results of the action in his own interest. The subject, then, is benefitted by the action of the verb. The participle is an instrumental participle, and the instrumental participle indicates the means by which the action of the main verb is accomplished. The action of the main verb is “stop lying.” This tells you how you are going to stop lying. It will be accomplished not by saying, I’m going to stop lying, but by recovering from reversionism. But there is no reversion recovery apart from rebound and the daily function of GAP. When you begin to recover you disarm the OSN. “Stop lying to one another of the same kind, having disarmed “the old man.”

“the old man” refers to the old sin nature; “with his deeds,” the preposition *sun* plus the instrumental of *praxis* (πραξις) [pronounced *PRAX-ihz*] which means “practices.” *Sun* plus the instrumental means “together with.”

Colossians 3:9 **Stop lying to one another of the same kind, having disarmed the old man [OSN] together with his modus operandi.**

There Are at Least 8 Categories of Reversionism

1. Drug reversionism. If the person loses the neurons of the brain on which information is printed by grace, if he destroys too much, if he has too much brain damage, he cannot recover. This is why it is important to emphasize that it is possible for a born-again believer to go too far, too long, with drugs and that makes reversion recovery impossible unless God performs a miracle by touching that person’s brain. The person having been addicted to drugs has a very difficult time concentrating.
2. Phallic reversionism. Eph. 4–5 and many other passages.
3. Monetary reversionism, James 5:1-6.
4. Legalistic/religious reversionism. This was the problem of the Pharisees in our Lord’s day; it was the problem of the Jewish believers in Jerusalem in 67 AD.
5. Mental attitude reversionism — jealousy or some related mental attitude sin, which we have noted in this chapter, becomes a short fuse for a total loss of sanity temporarily through great anger.
6. Verbal reversionism. The concept here is using the mouth, the tongue, to malign and hurt others.
7. Antiestablishment reversionism. This belongs to the believer and the unbeliever. It always goes in for a frantic search for happiness by a total rejection of authority.
8. Mental illness reversionism. This includes the psychopathic the neurotic and the psychotic getting into these things in reversionism.

Colossians 3:10 **and have put on the new person, who is being [daily] renewed with full knowledge, according to the image of God, who [re-] created him,**

Colossians 3:11 **[In this state] there cannot be [such distinctions as] Greek [i.e., Gentile] and Jew; circumcised people and non-circumcised people; barbarian and Scythian [Note: These last two words refer to foreigners whose language was unintelligible and who were**

uncivilized heathens], or slave and free person; but Christ is all [that is important] and [He is] in all [of His people],

Colossians 3:10 and have put on the new person, who is being [daily] renewed with full knowledge, according to the image of God, who [re-] created him,

Verse 10, reversion recovery includes the construction of the ECS. It is rebuilt. “And have put on,” the aorist middle participle of *enduô* (ἐνδύω) [pronounced *ehn-DOO-oh*]. The word in the active voice means to dress someone, but in the middle voice it means to dress yourself. It is used also in the Greek in a figurative sense of taking on the characteristics, the virtues and the intentions of someone who is great. The aorist tense is a constantive aorist, it gathers into one entirety every decision you have to make toward doctrine, to take it in, to make it a part of your soul so that the ECS can be reconstructed. The middle voice: the subject participates in the results of the action for his own benefit. The participle is an aorist participle and the action of the aorist participle precedes the action of the main verb; our main verb goes back to the previous verse: Stop lying. Stop lying but put on something. This is also an instrumental participle, which indicates the means by which the action of the main verb is going to be fulfilled. How are you going to stop lying? How are you going to stop being deceptive? The answer is “putting on the new.”

“the new,” the Greek has two words for “new.” The first is *neos/neôteros* (νέος/νεώτερος) [pronounced *NEH-os,neh-OH-ter-os*] which means new in a point of time; the second is *kainos* (καινός) [pronounced *kahee-NOS*] which means new in species. Both concepts of the ECS are pertinent to the concept here, however *neos/neôteros* (νέος/νεώτερος) [pronounced *NEH-os,neh-OH-ter-os*] is the word which is used. If you are recovering from reversionism you have lost the ECS and you begin to reconstruct it through the daily function of GAP. “New” refers to an ECS reconstructed by reversion recovery.

The Doctrine of the Edification Complex of the Soul (review)

1. The doctrine is based upon certain verbs and their cognates found in the Bible, both in the Hebrew and the Greek. E.g. in the Hebrew we have *banah* which means to construct and edifice. Its counterpart in the Greek is *oikodomeô* (οἰκοδομέω) [pronounced *oy-koh-doh-MEH-oh*] which means to build or construct, to erect a structure. There are also some nouns that go with *oikodomeô* (οἰκοδομέω) [pronounced *oy-koh-doh-MEH-oh*]—*Oikodom* (οἰκοδομή) [pronounced *oy-kod-om-AY*] which means the act of building or erecting a structure. It is quite common for the ECS. Then there is *oikonomia* (οἰκονομία) [pronounced *oy-koh-nohm-EE-uh*] which is the ECS, the result of erecting a structure. There is also *oikonómos* (οἰκονόμος) [pronounced *oy-kohn-OHM-oss*] which refers to the contractor or the builder or the function of construction.
2. GAP is the source of the ECS, Ephesians 4:12,13. In that passage we have all the ingredients for the ECS. The believer is a priest in the Church. As a believer priest he is to gather with others, this gives him his privacy. The message of the pastor-teacher is all that is important to the believers who hear him.

3. The believer's ECS provides both stability for the individual and preservation for the national entity. It is the only way a believer can be happy. Furthermore, the ECS count is the basis for determining the preservation of the national entity, Jeremiah 42:10.
4. The rapid construction of the ECS comes from a maximum use of faith patience under maximum pressure, James 1:2-4.
5. The structure of the ECS. First floor: grace orientation. It is impossible to begin an ECS unless the believer is grace oriented; second floor: the mastery of the details of life, and capacity for these details; the third floor: the relaxed mental attitude of the believer's soul. This is freedom from any habitual mental attitude sins because MA sins destroy any capacity for life; the fourth floor: capacity for love. This is important because all capacity for love does not start with people, it starts with God. As you develop occupation with Christ, then the other capacities fall in line; the fifth floor: +H, the door that opens the believer into the normal Christian life which is supergrace.
6. The biblical use of the word "edification." It is used in Ephesians 4:11,12, as the objective of the pastor-teacher. His responsibility is to so communicate doctrine that those who are positive will hear and grow up into the ECS. The soul was saved in order that the soul might have something special from God. The soul is saved so that it can be structured by God's plan, and this is where the ECS comes in. The second use of "edification" is found where a local church with a maximum number of believers having an ECS is a prosperous church. Acts 9:31. The third use of "edification," the objective of phase two is to erect the ECS, not to speak in tongues, 1Cor. 14:3,4, 12, 26. Fourth, human knowledge has a tendency to pump up but the function of GAP in the sphere of love edifies, 1Corinthians 8:1.
7. There are two spirits involved in ECS. The first is God the Holy Spirit, the third person of the Trinity. He functions in the intake of doctrine by which the ECS is constructed, John 14:26; 16:12-14; 1John 2:27; 1Cor. 2:9-16. The second "spirit" in the ECS principle is the human spirit. It is the target for doctrine by which material is made available for the construction of the ECS, Romans 8:16; 1Cor. 2:12,13; Job 32:8. Only doctrine stored in the human spirit is construction material, Ephesians 4:23,24; Colossians 1:9,10; 1John 2:3.
8. As a starting point for motivation the humanity of Christ possessed an ECS during the incarnation, Luke 2:40, 52; John 1:14.
9. Biblical synonyms for the EDIFICATION COMPLEX STRUCTURE:
 - a. Light, Psalm 43:3; Psalm 119:130; Ephesians 5:8,9,13.
 - b. Glory is used for the ECS, Jeremiah 13:16; 1Corinthians 11:7.
 - c. The fullness of God, Ephesians 3:19
 - d. Imitators of God, Ephesians 5:1. However, Eph. 5:1 not only refers to the ECS but emphasizes it as the entrance into supergrace.
 - e. Christ at home in your hearts, Ephesians 3:17.
 - f. Christ formed in you, Galatians 4:19.
 - g. The new man, Ephesians 4:24.
 - h. The new, Colossians 3:10.

- i. The perfect work, James 1:4.
 - j. Christ in you, 2 Cor. 13:5.
10. The supergrace life is the objective after the ECS. The ECS, therefore, is the entrance into the supergrace life. Once the top floor has been constructed there is a transition into supergrace. The top floor is God's happiness shared with the believer.

“new” means the reconstruction of the ECS.

“which is renewed,” the present passive participle of anakainōō (ἀνακαινός) [pronounced *an-ak-ahee-NOH-oh*] — ana means again and again; kainos (καινός) [pronounced *kahee-NOS*] means new in species. It should be translated “being renewed.”

Summary

1. The participle indicates that the ECS once existed but was destroyed through reversionism.
2. Essentially this is what reversionism means — the destruction of the ECS through negative volition toward doctrine, accumulation of scar tissue, emotional revolt, blackout of the soul.
3. Once the ECS is in the process of destruction and these other things are occurring simultaneously the believer begins to practice in his behaviour pattern, in his modus operandi, reverse process reversionism. Since reverse process reversionism is the end of the line he has to stop. That means decisions. There has to be rebound, getting back under GAP. All of these are a series of decisions.

“in knowledge,” eis (εἰς) [pronounced *ICE*] plus the accusative singular of epignōsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] is literally, “because of epignōsis doctrine.” Therefore it should be translated, “And having put on the new [the ECS reconstructed], being renewed because of epignōsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*].”

“after the image,” kata plus the accusative of eikōn (εἰκών) [pronounced *ī-KOHN*], “according to the image.” The image here is Jesus Christ.

“of him,” there is no personal pronoun here but rather the genitive of the definite article which should be translated “the one.” “The one” is used here because Jesus Christ is the only celebrity of the Church Age.

“that created,” aorist active participle of ktízō (κτίζω) [pronounced *KTID-zoh*], “having created.”

“him,” referring to the believer who has now recovered from reversionism. The function of this intensive pronoun is to emphasize the identity of the individual.

Colossians 3:10 **And having put on the new, being renewed because of epignôsis (ἐπίγνωσις) [pronounced ehp-IHG-noh-sis] doctrine according to the image of the one having created him.**

1971 Colossians

Lesson #33

33 11/16/1972 Col. 3:11 Doctrine of positional truth

Colossians 3:11 **[In this state] there cannot be [such distinctions as] Greek [i.e., Gentile] and Jew; circumcised people and non-circumcised people; barbarian and Scythian [Note: These last two words refer to foreigners whose language was unintelligible and who were uncivilized heathens], or slave and free person; but Christ is all [that is important] and [He is] in all [of His people],**

Verse 11, the application of current positional truth. Of all of the doctrines that pertain to us in the Church Age, the one which causes us to separate from religion and to begin to understand the true nature of God's plan for the believer's life, it is the doctrine of positional truth. This is the one doctrine that removes any inferiority complex, eliminates all handicaps from being a hindrance to us, keeps from ever getting mixed up with the psychiatric approach or the psychological approach to life which says you are a product of your environment, protects us from all of the fallacies of life, and causes us to distinguish between Christianity and religion which are as antithetical as two things can be. Positional truth always emphasizes that Christianity is a relationship with God and not some system, like religion, that is trying to make points with God through works.

"Where," and adverb which means "in which place." The Greek word is hopou (ὅπου) [pronounced HOHP-oo] and it is a reference to union with the Lord Jesus Christ with emphasis on current positional truth. "In which place," i.e. in union with Christ.

"there is neither," present active indicative of en eimi (εἰμί) [pronounced eye-ME] which means to be within, to be inside. It refers to current positional truth. We have a negative with this one: "In which place [union with Christ] there is not inside."

The Doctrine of Positional Truth

Basically positional truth is something that occurs at the point of salvation and is never improved. God is perfect. One of the 36 things He provides at the point you believe in Jesus Christ is union with Christ. It is a ministry whereby God the Holy Spirit picks you up and enters you into union with the Lord Jesus Christ. That is your salvation, that is your security, that is your relationship with God. You are "in Christ," you are in union with Him. This keeps you from and protects you from the devil's ace trump which is religion — man trying to work to get something out of God. The guarantee for everything in your life from the moment of salvation on is the ministry of God the Holy Spirit at the point of eternal salvation whereby He enters you into union with the Lord Jesus Christ.

1. Mechanics: 1Corinthians 12:13 **(For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.).**

This verse is severely distorted by holy rollers. This is a verse dealing with the subject of the baptism of the Spirit. "We all" refers to every believer in the Church Age, "baptized into Christ." The word "baptize" means identify. It means here that God the Holy Spirit puts you into union with Christ at the right hand of the Father. Union with Christ is permanent. You cannot be removed from that. This was prophesied by the Lord Jesus Christ just before His ascension in Acts 1:5. It is the subject of Ephesians 4:5 where we have the phrase, "One Lord, one faith, one baptism." (This is *not* water baptism). The aorist tense of 1Cor. 12:13 is a culminative aorist, it means it is over.

2. Positional truth belongs to the carnal as well as to the spiritual believer. Under positional truth we enter into union with the Lord Jesus Christ. This is permanent. The spiritual believer is in fellowship; the carnal believer is out of fellowship, he is in the state of having sinned. The carnal believer becomes spiritual again by means of rebound. But whether the believer is spiritual or carnal he is still in union with Christ, 1Corinthians 1:2, 30.
3. Positional sanctification protects the believer from divine judgement in eternity, Romans 8:1.
4. Positional sanctification qualifies the believer to live with the Lord forever. There are two qualifying principles. If you are going to live with God forever in heaven you have to have the same righteousness as God has; you have to be as good as God is. The only way we are qualified is the fact that Jesus Christ has +R, at the moment of salvation we enter into union with Christ, and His righteousness becomes our righteousness, 2Corinthians 5:21. His righteousness belongs to us now, and it is His righteousness which justifies us. God sees His righteousness credited to our account and therefore justifies us. We also have to have the same kind of life that God has. Jesus Christ has this eternal life, 1John 5:11,12, and when we believe in Christ we enter into union with Christ and His life becomes our life. We are going to live forever and ever and ever with God.
 - a. Rededication or recognizing Jesus as Lord does not change positional truth; it does not add a thing.
 - b. Or you think that you forgot to open the door to Jesus knocking.
 - c. There is only one way to be saved.
 - d. People get confused after they get out of line.
 - e. The Baptist church was straight for about 100 years, which is pretty good. Even the Catholics did not last that long.
 - f. Your problem when you want to rededicate is ignorance and emotion and not understanding your sin nature.
 - g. Some of the worst people who have ever lived have been born again.
 - h. Bob's original faith was feeble. How could anyone in Beverly Hills have much more than a feeble faith?
5. Positional truth explains two of the most difficult stumbling blocks in the realm of theology: election and predestination, Ephesians 1:3-6. In eternity past Jesus Christ was elected by God the Father [that is a part of the doctrine of divine decrees]. In the divine decrees Jesus Christ was given a destiny. The moment that you believe

in Christ you enter into union with Christ, you share His election, you share His destiny. That is the sense in which you are predestined. Predestination and election cannot be understood apart from positional truth, apart from union with Jesus Christ. You are predestined in the sense that you share the destiny of Christ. Predestination is not fatalism. Some good theologians fall apart because all they can think of is the sovereignty of God and that you really have no free will of your own, and that you fall into this or you don't. There are all kinds of fatalism in the world but a sovereignty-type theologian inevitably has to be a fatalist and he spends half of his life explaining why he isn't a fatalist. A lot of theologians try to explain the difference between the "Calvinistic" view of predestination, and they can't. The Calvinistic view of predestination is fatalism. It is called Reformed fatalism. It is really not John Calvin's fault. John Calvin did not hold to the view of Predestination to which his name is attached by Reformed Theologians. When we say Calvinism we are not talking about that great, brilliant theological mind, John Calvin. John Calvin recognized free will. We are talking about the followers of Calvin in the 20th century who do not know straight up from straight down. Positional sanctification clarifies election and predestination and keeps the believer from being a fatalist.

6. Positional truth produces a new creature in Christ, 2Corinthians 5:17. Notice: "in Christ."
 - a. You did not have anything prior to salvation. You had no election, you had no destiny.
 - b. *And old things have passed away.* That is spiritual death. The things related to the fall are the old things. The "old things" in that verse is spiritual death, "In Adam all die." That is old things. "Old things" is a technical phrase related to the fall; what Adam got us into. Old things are anything related to the fall of man. He had perfect weather, perfect food and perfect sex every day.
 - c. After 1000 years of perfect environment, man will rebel against God once again.
 - d. "If any man be in Christ he is a new creature" because of who and what God is, because of what God did at the point of salvation for us. We are new creatures not because of what we gave up at salvation but because of what He gave up. If you give up something, then you have been propagandized to do something before you understand what you are doing. At the moment a person believes in Jesus Christ he is a new creature, and he is a perfect creature.
 - e. We are new creatures based upon what God did for us at salvation.
 - f. The Bible says that the moment you believe in Jesus Christ you are perfect.
 - g. But every one of us is a Dr Jekyll and Mr Hyde. Positionally we are one and experientially we are the other. God found a way to make the worst person who ever lived and make him perfect as at the moment of salvation in the eyes of God. That is positional truth. Union with Christ makes you perfect at the point of salvation, and positional truth is never improved. We are new creatures because of who and what Christ is, not because of changes we make at the point of salvation or subsequently.

7. Positional truth guarantees the eternal security of the believer, Romans 8:38–39 (For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.). We are in union with Christ and we will never get out. But the doctrine of eternal security was never designed to give you some kind of a credit card to raise hell in the manner in which you think it ought to be done. There is a verse written for that kind of believer: “Man’s days are full of trouble,” divine discipline.
8. Positional truth exists in two categories:
 - a. Retroactive — identification with Christ in His death. Christ in His death bore our sins in His own body on the tree but He rejected human good. The moment we believe we enter into union with Christ as he was on the cross, Romans 6; Colossians 2:12; 3:3. The principle is a very simple one. Christ rejected human good. We are identified with Christ in His death, therefore down with human good. We are also identified with Christ seated at the right hand of the Father, and that means up with divine good. That is the meaning of water baptism, by the way. So we have retroactive and current positional truth.
 - b. Current positional truth has many applications. For example, we share the life of Christ, eternal life, 1John 5:11,12; we share His righteousness, 2Corinthians 5:21; we share His election, Ephesians 1:4; we share His destiny, Ephesians 1:5; we share His sonship, 2Timothy 2:1; we share His heirship, Romans 8:16,17; we share His sanctification. Jesus Christ is separated unto God the Father. By being in union with Him we are sanctified in Him forever, 1Corinthians 1:2,30; we share His kingdom, 2Peter 1:11; we share His priesthood, Hebrews 10:10-14.
9. The characteristics of positional truth.
 - a. It is not an experience. It is not emotional; It is not emotional or ecstatic.
 - b. It is not progressive. You cannot improve it in time or eternity.
 - c. It is not related to human merit, human good, human talent. Grace escalates divine good and excludes human good.
 - d. Positional truth is eternal in nature. We have it now, we have it forever. It cannot be changed by God, angel, or mankind.
 - e. Positional truth is known only by the Word of God.
 - f. Positional truth is in toto at the moment of salvation, it is one of the 36 things we receive at that point.

“In which place, there is not inside” i.e. in union with Christ, four things. Experientially on the earth people are still Jews and Gentiles. So the first category is a racial category. There are four areas of equality established by positional truth. The first is a racial category: “neither Greek nor Jew,” Hállēn (Ἑλλην) [pronounced *HEHL-lane*] is used because of the tremendous impact of Greek culture on western civilization, and therefore the word “Greek” means those who are Gentiles racially and culturally apart from Israel. The Jew refers to a Jew racially and culturally.

The fallacy of our government, they have tried to select certain races and to make them equal with others. They never choose the Scots, the English, or the Germans. A Black man who believes in Christ, is equal to us in every way spiritually.

There is no super race; there are superior and inferior members in every race.

“circumcision nor uncircumcision,” peritomê (περιτομή) [pronounced *per-it-om-AY*] kai akrobustía (ἀκροβυστία) [pronounced *ak-rob-oos-TEE-ah*]. This indicates that all ritual and religious activity is excluded as meritorious under positional sanctification. One’s background is eliminated as having any advantage. Religious background, religious environment, does not give anyone an advantage over a non-religious background. Non-religious environment is uncircumcision.

Many denominations have taken the same view that you need baptism in their way. In some you don’t get to heaven; in others, you are not going to amount to much.

The third category is strictly cultural, “Barbarian, Cythian.” The word “Barbarian” is bárbaros (βάρβαρος) [pronounced *BAR-bar-oss*]. When the Greeks first went to the Black Sea to trade they encountered people who would try to talk to them, and they sounded like “Bar, bar, bar, bar.” The Greeks decided that these people didn’t make sense, so they called the people who sounded like that Barbarians.

Skuthēs (Σκύθης) [pronounced *SKOO-thace*] is a Cythian, and the Greeks didn’t think much of them. They were a crude people. They were a nomadic people who lived very much like hippies. They always scalped their enemies, they drank the blood of their enemies out of skulls, they offered human sacrifices. To the Greeks they were the lowest trash in the world. If a person died with a good wife, good servants or a good dog, those things would be killed and sent with him. This became a word for the lowest trash in the world. Worse than a Barbarian; an imbecile. It was a shock when some of these believed in Jesus Christ (these are people from southern Russia).

The fourth category, “bond nor free.” The word “bond” is doulos (δούλος) [pronounced *DEW-loss*] and it means a slave; “free” is eleútheros (ἐλεύθερος) [pronounced *el-YOO-ther-oss*] which means a state of freedom. All social distinctions are removed by positional truth. Positional truth accomplishes in one second what the devil has not been able to do in all of human history. This is the devil’s big thrust. He wants everyone to be socially equal, socially acceptable, and he has never been able to pull it off.

“but,” the adversative conjunction allá (ἀλλά) [pronounced *ahl-LAH*] sets up a contrast. This is a contrast between human superiorities and distinctions with objectives achieved by the construction of the ECS and entrance into the supergrace life.

Principle: No believer enters supergrace with either a superiority complex or an inferiority complex.

There is a contrast between the inferiorities or superiorities and the family of God in its function. The supergrace believer is now in view.

1971 Colossians

Lesson #34

34 12/14/1972 This lesson is a month later. Col. 3:11 Doctrine of occupation with Christ; grace eliminates racial inferiority

Colossians 3:11 *[In this state] there cannot be [such distinctions as] Greek [i.e., Gentile] and Jew; circumcised people and non-circumcised people; barbarian and Scythian [Note: These last two words refer to foreigners whose language was unintelligible and who were uncivilized heathens], or slave and free person; but Christ is all [that is important] and [He is] in all [of His people],*

Thomas Jefferson was a colonist. England looked down on colonists, and he saw this as snobbery. This is how mediocre people run a country. Jefferson's thought was, people born in the colonies are just as good as the persons in the mother country. He was not thinking about Africans. In any case, all men are not born equal. People are born very unequal. There are great inequalities from birth. Alexander Hamilton tried to clarify the issue, but he was too smart to be president then.

By our heritage, we are under the delusion that all men are born equal. The only place of equality is that we are all born with a sin nature. Making people equal has always been an effort of men. Some try to legislate equality.

The Nazis saw some people as inferior and they sought to destroy them.

Equality only happens at salvation. God does in 1 second what man has never been able to achieve. These things apply only to believers.

Racial equality is a myth. Some races come to the forefront, but only briefly. Eventually, history buries them.

There is no handicap to the believer. There is neither Greek or Jew. Regeneration eliminates racial differences. It is racial inferiority which is under attack by this passage. If you are a member of a race construed to be inferior, believe in Jesus Christ and that is all over. No such thing as racial inferiority in the family of God.

When a Jew believes in Christ, they remain racial Jews. But no one is inferior to someone else in the family of God because of race. Positional truth erases your inferiorities before God. All ritual and religious activities are set aside when it comes to being born again.

As a Christian, you do not have to prove anything.

“but Christ,” Christos (χριστός) [pronounced *krees-TOHSS*] is here without the definite article and it calls attention to the quality of this proper noun. In other words, Christ is the only celebrity for phase two. This only becomes apparent as the believer erects the fourth floor of the ECS and reaches maximum capacity for category #1 love under supergrace living. In other words, all of these inferiorities or superiorities which trouble mankind are all removed, and when you enter supergrace Christ is all and in all. You are occupied with the person of Jesus Christ. You have a new focus, a new concentration, a new motivation, a new happiness, you have a fantastic life.

“is all,” the nominative neuter plural of pás (πάς) [pronounced *pahs*]. In the neuter it has to be “things,” “in all things.” Literally, “Christ all things.” There is no verb here. “All things” refers to Bible doctrine. Jesus Christ only becomes a reality to you when you take in Bible doctrine.

“and in all” is a prepositional phrase, en plus the instrumental neuter plural of pas, and it should be translated, “because of all things.” In other words, Christ is the grace source of everything we have. Furthermore, under supergrace with capacity to love Christ we have capacity for everything else in life. So Christ is all things and the cause of all things. Christ is the source of every bit of prosperity you will ever have.

Colossians 3:11 In which place [union with Christ] there does not exist Greek and Jew, circumcision and uncircumcision, Barbarian, Scythian, slave, free: but all things and the cause of all things, Christ. This is the literal Greek word order.

The Doctrine of Occupation with Christ

1. The basis for occupation with Christ is the consistent or daily intake of Bible doctrine through the function of GAP, Jeremiah 9:24; Ephesians 3:18,19; 4:20.
2. With doctrine as the working object of faith the believer has maximum category #1 love response. Therefore, he is called philos Theou, “friend/lover of God.” This is a title for occupation with the person of Christ and it occurs in James 2:22,23.
3. Occupation with Christ is based upon the glorification of Jesus Christ, Colossians 3:1,2.
4. Occupation with Christ is the standard operating procedure for the Christian life, Hebrews 12:1,2.
5. Occupation with Christ has a perfect illustration in the doctrine of right man, right woman, Ephesians 5:25-32, and very briefly in 1Corinthians 11:7.
6. The function of GAP is the believer responding to Christ’s love in phase two. In other words, Jesus Christ makes love to the believer through Bible doctrine, James 1:21,22.
7. The sealing of the Holy Spirit guarantees an eternal love relationship between Jesus Christ and the believer, Ephesians 1:11-14.
8. Occupation with Christ includes total dependence on grace provision, Psalm 37:4,5.
9. Occupation with Christ is related to stability, inner happiness, and capacity for life, Psalm 16:8,9.

10. Occupation with Christ is the basis for blessing in suffering. Reversion intensifies suffering; supergrace minimises suffering and substitutes happiness, Psalm 77.
11. Occupation with Christ is based on the believer's entrance into the supergrace life, Hebrews 3:1,6.

1971 Colossians

Lesson #35

35 12/21/1972 Col. 3:12 Doctrine of election; dressing your soul with an edification complex

The final word, *Christ*, introduces the concept of the celebrityship of Jesus Christ.

In verses 12 and 13 we now come to the results of having an ECS.

Colossians 3:12 **So, as God's elect [i.e., His people], holy and dearly loved [by Him], clothe yourselves with a heart of compassion, kindness, humility, gentleness and patience,**

The fork in the road is whether or not you go to supergrace. All your capacities are found in supergrace. The floors of the edification complex. When you get to supergrace, you begin to find out just how wonderful God is. God could give a billion dollars to every person tonite. This would not drain his bank account.

Verse 12, the results of the ECS. This area begins the supergrace area of Colossians chapter 3. "put on," the aorist middle imperative of *enduô* (ἐνδύω) [pronounced *ehn-DOO-oh*] which really means to dress up, to dress yourself in the middle voice. The aorist tense is a constative aorist which gathers up into one entirety every time that you take in the Word of God. Supergrace is the great objective, it is the normal Christian life, the normal function of the priesthood, the place where God is free to pour out blessing upon you. It is the only place where God can share His perfect happiness with you. In the middle voice of this verb the subject participates in the results of the action, this is a direct middle which is reflexive and is reflected in the Colossians, "Dress yourself." The interesting thing is everyone has to do this for himself. If you take in Bible doctrine you have to make the decision to do so, no one else can make it for you. People can hinder you but no one can help you. The imperative mood is a command to all believers.

When one gets dressed, he can then take part in the outside world, where there are many wonderful things out there waiting on you.

The habit of dressing ought to be reflected in taking in Bible doctrine.

God wants to bless us, but He is not going to bless those who lack the capacity to receive.

"therefore," we have an inferential particle immediately after the verb, *oun* (οὖν) [pronounced *oon*]. The purpose of this particle is to set up a relationship between the command which is now given and the previous verse.

“as the elect of God,” *hōs eklektoi tou Theou*, “as the elected ones of God,” referring to all believers.

Then we have the genitive of possession, “the elected ones belonging to God.” This is referring to the dressing up of the soul.

The Doctrine of Election

1. All members of the human race are potentially elected to the plan of God through the doctrine of unlimited atonement, 2Timothy 2:10.
2. Christ was elected from eternity past, Isaiah 42:1; 1Peter 2:4,6. Election for the believer means to share the election of Christ as well as to share the destiny of Christ.
3. The election of Christ occurred in the doctrine of divine decrees. This is a technical theological term which refers to the eternal life conference, John 15:16; Ephesians 1:4; 2Thessalonians 2:13; 1Peter 1:2. Christ was elected in eternity past, every believer is in union with Christ, therefore we share His election.
4. Every believer shares the election of Christ through the mechanics of positional truth, 1Corinthians 1:2,30; Romans 8:28-32; Ephesians 1:4.
5. Election is the present as well as the future possession of every believer, therefore election is temporal as well as the eternal possession of the believer, John 15:16; Colossians 3:12.
6. The election occurs at the moment we believe in the Lord Jesus Christ, 1Thessalonians 1:4; 2Thessalonians 2:13; 2Timothy 1:9.
7. Election is the foundation of the universal church, 1Thessalonians 1:4.
8. Orientation to election comes through doctrine in the human spirit, Titus 1:1.
9. The regenerate Jews of the previous dispensation, the Age of Israel, also had election as a part of the plan of God, Romans 11:1-7.

Every believer is in the plan of God. The principle: the ECS is dressing up the soul. The erection of the ECS is what is meant by this command, “Dress yourselves.” Your soul puts on clothes by the erection of an ECS through the daily function of GAP. So the ECS is designed to make the believer’s life an experience compatible with his position. It is designed to begin everything that leads to capacity.

“holy,” nominative plural from *hagios* (ἅγιος) [pronounced *HA-gee-oss*] which means saint or separated one. The nominative plural of *eklektós* (ἐκλεκτός) [pronounced *ek-lek-TOSS*] emphasizes the plan of God. *Hagios* (ἅγιος) [pronounced *HA-gee-oss*] emphasizes the grace security provided by God.

“beloved,” this is not a noun. This is the perfect passive participle of *agapaō* (ἀγαπάω) [pronounced *ahg-ahp-AH-oh*], the word for mental attitude love and it should be translated in this participial form, “having been loved.” The perfect tense of the participle means that the action is completed with results from that action. God loved us in the past with results. The result is that God is not compromised in loving us. This is an intensive perfect which emphasizes the existing results of a completed action. This may also be classified as a

dramatic perfect which describes a fact in an unusual, vivid and realistic way. How is it possible for God to remain uncompromised in His essence and still love man? The answer is grace. Mechanics: the cross.

God has found a way to love the most obnoxious believer in the world. That person might attend Berachah Church. You have been loved by God with a perfect love; therefore, dress yourselves with Bible doctrine. There is no Christmas; there is no Santa Claus. There is no Christmas, not in the way that we practice it. But, when you reach supergrace, every day is Christmas.

Your shoes are designed by homosexuals who got the design from an offshore oil drilling platform.

Colossians 3:12a **Dress yourselves therefore, as elected ones of God, separated ones [sanctified] and having been loved with the result that you keep on being loved.**

God's Love for Us

1. The perfect passive participle, "having been loved," is also found in the following verses: Ephesians 1:6; 1Thessalonians 1:4; 2Thessalonians 2:13. And it is translated the same way, "beloved," but it should be translated "having been loved" in the past with the result that you keep on being loved forever.
2. However, the word "beloved" also is translated the same way from a noun, *agapêtos* (ἀγαπητός) [pronounced *ag-ap-ay-TOSS*]. The noun is found in Romans 1:7; Hebrews 6:9; James 1:16,19; 2:5; 1Peter 4:12; 2Peter 3:1; 1John 3:2. So beloved is found in two forms and there is no way to distinguish them in the English.
3. The participle is even stronger than the noun. However, both participle and noun emphasize the fact that every believer in union with Christ is the object of the Father's love.
4. By comparing Ephesians 1:6, the perfect passive participle of *agapaô* (ἀγαπάω) [pronounced *ahg-ahp-AH-oh*], with Colossians 3:12, another perfect passive participle, we begin to see the principle of how great is God's love for us. Compare *agapêtos* (ἀγαπητός) [pronounced *ag-ap-ay-TOSS*] used for Christ in 2Peter 1:17; with Matthew 3:17. Ephesians 1:6 tells us that Jesus Christ is the beloved, we are accepted in Him. "Beloved" in 2Peter 1:17 is used of Christ; in 1John 3:2 it is used of the believer. Comparing the two we have the same principle again: Christ is the object of the Father's love; the believer is the object of the same love.
5. The implications are obvious. Every believer, regardless of spiritual status, is loved by God the Father with the same amount of love that He has for Jesus Christ.
6. Every believer through positional truth is the object of the Father's perfect and unchangeable love.
7. The believer's attitude toward God varies in accordance with his attitude toward doctrine. The believer's capacity to love God is based on the amount of doctrine in his soul through the function of GAP. 8. Therefore the believer's love for God varies but God's love for the believer is maximum and unchangeable. God's love for the

believer is always the same from the cross to eternity whether the believer is supergrace or reversionistic.

8. The reality of this fact can only be achieved in the status quo of supergrace.

Therefore the rest of this verse relates the ECS to the supergrace life. We now have five characteristics in which the believer must be clothed in order to comply with the imperative, "Dress yourself." These characteristics are related to the five floors of the ECS.

The first is "bowels of mercies," *splagchna oiktrimou*. *Splagchna* is the accusative singular of *splagchnon* (σπλάγγχνον) [pronounced *SPLANGKH-non*], generally translated "bowels." It means bowels, but like most portions of the anatomy in the Greek language they also double for some area of the soul. While this is translated "bowels" it is used for both emotions or the inner feelings of the soul. It is also used as inner feelings for the soul, it can be legitimately translated "affections." The word *oiktrimu* is the genitive singular of *oiktirmós* (οἰκτιρμός) [pronounced *oyk-tir-MOSS*] which means "grace compassion." It is in the singular. It should be translated, "affections of grace compassion." This is a love which is normal to the supergrace believer, the ability to give love from your own soul.

The second characteristic is called "kindness," the accusative singular from the noun *chrēstótēs* (χρηστότης) [pronounced *kh-ray-STOT-ace*], and it means a "gracious disposition." This noun is used for God, it is a characteristic of God. God has a gracious disposition, Romans 2:4; 9:23; 11:22; Ephesians 2:7. It is God's perfect happiness which produces the gracious disposition. In fact this characteristic of God is demanded of believers in 2Corinthians 6:6; Galatians 5:22; Colossians 3:12. To fulfill this command the believer must possess +H. Therefore this is the first half of Philippians 4:4.

The third one is "humbleness of mind," *tapeinophrosunē* (ταπεινοφροσύνη) [pronounced *tap-i-nof-ros-OO-nay*] refers to a mental attitude of grace. It does not refer to some system of self-effacement. This is not overt, the word has to do with an inner function of the life. It is something you think, not something you do. it means that no matter how talented you are, no matter how smart you are, you have no illusions about yourself. So it is a total understanding of the principle of grace on the basis of Bible doctrine. Under grace orientation you have no illusions about yourself.

"meekness," the accusative singular from *prautēs* (πραΰτης) [pronounced *prah-OO-face*]. It means courtesy, humility, considerateness. This is the mental attitude of the soul which is not competing with others, not playing spiritual king of the mountains. This is the thought pattern of the soul that is free from subjectivity and sensitivity. Sensitivity is subjectivity relating everyone to yourself in a negative way. So no subjectivity, no sensitivity, no insatiable lust pattern in the field of approbation or power, no distorted scale of values, putting people or things before Bible doctrine.

Sensitivity with regard to others is legitimate; sensitivity with regard to yourself is not legitimate. The grace disposition takes care of sensitivity toward others. So you avoid under this concept the mental attitude sins of pride, jealousy, bitterness, vindictiveness,

implacability, hatred, lust, and so on. Instead, there is gentleness, thoughtfulness of others, courtesy and good manners. meekness, then, is the relaxed mental attitude in action.

“long-suffering,” the accusative singular of makrothumia (μακροθυμία) [pronounced *mak-roth-oo-MEE-ah*]. This noun is defined as well as clarified for us in James 5:7,8 where it is define as the use of doctrine in the soul as capital for phase two rather than using human capital in life. Money is a detail in life but money is the believer’s life. Doctrine is capital for phase two and the believer can only spend doctrine which resides in his soul. Just as you cannot spend money which you do not have so you cannot spend doctrine which is not in your soul. Bible doctrine is not capital for you until it resides in your soul. So just as the blood of Christ is the coin of the realm for phase one so doctrine is the coin of the realm for phase two. Therefore doctrine must come first fir the mastery of the details of life. The translation here should be “steadfastness” rather than longsuffering. That means stability from the mastery of the details of life.

Colossians 3:12 “Dress yourselves therefore, as the elected ones of the God, separated ones [saints], having been loved with the result that you keep on being loved, I say, dress yourselves with affections of grace compassion [capacity for love], a gracious disposition leading to generosity, a mental attitude of grace, meekness [RMA], steadfastness.[= mastery of the details of life].

1971 Colossians

Lesson #36

36 03/15/1973 Col. 3:13 Forgiving obnoxious believers

So many people quote Romans 8:28 often leaves off the first two words (*we know*); and does not develop love for God (which occurs with Bible doctrine in the soul).

The believer wakes up to realize that God must vindicates His Word. He has Bible doctrine resident in his soul. That brings him to the place where his life is very meaningful and very wonderful. Grace orientation, mastery of the details of life; relaxed mental attitude, capacity for love in all categories, +H (where God shares His happiness with us). The supergrace believer has occupation with Christ and he has capacities for life and love; and he has the supergrace objectives.

Principles

1. God vindicates His Word in the soul of the believer.
2. “All things work together for good” only applies to the supergrace believer, the one who loves God.

God loves every believer with a perfect love; but every believer does not love God.

The reversionistic believer always reaps what he sows, self-induced misery and divine discipline in all 3 stages.

When David gets back to Ziklag and all the men want to stone them to death. The men only have the clothes on their back and their weapons. 400 cannot go on and there are many reversionists there and they want the 200 to reap what they sow.

Every believer has a different weakness and is hopeless and helpless in a different area. If another person does not have your weakness, they may not want to you enjoy the blessings from God.

This is why David became the wealthiest man in the world with every sort of thing associated with happiness. God had to vindicate the Word in his soul. God wants to bless us. But you first have to have a cup. God does not pour into empty hands. God's blessings comes from the supergrace life. This is why it is more important to get doctrine than to do any kind of hustling around. You get doctrine and everything else takes care of itself. When God can trust you with promotion, then you are promoted. You are promoted based upon God, not on you. When you have true friends and your rw, you have great blessing. God has an objective for your life. God first wants to give you His happiness. He also wants to bless you with materialistic things and with your very own woman and He wants to bless you in your profession. He wants to bless us totally apart from the cosmic system. God can give us a million dollars tomorrow without batting an eye. The believer whom God blesses is a point of doctrine in the Angelic Conflict. When God finds a believer with a cup in his hand, God starts to pour right away. You cannot pour where there is no cup.

Bob is going to go back to Colossians 3:8 (it is now 3 months later). Doctrine in your soul changes everything, not in the Bible. He reviews the translation of vv. 8–12.

You come to the party carrying your own cup. God, as host, keeps pouring out blessings into your cup.

No matter what we do, God continues to have a plan for our lives.

Much of v. 12 describes all 5 floors of the edification complex.

David had about 5 great reversionistic failures in his life.

Colossians 3:13 **Tolerate one another's [weaknesses] and forgive each other if anyone [of you] has a complaint against someone else. You should forgive people just as the Lord forgave you,**

Verse 13, the supergrace function. "Forbearing" is the principle, the present middle participle of anechomai (ἀνέχομαι) [pronounced *ahn-EHKH-ohm-ah-ee*]. It means to bear with, to endure, to put up with someone, "Putting up with one another of the same kind." One another of the same kind always refers to those who are believers. The present tense is an iterative present, it describes what reoccurs at successive intervals. Under the supergrace concept of live and let live we have occasionally a great opportunity (if we have the doctrine) of putting up with some obnoxious fellow believer. The iterative present

describes the fact that this will occur at intervals in your life. The middle voice describes the subject participating in the results of the action. This word *anechomai* (ἀνέχομαι) [pronounced *ahn-EHKH-ohm-ahee*] not only means to put up with one another of the same kind but the middle voice of the verb describes the believer participating in the results of the action. This is a direct middle in which the supergrace believer puts up with the obnoxious believer on the basis of grace.

Children do not have any privacy. Parents are able to know what they are doing at any time. Bob could go free at Wheaton College for free, but he would not because he did not want to obey their rules (no movies, no cards, etc.). It is fine for them to set up rules and regulations; and those who go there are agreeing to their rules and regulations. Bob would not agree with that.

Criminals also forfeit privacy as a criminal (but not as a suspected criminal). Every believer has privacy because he is a normal human being and because he is a priest in the Church Age.

The reversionist has lousy standards and they attempt to put their standards on a believer who has good standards. They intend to squash that believer into the dust. The supergrace believer reaps what God sows; the reversionist believer reaps what he sows.

The participle is ascriptive. The word “ascriptive” is used of a participle which ascribes to the supergrace believer a quality or characteristic of the supergrace life. An ascriptive participle is also used as an imperative. The object of this participle is an objective genitive of *allélôn* (ἀλλήλων) [pronounced *al-LAY-lohn*] and it means one another of the same kind.

“forgiving,” this is still a part of the principle. This is also a present middle participle of *charizomai* (χαρίζομαι) [pronounced *khar-ID-zohm-ahee*]. It means to give graciously, to give without strings. Therefore to give without strings is to forgive. Again, this is an iterative present describing what occurs at successive intervals. Under supergrace the believer forgives on the basis of the fact that he is in a status where he is reaping what God sows. If you are reaping what God sows you are being blessed of God and therefore to forgive someone is easy, not hard. The middle voice: the subject doesn’t produce the action, it participates in the results of the action. That means you are reaping what God sows. The supergrace believer forgives on the basis of his status. Again, we have an ascriptive participle which assigns to the supergrace believer a quality or a characteristic of the supergrace life. This is one of those rare cases where the participle acts as an imperative in the status of the supergrace life.

“one another,” this time it is not one another of the same kind. This time we have a dative plural reflexive pronoun *heautou*, used here as a reciprocal pronoun. The dative case here is indirect object to indicate the one in whose interest the act of gracious forgiveness is performed. The reflexive pronoun does not refer just to believers but to any member of the human race. That is the principle and it is followed by the mechanics.

“if” is the conjunction *ean* plus the subjunctive mood which introduces a third class condition. This is therefore a protasis of a conditional clause, and it means “it”, maybe yes, maybe no.

“any man” is not correct. We have an indefinite pronoun *tís* (τις) [pronounced *tihç*] which means “anyone.” If you are going to have a principle followed by a practice you must keep it impersonal. The indefinite pronoun keeps it very impersonal.

“have” should be “has,” present active subjunctive of *echô* (ἔχω) [pronounced *EHKH-oh*], present tense, linear aktionsart; “quarrel” should be “complaint.”

“against anyone: even as,” the adverb *kathôs* (καθώς) [pronounced *kahth-OCE*] sets up a comparative standard for the supergrace believer. We have *kai* here plus *ho theos* (θεός) [pronounced *theh-OSS*], which means “even as also the Lord.” There is no “Christ” here.

“forgave,” aorist active indicative of *charizomai* (χαρίζομαι) [pronounced *khar-ID-zohm-ahēe*] which means to graciously forgive — no strings. The aorist tense is a constative aorist matching the iterative present — at any time this occurs. The active voice: you do the forgiving as a supergrace believer. The indicative mood is the reality of such forgiveness.

“you,” this is a pronoun that refers to all of us, and He forgives us at different times. The dative case is the indirect object to indicate the one in whose interest the act of gracious forgiveness is performed.

“so also ye” is incorrect. *Houtos kai humeis* means “in this way.”

Colossians 3:13 **Putting up with one another [of the same kind], and graciously forgiving others [believers or unbelievers], if anyone has a complaint against anyone else: even as also the Lord has graciously forgiven you, in this way also you [graciously forgive].**

A Half-hearted Forgiveness: The Illustration: David and Absalom

1. In 2Samuel 14:24 David was guilty of a half forgiveness. David permitted Absalom to come home but he would not permit him to come into the palace. A half forgiveness equals no forgiveness.
2. According to 2Samuel 14:28 during the next two years Absalom was banned from court, and during that two years bitterness developed toward his father. He reacted to the half forgiveness which was no forgiveness and his reaction was bitterness.
3. The result of this half forgiveness is the Absalom revolution in which Ahithophel used Absalom’s bitterness to overthrow the establishment. It was a revolution, 2Samuel 15:12,31; 16:15,20; 17:1,7,14,23.
4. The resultant revolution is described in 2Samuel 18. David’s army prevailed and put down the revolution.
5. However, the result to David personally is best described in 2Samuel 18:33; 19:1-4, in which we have David’s broken heart, his maximum grief.

6. Yes, David was obviously in reversionism. But his fugitive activity caused him to recover. So he won the war and put down the revolution because he came back to supergrace and he reaped what God sowed. But prior to that he reaped what David sowed. He had used a half forgiveness against his beloved son, Absalom, and therefore he lost Absalom.

1971 Colossians

Lesson #37

37 04/12/1973 Col. 3:14–17 (it is a month later) Relaxed mental attitude

Colossians 3:14 **And beyond all these things, clothe yourselves with love, which binds these things together in complete [unity],...**

Verse 14, the progressing believer. Progress is measured in terms of the construction of the ECS. The ECS is the backbone of your soul.

“And above all these things.” The word “above” can be translated “above.” It is a preposition, ἐπί (ἐπί) [pronounced *eh-PEE*]. Sometimes it means “above” and sometimes it means “upon” which is what it means here. “And upon all these.” What we are talking about it building something on something else. One level is built over the previous.

“All these” is a reference to the first two floors of the ECS. The ECS is constructed out of doctrine. This verse is now contemplating the construction of the third floor which is agápē (ἀγάπη) [pronounced *ag-AH-pay*] love, called a relaxed mental attitude. “Upon all these” is how you are going to build the rest of it. It is very difficult to start growing in the Christian life no matter how much doctrine you take in. The real problem comes from your mental attitude. It is very difficult to maintain a relaxed mental attitude through everything that is involved in taking in doctrine. For example, if you take in doctrine you have to assemble with other people and it is inevitable that you will not like some of the people with whom you assemble. You will be filled with vanity; or you will not approve of the people with whom you gather. There are many factors along the way which people are not really aware of. What should be the attitude is, I don’t give a damn who else is here, I am here to get doctrine. That is a relaxed mental attitude.

“charity” is the Greek word agápē (ἀγάπη) [pronounced *ag-AH-pay*] which is strictly a mental attitude love. On the negative side it is freedom from mental attitude sins, but on the other side of the fence it is a mental attitude born by doctrine whereby you have a total toleration of those with whom ordinarily you would have antagonism, those with whom you have clashes. Conflicts and confrontations are inevitable. God has designed a cement to hold all kinds of people together in one classroom, i.e. the local church, and that cement is agápē (ἀγάπη) [pronounced *ag-AH-pay*] love. “... put on the love.” The words “put on” are supplied. Agápē (ἀγάπη) [pronounced *ag-AH-pay*] love is also produced by the filling of the Spirit but it is not stabilized until it becomes a part of the ECS. The relaxed mental attitude is a necessary step in the Christian life, so that you can continue to advance.

So far we have: “And on these put on the love [RMA].” The 4th floor is capacity for life and love. We need to recognize the privacy and the rights of others. Recognizing these things is having a relaxed mental attitude. Live and let live.

This will lead to capacity for freedom. We have a federal government which has no concept of freedom. They dictate to businesses who to hire. Continental used to have 2 seats on one side and 3 on the other. The government required them to put 3 seats on both side. The federal government has destroyed gas and all the chemical industries. England has nationalized industry there. We are in one of the few American institutions which is still free.

“which” is the relative pronoun *hos* which has as its antecedent, love; “is,” the present active indicative of *eimi* (εἶμι) [pronounced *eye-ME*] meaning “which keeps on being.”

The Bible does not advocate personality change, like grooming but it is an attitude of soul. The 3^d floor of the edification complex, and relaxed mental attitude. This can be developed the easy way by the construction of the edification complex. Every system of beast barracks antagonizes the people there in every way possible, and it either cracks the men or they relax. A D.I. who grinds you into the dust, which can be the best thing for you. The relaxed mental attitude attained from beast barracks is temporary. The relaxed mental attitude attained by Bible doctrine is permanent, apart from reversionism. This relaxed mental attitude is necessary when you face every sort of difficulty in life.

No one comes to Bob for an appendectomy or for any kind of operation. People bring friends who are insane or psychotic and expect Bob to fix them. That is not his field. It is like bringing a drunk into church and expecting him to get anything from it. You cannot be filled with spirits or filled with the Spirit at the same time. The relaxed mental attitude is what holds everything together.

“the bond,” the noun is *sundesmos* (σύνδεσμος) [pronounced *SOON-des-moss*], it refers to something which cements everything together, something which binds together. There is something that held us all together. It is not that we are members of the human race, it is not the fact that we all have souls because in our souls are all of the seeds of great conflicts — the OSN, emotional revolt, and so on. Just what is it that pulls us all together? It is the function of the soul when the believer has reached, has constructed, the third floor of the ECS. It is the relaxed mental attitude. The Bible does not advocate personality change but the Bible does make a major inner personality change for every believer, not a change necessarily that is overt from the standpoint of grooming or concepts of life, but it is a an attitude of soul. One of the most important attitudes of soul that you will ever develop comes from this third floor of the ECS, the RMA. There are two ways in human life in which a RMA is developed. The easy way is the intake of Bible doctrine until this third floor is constructed. The other way is military life.

“of perfectness,” (τελειότης) [pronounced *teh-ee-OHT-ace*] which means maturity, and it is a word synonymous with the concept of supergrace.

Colossians 3:14 **And on these put on the love [RMA] which is the cementer of maturity.**

Not only does this mean that you are stabilized and ready to make that last sprint for supergrace, but there is something else here as well. Plato occasionally said in the days when he was famous in Athens, two things are always held together by a third thing. **The RMA keeps what you have, it cements the floors of the ECS together.**

You grow and hold. The relaxed mental attitude is the stabilizer for the believer.

Colossians 3:15 **You should let the peace given by Christ rule in your hearts, since you people were called [to be at peace] in one body [i.e., the church]; and you should be thankful,**

Verse 15, the completion of the ECS comes next: “let rule” is not let rule, it is the present active imperative of brabeúō (βραβεύω) [pronounced *brab-YOO-oh*] (the word for “rule” is krateō) which is an athletic term. In the athletics of the ancient world they had umpires and brabeúō (βραβεύω) [pronounced *brab-YOO-oh*] means *to be an umpire, to be an official. So the word means to umpire, to preside, to control, to govern, to reward.*

The word “peace” is peace in the sense of blessing, harmony, welfare, security and prosperity, eirênê (εἰρήνη, ης, ῆ) [pronounced *eye-RAY-nay*]. Peace is actually used here to indicate the finish line, the completion of the ECS.

“of God,” the ablative of source of Christos (χριστός) [pronounced *krees-TOHSS*], “of the Christ.” “And the tranquillity from the Christ, let that umpire reside in the sphere of your hearts.”

“to the which” is a prepositional phrase, eis (εἰς) [pronounced *ICE*] plus the accusative of hos.

“also you are called,” the aorist passive indicative of kaleō (καλέω) [pronounced *kal-EH-oh*], you are kept in this life so that you could go to supergrace. God calls you into supergrace. The aorist tense is an ingressive aorist, it begins to call. It is also a gnomic aorist, it is an absolute for every member of the human race. There is no such thing as a member of the human race for whom God did not call. The passive voice: the believer receives the action of the verb, he receives the call from God. The indicative mood is the reality of being called into the supergrace life.

“into one body,” en plus the locative of sōma (σῶμα) [pronounced *SOH-mah*], used for the Church universal.

“and be ye” is not correct, it is the present active imperative of ginomai which means to become something you were not before. The present tense plus the imperative means “keep on becoming something you were not before.” The active voice: you as a believer produce the action of the verb.

“thankful,” the nominative masculine plural of *eucháristos* (εὐχάριστος) [pronounced *yoo-KHAHR-is-toss*]. The interesting thing is that the word is in the plural, “keep on becoming thankful ones.”

Thanksgiving is related to capacity in the supergrace life.

Colossians 3:15 *And the tranquillity [blessing, prosperity] from the Christ be of cause to umpire [or, to govern, to reward] your right lobes, into which also you have been called into one body; and keep on becoming thankful ones.*

The edification complex is completed and the great life of blessing begins. One teacher and a congregation, which is 3 or more.

Colossians 3:16 *You should let the message of Christ live in you abundantly [i.e., as individuals and collectively]. Use [much] wisdom in teaching and warning one another with psalms, hymns and spiritual songs, singing with favor [i.e., with thankfulness] in your hearts toward God,*

Verse 16, the congregation has a responsibility. “Let dwell,” the present active imperative of *enoikéō* (ἐνοικέω) [pronounced *en-oy-KWH-oh*] [*en* means in; *oikéō* (οἰκέω) [pronounced *oy-KEH-oh*] means to dwell], and it means to dwell inside, to inhabit, to indwell. The subject is *ho logos* (λόγος, ου, ό) [pronounced *LOHG-oss*] and then the ablative of Christ, “the doctrine from Christ.” So literally, “And the doctrine from the source of Christ keep on dwelling inside you [in your souls].”

“richly,” an adverb *plousiōs* (πλουσίως) [pronounced *ploo-SEE-occe*] which means richly or abundantly to the point of wealth. It means saturation in this passage.

“in all wisdom,” *sophia* (σοφία) [pronounced *sohf-EE-ah*] which indicates doctrine reaching the right lobe.

What is the function of the teacher, the pastor?

“teaching,” the present active participle of *didaskō* (διδάσκω) [pronounced *did-AS-koh*]. *Didaskō* (διδάσκω) [pronounced *did-AS-koh*] is used to teach a group with authority. The present tense indicates linear *aktionsart*. For a pastor-teacher to *didaskō* (διδάσκω) [pronounced *did-AS-koh*] certain things have to be true:

The Pastor-Teacher (what must be true)

1. The pastor has to be born again.
2. Only when a person is saved does God give him a spiritual gift. While we are all given a spiritual gift only a few males are given the gift of pastor-teacher.
3. There has to be a period of preparation.
4. Identification. The pastor has to get together with his right congregation. If Bob is not your right pastor, you need to find him.

5. There must be attendance by the congregation and the pastor must study. Then he has to communicate. No good unless you have attendance and communication.

There are about 7 people who started with Bob back in 1950 still attending tonite.

“and admonishing,” that is being personal in an impersonal way. This is the present active participle of a compound verb *nouthetēō* (νουθετέω) [pronounced *noo-thet-EH-oh*]. This word is made up of *noús* (νοῦς) [pronounced *noose*] = mind, and the verb *tithēmi* (τίθημι) [pronounced *TIHTH-ā-mee*] which means to place. And to place in the mind, which is what the word meant originally, eventually comes to mean to instruct so as to warn of the application. When people begin to learn they cannot make application for themselves. You first make the applications for the listener, and, after a time, they learn the principle and make applications for themselves in their own lives.

Anything that can be taught should be given application and admonishment. The student may not get it. Bob’s job calls for him to communicate, and application is a part of the picture.

“one another” means “to self and others.” This is a reflexive pronoun, *heautou*. The pastor has to learn it before he can communicate it, so this actually means teaching and applying to self and others of the same kind, other believers.

The Local Church

1. This whole matter is accomplished in a public assembly called the local church. The local church is a classroom made up of a pastor-teacher and a congregation.
2. In compliance with the principle of the privacy of the priesthood God has ordained public communication of doctrine. This is the only way you can have privacy.
3. The communicator or pastor-teacher must have absolute authority and attention when teaching. The congregation must be under strict academic discipline and, as the congregation grows, good manners, poise are necessary to maintain privacy in a public setting.
4. Only by public communication of doctrine can the believer priest have the privacy to learn and function under the principles of the grace apparatus for perception.
5. One on one teaching is a vicious evil, an intrusion on the privacy of the priesthood. It violates freedom, it constitutes coercion, bullying, it resolves itself in the adoption of legalistic gimmicks, it becomes a personality pressure thing, a source of promoting pseudo spirituality and human viewpoint thinking.
6. Therefore only grace provision for learning Bible doctrine is authorized.
7. Admonishing indicates that all good Bible teaching, all principles of doctrine, must be related to experience. Therefore it is the responsibility of the pastor to relate doctrine to everyday life.

“in psalms,” a psalm involves musical accompaniment. The Psalms do not have to be sung, they are taught. However, that does not help us with the next one. Psalms merely reflects that part of scripture whereby.

application is made from principles of doctrine. The psalms applied to David’s experiences the doctrines that he had learned. Psalms do not indicate music but hymns do.

hymns,” an instrumental plural of *hýmnos* (ῥυμνος) [pronounced *HOOM-noss*] which has been transliterated. *Hýmnos* (ῥυμνος) [pronounced *HOOM-noss*] is a song of praise directed toward God. In effect, it is a love song directed toward God.

“and spiritual songs,” there is no “and” in the original. It is “by means of spiritual praise, by means of *pneumatikos* (πνευματικός) [pronounced *nyoo-mat-EEK-oss*],” and there is no music in *pneumatikos* (πνευματικός) [pronounced *nyoo-mat-EEK-oss*] which means simply, “spiritual things.” It is a reference to doctrine in the soul.

Singing is bona fide but singing must have something in the soul which corresponds to what you are singing. Therefore to fulfill this principle there must be doctrine in the soul which corresponds to what you are singing. Singing relates what you have in your soul to worship and it illustrates the principle of you must relate what you learn to your life. Singing, therefore, becomes the illustration of what you should do with doctrine — apply it. Singing is relating principles of doctrine in your soul to God. You must relate what you hear and learn inside the church to your life outside the church. Biggest farce that Bob got into was having a choir.

“with grace” is “by means of grace,” the preposition *en* plus the instrumental of *charis* (χάρις) [pronounced *KHAHR-ic*]. In other words, the only singing which counts in the local church is accomplished by means of grace.

Colossians 3:16 **And the doctrine [lit., word] from the Christ let it keep on dwelling inside in you abundantly to the point of wealth in all wisdom; teaching and warning [or, admonishing], self and others, by musical accompaniment, by songs of praise, by means of spiritual things, by grace in your hearts keep singing to the Lord.**

1971 Colossians

Lesson #38

38 05/17/1973 Col. 3:17–18 Submission of right woman to right man

V. 16 is the road to the supergrace life. The word of Christ is Bible doctrine and it is to take up permanent residence in your soul.

When singing is involved in worship it becomes a ritual. Anything that a person does which constitutes worship is definitely a part of ritual and the singing part of worship is meaningless unless there is reality in the soul. The singing part is the result of the first part of verse 16, and that is about it. There is a great deal of emphasis placed on Christian singing today. In fact, the less people know of doctrine the more they want to sing. There

is nothing wrong with singing and there is a true ritual in singing when it is a part of worship, but it must line up with bible doctrine in the soul. Our clear clue in the matter is found in the phrase in the Psalms, the instrumental of yalmoj, which is simply bringing the Hebrew word over into the Greek. This is done for a very simple reason because a psalm really is doctrine and there is no question about it. It is doctrine which was originally sung. The point is that if you have doctrine in your soul and you sing about doctrine it immediately sets up a frame of reference whereby there is worship in the content of it. The word for “hymns” means a song of praise toward God, and really hymns ought to be sung by those who have entered supergrace or at least have constructed the fourth floor of the ECS, because this is where hymns become meaningful. The word “spiritual songs” really isn’t there it means “by means of spiritual things.” Before singing can ever be worship there must be a spiritual concept, and “spiritual things” refers to doctrine of the soul. By means of “spiritual things” we can sing with grace in the right lobe to God.

Colossians 3:16 **And the doctrine [lit., word] from the Christ let it keep on dwelling inside in you abundantly to the point of wealth in all wisdom; teaching and warning [or, admonishing], self and others, by musical accompaniment, by songs of praise, by means of spiritual things, by grace in your hearts keep singing to the Lord.**

Choirs did exist in the previous dispensation. Bob has not found any authorization in the New Testament for a choir. He can understand how a choir might be a source of trouble. Sometimes, the choir runs the church. Apparently, the choir is here to stay, but it should go.

Colossians 3:17 **And whatever you do, whether in [your] words or actions, do everything in the name [i.e., by the authority] of Christ, giving thanks to God the Father through Him,**

Verse 17, supergrace function. “And” is a continuative use of the conjunction kai, so we are going right on from singing as a part of worship right into the next concept which is function as a part of glorifying God. With it we also have the word “all,” the nominative neuter singular of pas, and it should be translated “And all.” This is not a very good translation. In the Greek there are two words that aren’t even translated here. Between “And” and “whatsoever” we have the word pas, and then there should be inserted after “whatsoever” the word “if.” The word “whatsoever” is hóti (ὅτι) [pronounced *HOH-tee*], “whatever things” with the neuter. Then there is the insertion of ean for a third class condition. Literally, then, it should start out, “And all whatever things if you do in word or deed.” it does not say whatever things you do, it say “if” you do them. It is a third class condition which means maybe you will and maybe you will not. It all depends on whether you reach supergrace or not.

“ye do” is the present active subjunctive of poieô (ποιέω) [pronounced *poi-EH-oh*]. Poieô (ποιέω) [pronounced *poi-EH-oh*] here is in the present tense, a static present which recognizes the fact that when you reach supergrace the production of the life is automatic. It isn’t something you think about, it isn’t something you crank yourself to do — “if you do,” and you will if you are in supergrace and the opportunity presents itself and you do it right. You don’t make an ass of yourself and make everyone think that Christianity is made up

of a lot of freaks and that churches ought to be moved into the zoo. The present tense means this is the state that should exist. The active voice means that you will automatically produce, that supergrace makes a producer out of you without thinking about it, without anything being abnormal.

The phrase “in word” has to do with the fact that most of our production is inside, “in doctrine,” en plus the locative of logos (λόγος, ου, ό) [pronounced *LOHG-oss*]. It doesn't mean talking to someone, it means in the sphere of doctrine and it is the same as being a doer of the Word in James, the function of doctrine in the soul. The first principle we learn, then: If we are not motivated by doctrine our overt production in the Christian life is null and void, it has been abrogated by the absence of doctrine in the soul. No doctrine, no bona fide production.

“or deed,” this is the overt function of the supergrace believer.

“do all,” but there is no Greek word for “do.” Instead, it is “all things.” Again we have the nominative plural neuter of pás (πάς) [pronounced *pahs*].

“in the name of the Lord Jesus Christ” indicates the angelic conflict is involved.

So literally we have so far, “And all, whatever things you do in doctrine or in deed, all things by the name [or person] of the Lord Jesus.”

Up to this point, then, we have the function of the supergrace believer and the true motivation behind it. At the same time we recognize our place in history as being that of great importance. Since the Lord Jesus Christ was on the cross where He died for our sins and took our place, and then three days later rose from the dead, ascended and was seated at the right hand of the Father, that was what triggered the intensified stage of the angelic conflict. Up to this point and all through human history from the fall of man on Christ was always the target for the angelic conflict and the target for demons. But once Christ is glorified He is beyond the pale of any Satanic opposition or fighting. Therefore Satan has redirected all of his attacks against the dispensation that interrupts, and the Church Age is the dispensation in which Satan directs his attacks toward believers, all of whom are priests. And the attack is intensified so we now have the intensified stage of the angelic conflict. In eternity past God knew this and therefore we are entered into union with Christ, we are entered into union with Christ. Also, positionally we are identified with Christ in His death. So we have current positional truth and retroactive positional truth which from the point of salvation on identifies us with the strategic victory, and being identified with the strategic victory we are tactically in a position to have the victory of the supergrace life. The tactical victory occurs on the earth, the strategic victory was from the cross to the ascension. The strategic victory is over, Satan's back is broken, and now Satan is concentrating all of his efforts against the believer priest in the Church Age making this the intensified state. But God has a way to counter that and He has by the supergrace life, for in the supergrace life doctrine in the soul provides the cup and God starts pouring. God is glorified by pouring and the believer is not only blessed but this is his part in the tactical victory. This is the believer identified with the tactical victory of the angelic conflict.

Bob explains how Germany entered into Russia and how they kept moving into Russia. The strategy was to penetrate, the tactics were a double envelopment.

Now, Satan has one target, and that is the believer. The objectives for many of us are variety of supergrace blessings. This is God's blessing the Satan's world.

So whenever we get to the point where we have the amount of doctrine which is specified in this passage — enough doctrine to be in supergrace status — whatever we are involved in the next phrase is logical. Notice what we have up to this point. “And all, whatever things you do in doctrine or in deed, all things by the name [or person] of the Lord Jesus.” Next is logical, “constantly giving thanks to the God.”

“giving thanks” is a present active participle of *eucharisteō* (εὐχαριστέω) [pronounced *yew-khahr-ih-STEH-oh*], the strongest word for thanksgiving. It is the one meaning thanksgiving based upon something rational. People are often thankful on an emotional basis. There are in fact two distinct types of thanksgiving which emanate from the soul of the individual. One is rational thanksgiving and the other is emotional thanksgiving. Emotional thanksgiving is simply an expression of the stimulation of the emotion and is meaningless. Rational thanksgiving is based upon true orientation to life and is meaningful and is the type of thanksgiving involved in any part of worship or any part of your relationship to God. It must be based on cognisance, not upon emotional stimulation. Therefore the giving thanks here is based a maximum amount of doctrine in the soul. The present tense in the participial form is linear aktionsart. The active voice refers to the supergrace believer producing the action of the verb. The object of such thanksgiving is God. This is the dative of indirect object plus the definite article, so it is “the God,” *ho theos* (θεός) [pronounced *theh-OSS*]. The dative of indirect indicates the one in whose interest the act is performed. In our own interest and our own benefit we give thanksgiving to God, but we are benefitted by it because we are in supergrace, and the thanksgiving is rational, not emotional, and therefore it has meaning. All true thanksgiving must be enshrouded in love, and if you don't love God obviously you can't be thankful to God.

There is nothing that God cannot provide, and He can provide it in spades. The real problem is having your eyes on the things as opposed to having your eyes on God. If these things are lost during life, God can do it again and even do it better. Whatever you lose that God gives you, God is still there, and He is still able to bless.

“by him,” *dia* plus the genitive of the intensive pronoun *autos* (αὐτός) [pronounced *ow-TOSS*], and it is really “through him.”

Colossians 3:17 **And all whatever things if you do in doctrine or in deed, all things by the name of the Lord Jesus, constantly giving thanks to the God even the Father through him.**

Thanksgiving

1. Supergrace capacity is expressed by means of thanksgiving. But the thanksgiving always emphasizes the person not the gift and has capacity to enjoy the gift.

2. True thanksgiving of the soul is the supergrace capacity for freedom, for life, for love, for happiness, for grace, prosperity and adversity. Why? because these capacities are based upon doctrine and all thanksgiving, worship, must be related to doctrine.
3. True thanksgiving is the supergrace believer responding to God's pouring of supergrace blessings — responding from his right lobe.
4. True thanksgiving expresses response in all three categories of the supergrace life — the celebrityship of Christ, the supergrace capacities, and to the supergrace blessings.
5. All bona fide thanksgiving in worship, regardless of dispensation, comes from doctrine in the mentality of the soul, not from emotions.

This brings us to the concept of establishment in phase two. Once you reach supergrace you are ready for everything wonderful under the laws of establishment. From Colossians 3:18 to 4:1 we are going to study a number of different facets of the laws of establishment. This is the proper relationship of the believer to life. The National Council of Churches and other liberal organizations talk about the social gospel, talk about getting involved, about doing something for the downtrodden, and so on. How are we to be related to the life in which we find ourselves once we have accepted Christ as saviour? What is the practical application of all of the doctrine we have in our souls? How does it involve us with the human race? What is our responsibility in the devil's world? Where does it start and where does it stop? How do we relate to the time in which we live?

The Holy Spirit has selected as the first illustration the most difficult area for people to become oriented in life, and that is, of course, marriage. Marriage is the great test as to what you have in your soul or do not have in your soul. It is all emotion and no thought; it is all sex and no sense. People so often end up in a bad marriage. You do not get to rechoose when it comes to marriage. Thinking your RM is over there, that is the wrong application. Of all the decisions that you make in life, the most important one is the choice to marry. There is no great involvement in life than the entanglement of marriage.

In his marriage ceremonies, Bob says that they must enter into marriage soberly and discretely. There must be a recognition of authority of God. This is not going to be the women's lib's greatest day. The woman in marriage is under authority. This woman is the most dangerous thing in the world. She is a bitch gone wild. She is hopeless she is discouraged; and she gets into a church and causes trouble. There is no place in life for a woman who does not recognize the authority of her husband. The man is the authority. It is not all bad, of course. But the woman in the marriage bond is in bondage to her husband. This can be a very fantastic thing. Women don't try to break out of marriage when it is a wonderful thing.

Do not start looking for loopholes if you are in a bad marriage. You will find things which are beneficial and some things you may not like. Some of you are in a bad marriage. You cannot have a crowd this size and have all good marriages. A marriage is an organization. The woman has authority over the children, and the man is over her.

Rules for Christian Households

Colossians 3:18 **You wives should submit to your husbands, as this is proper in [the fellowship of] the Lord,...**

Verse 18, a woman is to a man in marriage what a buck private is to a divisional commander. She is under authority. When the man has not properly exercised his authority in marriage this woman is the most dangerous thing in the devil's world!

"Wives" is the vocative plural from *gunê* (γυνή) [pronounced *goo-NAY*] plus the definite article and should be translated "The women" or "The wives." And it does refer to women under the authority of marriage as a part of divine establishment. The command is to "submit." This has generally been taken as only to do with sex life, so we should be very careful as we examine this verb because it has far-reaching repercussions.

The Doctrine of Marriage

1. First of all, "submit" from the standpoint of morphology is a present middle imperative from a military word *hupotassô* (ὑποτάσσω) [pronounced *hoop-ot-AS-so*] which means to be a private in the ranks. It means to be under the authority of someone else and it has the connotation of subordination. Subordination is the role of the woman in marriage.
2. In view of the doctrine of right man, right woman this means that the woman would submit in the sense of voluntarily yielding her love, her soul, and her body to her right man. When a woman makes a mistake and marries the wrong man she is still under the same obligation because of her own free will she selected the wrong man to be her "company commander." She had a choice and she blew it. Wait until you get some sense before you marry. Whoever you marry, you are stuck with it. You might be raising a 30 year old child. Even in the sexiest of marriages, that will be only 2 or 3% of the marriage. What are you going to do with the other 97%? Talk about sex? That has maybe a 100 word vocabulary. You give your man two things: you give him your freedom and you give him your love.
3. *Hupotassô* (ὑποτάσσω) [pronounced *hoop-ot-AS-so*] refers to the right woman responding to the love of the right man. That means in every area of life The husband is in authority. Not loving your husband does not mean that you can therefore reject his authority.

3 weeks after getting married, you might be mumbling, "Give me liberty or give me death."

The present tense is a customary present, it denotes a status that exists because of the institution of marriage. The middle voice here is an indirect middle which emphasizes the agent producing the action. The woman produces the action of submission. The imperative mood: this is a command to the woman without her volition being involved. This is a part of the laws of divine establishment. So it should be translated, "The women, keep voluntarily yielding yourselves."

“unto your own husbands,” should be “to the noble man.” There is no “unto your own” here. This is actually a dative plural because each woman has a different nobleman. The noun is anêr (ἀνὴρ) [pronounced *ah-NAIR*] which is in contrast to the generic term a)nqrwpoj. The woman’s right man is the nobleman of her life. Preferably it should be done in love. Love on the part of a woman gives her capacity for marriage — love of her right man. The woman is not commanded to love but this cannot be truly accomplished in the absolute sense without love, and it becomes a bitter chore for life rather than one of the most pleasant contributing to happiest things of life.

Marriage Part II

1. Regardless of whether it is good or bad the marital relationship is still a part of the laws of divine establishment. However, it is a situation in which both the man and the woman enter of their own free will. In God’s plan, ignorance is never an excuse.
2. The husband is the authority under the laws of divine establishment. The wife is subordinate.
3. This is a solemn principle which should make every woman think twice before she agrees to marry any man.
4. She should ask herself the question, “Do I want to submit to this man for the rest of my life?”
5. The ladies must be very wary not to be deceived either by their own libido or by the scintillating personality or the superficial handsomeness of the prospective groom. You are attracted, as a teenager, to many men. You must break through all of these superficialities of life.
6. Therefore ladies, make sure you penetrate beyond the surface of the man you intend to marry. You must find out what he is really like because in marriage he is the “company commander” for life.
7. If you say yes to the right man your love for him will intensify. You can always tell if you have married the right person because the love doesn’t stay the same, it gets better and better as life goes on.
8. If you say yes to the wrong man but he is noble you will still have to yield to him, submit to him in all things, and you may not have love. The best thing you can get out of it is respect.
9. If you say yes to an emotional child then your life will be an intolerable slavery.

1971 Colossians

Lesson #39

39 05/31/1973 Col. 3:18–19 Men must not become bitter

Many of us have said, *Jesus Christ is the Son of God*. Why is the 2nd Person of the Trinity called *Son*, when this implies some inferiority; and authority and establishment are all implied. It may appear that God the Father is a little bit better, wiser, etc. But all Members of the Trinity are equal in all respects.

The word *son* has some meanings that we need to explore. Psalm 2:7 is quoted 3x in the NT. It is found also in Psalm 110:4. There is a new meaning to the Sonship of God. In winning the Angelic Conflict, one thing is necessary, and that has been provided by God in the human race. In one word, *authority*. This is one of the most important and underrated words in the theology of the Word of God. Jesus said, "Father, if it be Your will, let this cup pass from Me; nevertheless, let Your will be done." Everything from our salvation on is related to authority. The entrance into the supergrace life, which is so important to all of us, is related to authority. The whole function of the Christian church is related to authority.

The woman is designed to be under authority. When she gets out of step and out of place, she is a fiendish female; and not a lady and not a woman at all. Since time began for the human race, since Eve came into the picture, women have found ways to buck authority and get their way. They consider themselves superior to men because they have never known a man or they are too divorced from the laws of divine establishment. They are totally divorced from any concept of authority. In the human race and in the most exciting and beautiful relationship, the man is the authority. Women have often married someone whose authority they reject. The honeymoon is over very quickly. They become divisive and they find ways to control their husband and everyone else in their periphery. They never understand true discipline and authority, even with their own children. The man who says the hand that rocks the cradle rules the world must have been a complete momma's boy. We have had those kinds of women in Berachah Church. They get carried away more than anyone else with power lust.

Under the proper conditions, the woman is the most beautiful creature in the human race; and out of place, she is the worst monster in the world.

Women in Berachah Church are more feminine and less inclined to being pushy, feisty females (which is perhaps 2% in Berachah Church). Take down very careful notes, girls; your happiness can be snapped by one thread of bad judgement. You will say *yes* when you should have said *no*. You will never know what God designed sex for; you will never know what true respect for a man can be. Nothing is more wonderful than supergrace femininity.

The woman under category #2 love or in marriage.

Colossians 3:18 **The women keep voluntarily yielding yourselves in love to the noble men**

This is a constant recognition of authority, which is the essence of femininity. The first Adam was led by the woman, and that caused him to be destroyed spiritually. The Last Adam submitted to every principle of authority without destroying that concept. The husband is the authority in that relationship and some men never grow up. This should make a woman think twice before submitting to the authority for the rest of my life? Do not be deceived by your own libido. Be sure to penetrate the surface of this man.

Colossians 3:19 **You husbands should love your wives and not be harsh toward them,**

Verse 19, The word “husbands is the vocative plural of anêr (ἀνὴρ) [pronounced *ah-NAIR*] and, again, has the connotation of a noble person. The definite article defines the noun and this refers to the right man. So the scriptural assumption is that all men are a right man for a right woman somewhere. The command to love is not phileô. Phileô is the great soul rapport that comes in category #2 love. Eraô is the great sex relationship between a right man and a right woman. If you are seeing a man who bores you, you need to rethink that relationship.

The present active imperative of agapaô (ἀγαπάω) [pronounced *ahg-ahp-AH-oh*] is to have a relaxed mental attitude, and agapaô (ἀγαπάω) [pronounced *ahg-ahp-AH-oh*] is the love here. This is a word for love which recognizes that you are not right man/right woman. Agapaô (ἀγαπάω) [pronounced *ahg-ahp-AH-oh*] is a specialized type of love in the soul and that does not cover the entire soul rapport as phileô does. The opposite of agapaô is bitterness.

Agapaô (ἀγαπάω) [pronounced *ahg-ahp-AH-oh*] has to do with a relaxed mental attitude, the same attitude that you should have toward believers whether you like them or not. In other words, this passage does a rather phenomenal thing that Ephesians 5 does not do. It recognizes that a lot of marriages are not right man, right woman. What does the man do in this type of a situation? He keeps a relaxed mental attitude. The absence of a relaxed mental attitude in this case is bitterness, bitterness being a mental attitude sin. “The noble man,” and this must be the mental attitude, “keep loving the woman” or “The husbands keep loving the wives.”

Two things are indicated here. a) The man is in charge of the marriage, he is the authority. He is also the aggressor, he must initiate. However, remember that when a woman truly responds there will be a lot of aggression in her response because of this intensity — if she has the right man, of course.

One man in Berachah Church lost a job and went out and sat on a park bench, waiting for a job to be dropped into his lap. Wrong application.

The phrase “be not bitter” is really the key to this verse, the present middle imperative of the verb pikrainô (πικραίνω) [pronounced *pihk-RAH-ee-no*]. This is the customary present, what should be ordinarily expected. With the negative and the imperative it should be translated, “stop being bitter.” This indicates that the first part of this command, the relaxed mental attitude, is not being obeyed and that the second part is a violation — bitterness or mental attitude sin toward the woman.

“against them,” prós (πρός) [pronounced *pros*] plus the accusative of the intensive pronoun autos (αὐτός) [pronounced *ow-TOSS*] should be translated “face to face with them.”

Colossians 3:19 **The husbands, keep loving the wives [RMA] and stop being bitter face to face with them.**

What Does this Mean?

1. A woman must be very careful as to how she rears her male child or children.
2. Many male children have been dominated by their mothers through erroneous systems of coercion which are used in place of normal family discipline.
3. The result is that the male has a tendency to succumb to various types of female domination in marriage. He got the habit when mother dominated him, and if he is mother-dominated in childhood it is very easy for the little woman to take over where mother left off. In other words, once a male has been dominated — this is not talking about discipline and the proper exercise of authority but domination — by his mother he's almost certain to be dominated by his wife.
4. The woman in marriage who has no influence who has no influence over the husband through love response and category #2 rapport resorts to divisiveness to control their husbands, keep them in line, and to "redo" them. The greatest little workers you have ever seen are wives trying to whip their husbands into line with their own preconceived ideas as to what a man ought to be. Some girls had a father who was a fantastic father and now they want the man to measure up to those standards learned in childhood. Or she has read a great many romantic novels and believes that is how he should be. So she turns on the devices to retread him to get from him what she wants.
5. The devices include nagging, tantrums, pouting, abnormal public behaviour, e.g. she runs her husband down in public, makes cracks, distorts everything he says, breaks into the middle of his sentences, upstages him constantly. All of these things are designed to force the husband into the preconceived patterns of the woman's conscience. In defense of the woman, women are human. No woman reaches 25 without having some very definite ideas about what she wants in her man. When she is on a wave of libido, she may forget some of her standards. However, when they are in their love nest, she will trot out her standards and say, "I cannot love you until you make these changes." They try to train their husbands. She will use sex for training. Women do have the instinctive knack of being good dog trainers, the male being the dog. The dog is also human and Fido has a soul and his problem is bitterness.
6. The use of these devices constitutes female conspiracy against the biblical principles of category #2 love and forms an attempted coup de tat over the husband's authority. If a woman tramples the sensitivity of the man the man is going to be bitter. All men are sensitive in some realm. If the woman tramples his sensitivity, and she will constantly harp on his shortcomings until they break him down. His shortcomings, his failings will be a part of his sensitivities and the woman will constantly harp on his shortcomings and his failings until she has trampled the sensitivity area of his soul to bits and he becomes bitter. Many women have trampled the souls of their husbands until they have no self-respect.
 - a. Some men go to bars and stay there until stoned.
 - b. Some men simply give in, and this destroys in the man what the woman wants.
 - c. Bob thinks about all the time that he wasted listening to weepy females telling me how terrible their husband was. And she chopped his soul to

pieces. First the husband is bitter; and then he goes on a frantic search for happiness and then he goes on emotional revolt.

- d. Women are not nearly as sensitive as men. The man is much more sensitive than the woman. A man, in his sensitivity, cannot make love to a woman who has been unfaithful; but a woman can still respond to a man whom she knows has been unfaithful.
- e. The woman should protect the areas of sensitivities. A woman who loves her man will protect his soul.
7. Many husbands have been denied sex, bullied, nagged, or brought into the desired pattern by a divisive woman whose whole objective is to retread the man.
8. Therefore the principle in this passage: Such female activity elicits the reaction of bitterness in the man. This bitterness becomes the reactor factor leading to the frantic search for happiness, emotional revolt and the other factors in reversionism.
9. Therefore, bitterness is a serious handicap in the function of marriage. Bitterness in the man is a fantastic problem in marriage and yet is not recognized. There is no area of marriage counseling where male bitterness is recognized as a factor. Yet male bitterness causes the woman all of her unhappiness.

This male bitterness is neutralized by *agapaō* (ἀγαπάω) [pronounced *ahg-ahp-AH-oh*], the *agápē* (ἀγάπη) [pronounced *ag-AH-pay*] type love under the ministry of God the Holy Spirit produces a relaxed mental attitude whereby the man maintains the authority in the home regardless of the factors. This whole passage tells the woman to submit. When the woman doesn't, then what happens? You have the alternative, the challenge to his RMA and the emergence of the reactor factor of bitterness in his soul. Once that bitterness in the soul occurs, everyone has had it because the two are living under one roof and there can only be misery as long as they live.

Behind all of this is the concept of authority. The principle of authority that needs to be emphasized first is, What authorities does the woman carry into marriage?

The woman does have a volition and the volition of her soul is her basic authority. With that she has norms and standards in the right lobe of the soul on which she learns to recognize authority in the man and authority in life. A woman has to be subjected to authority more so than the man as illustrated by the fact that the first member of the human race to fall was the woman, and the woman rejected the authority of the Lord Jesus Christ in the garden, accepting a false authority, Satan. So a woman has to have here the principles of authority in her conscience. She has to recognize that her free will must respond to authority where bona fide.

The man brings into the marriage the fact that in his body as well as his soul he has the rulership of the home. In his soul he has initiated and in his body he initiates so that the authority is something desirable to which the woman responds. In her response her true femininity is brought out as well as her happiness and blessing. And from this she also has his backing in the handling of the children when they come into the picture. The woman responds to his soul, she responds to his body — this is category #2 love — and in this

comes the basic organization in life which is the family. And as goes the family, so goes any nation.

For each one of us the areas of authority always begin with doctrine. Doctrine is going to teach us many things contrary to our instincts, contrary to our feelings, thoughts, and preconceived notions, and the greatest authority in our life must always be doctrine. Doctrine is not only the capacity for life but doctrine must also be the absolute final and the utmost in the field of authority. However, the problem here is the fact that this authority of doctrine is no good until it is in the right lobe. It must be in the frame of reference, it must be a part of the memory centre, it must be in the vocabulary and categories and in the conscience, and on the launching pad. Then doctrine is useable. Therefore there is a second authority to be brought in which is the authority of the pastor-teacher. You may be rejecting the authority of the pastor-teacher. Or looking around, dreaming. Many times you will get it and many times you will not. You need to understand the divine institutions; you must understand freedom. The authority of the man; the authority of the parents; the leadership in the country.

There are authorities like school authorities and the authority of the coach. Public education has become a monster designed to destroy the souls of our children.

The concepts of business which have been destroyed. Labor is way out of line. The man who risks his money is free to make policy.

Demons are anti-authority.

1971 Colossians

Lesson #40

40 08/09/1973 Col. 3:20 Doctrine of authority

Verses 20, 21, the establishment and basic authority.

The Doctrine of Authority

1. Definition: Authority is the legal power delegated by God under the paws of divine establishment whereby certain members of the human race have jurisdiction and responsibility over and for others. Authority exists in both the temporal and spiritual realms of life. Some people were born to rule; some people were born to be followers. In Satan's system, everything is a king. If everyone is a king, everyone is nothing.
2. The first principle is authority and the fall. One of the reasons for and one of the areas of vulnerability in the original failure of our human parents, Adam and the woman, is rejection of duly constituted authority. The woman fell because she rejected authority, Genesis 3. She failed under two principles of authority. One was a spiritual principle, the other a temporal. The spiritual principle: the authority of the Word as taught by the Lord Jesus Christ. The temporal principle: Authority of the man who was both the divinely commissioned ruler of the world, and therefore was

her ruler; and also being her right man he ruled her. The failure of the woman to accept the authority of the man is emphasized in 2Timothy 2:11,12.

- a. Women were born to be followers and born again to be followers.
 - b. The woman is not feminine if she does not respect authority.
 - c. Women were born to be under the authority of a pastor-teacher.
 - d. The first woman was under the authority of the man and this where she rejected it when she sinned.
3. The areas of authority in life:
- a. God's authority which is expressed today by way of Bible doctrine.
 - b. The authority in the local church — the pastor teacher.
 - c. There is authority under the divine institutions. Each divine institution has an authority. Divine institution #1 is volition related to mentality of the soul. Divine institution #2 — right man, right woman — the authority is in the right man. That is why when a woman responds to her right man she is the glory of the right man. If she doesn't respond then she's anything you want to call her that's bad! Divine institution #3, the family. Parents are the authority. This is where the woman gets into the picture as an authority and as a teacher. Every woman who is a mother is an authority over her children.d) Divine institution #4, nationalism: Government has authority over people.
 - d. Athletics. The coach and the management is the authority.
 - e. The administrator has the authority over the school and the teacher in the classroom.
 - f. Business has a duly constituted executive. One of the big problems in business today is lack of authority among executives, whether it is a boss or a foreman or a manager, or whatever it is. The great genius behind our economy is based upon free enterprise and brilliant actions by executives.
 - g. The military. The senior officer is always the executive.
4. The Greek vocabulary:
- a. hupakouô (ὑπακούω) [pronounced *hoop-ak-OO-oh*], hupo means "under"; akouô (ἀκούω) [pronounced *ah-KOO-oh*] means to listen, to listen under the authority of someone and finally comes to mean to obey, to be subject to. it is found in Matthew 8:27; Luke 8:25; Romans 6:16; Ephesians 6:1; Colossians 3:20, 22; 1Peter 3:6.
 - b. hupotassô (ὑποτάσσω) [pronounced *hoop-ot-AS-so*], the military word for authority. tassw means "ranks"; hupô (ὑπό) [pronounced *hoop-OH*] means to be under in the ranks. It comes to mean to be in submission to, to be subordinate to, to be under the authority of. It is found in Romans 8:20; 1Corinthians 14:32; Ephesians 5:22; Colossians 3:18; James 4:17; 1Peter 5:5.
 - c. peithô (πείθω) [pronounced *PIE-thoh*] also means, among other things, to obey. Peithô (πείθω) [pronounced *PIE-thoh*] has different meanings in the verb form, depending on the context. It can also mean to believe, also to have confidence. But one of its basic connotations is obedience. It means to obey in Galatians 3:1; 5:7; Hebrews 13:17; James 3:3.

d. peitharchéō (πειθαρχέω) [pronounced *pi-tharkh-EH-oh*], archeō means to rule and so this is a very strong word for obedience usually used in connection with government with the laws of establishment, as in Titus 3:1, “obey the magistrates.”

5. The commandments from God principle. Every time we have a commandment from God stated in the scripture obviously this is authority. God has certain commandments, for example, which are directed toward believers and demand obedience. Such commandments are found in Deuteronomy 11:27; 1Samuel 15:22; Jeremiah 7:23; 11:4,7. These commandments stem from the omniscience and the sovereignty of God and they are to be executed by the believer through the function of GAP.
6. The scientific laws indicate God’s authority over nature. Divine laws have been established in the function of nature and the principle is that nature obeys God. In fact, the obedience of nature far exceeds our obedience because obviously nature has no soul, nature has no volition. Mark 8:27; Matthew 4:41; Luke 8:25.
7. The authority of God over angels. Angels are creatures, super creatures greater than we are by creation. Angelic creatures are subject to divine authority, even the fallen angels and even Satan who is an angelic creature. Mark 1:27; 1Peter 3:22.
8. Authority in the human realm.
 - a. The pastor is the ultimate authority in the local church, 1Corinthians 16:15,16; 2Corinthians 10:8; 1Thessalonians 5:12; Hebrews 13:7, 17. Isaiah 54:17, When you reject the authority of your pastor-teacher, you are a weapon formed against him. “No weapon that is formed against thee shall prosper...” He has great authority in one local church.
 - b. The authority of the right man over the right woman. It provides great happiness in the realm of category #2 for the right woman. Ephesians 5:22; Colossians 3:18.
 - c. The authority in business. Principle: Proper authority in business stabilizes the economy. Ephesians 6:5; Colossians 3:22.
 - d. Freedom through military victory is based on authority in the military establishment, Nehemiah 4:13-15.

“Compulsory education is a vicious evil which allows the government to start controlling the minds of your children at a very early age...this means the inculcation of evil, immorality and human viewpoint as early as kindergarten. Even the little red hen takes on significance”

Bob made his position clear to the parents that he would be playing about 9 kids as their Little League coach. Do you think that was popular? It was not. The coach or the manager is the authority; not the parents.

Colossians 3:20 You children should obey your parents in everything, for this is very pleasing to the Lord,

“Children,” anyone from zero to 18 or 21, but the word also applies to anyone who is 80 and still living under the parents’ roof.

Children and Authority

1. The word “children” is a vocative plural of teknon (τέκνον) [pronounced *TEK-non*] and it is an excellent choice of word because age doesn’t make the difference with teknon (τέκνον) [pronounced *TEK-non*]. Teknon (τέκνον) [pronounced *TEK-non*] plus the definite article means “the children.” And that is even stronger because it means age doesn’t make the difference. The word used here is not brephos (βρέφος) [pronounced *BREHF-oss*], which means baby on mother’s breast, it is teknon (τέκνον) [pronounced *TEK-non*] which is an ageless child. “You women with a husband who has not grown up yet understand this.”
2. Under the laws of divine establishment the basic authority in life is the parents and the home over the child.
3. Parents, therefore, become basic authority in life. This authority has the responsibility to train the children and orient them to the functions and principles of life.
4. The parents are not only responsible for food, shelter and clothing but they are also responsible for training as well.
5. This training or inculcation of children must include the fundamentals of freedom as well as the basic principles of authority. One depends on the other, these are not separated. Establishment makes it possible to have freedom and without establishment there is no freedom because under freedom you have the right to pursue a course in life, the right to your privacy, the right to property, etc.
6. Respect for authority, for the privacy of others, for the property of others, are basic concepts of life.
7. Add to this respect for law and order, respect for country under the principles of patriotism, instruction of all phases of the laws of establishment.
8. Add to this the responsibility of Christian parents to evangelize their own children. In addition to that parents provide doctrinal teaching, good common sense from doctrine, Deuteronomy 6:6-9; 7:9.
9. All children must be oriented to the local church and they must be taught to recognize the authority of the pastor-teacher. They must be taught to concentrate on his message, not his personality — Hebrews 13:7,17.

Hippies have ruined freedom; it takes establishment to preserve freedom.

An orchestra or a band demands authority. Someone has to determine what is going to be played, so that not everyone is playing whatever.

“obey,” present active imperative of the compound verb hupakouô (ὑπακούω) [pronounced *hoop-ak-OO-oh*], to listen under the authority of. It means to concentrate. The verb actually connotes both authority and concentration. It is a retroactive progressive present, the action begins in the past and continues into the present time. The active voice: the children produce the action of the verb. The imperative mood is a command to all children.

“your parents” — there is a definite article here and it should be “the parents.” A definite article separated by a verb and then another definite article indicates a syntactical principle. That is, all children have “parents,” the dative plural of the noun goneus (γονεύς) [pronounced *gon-YOOCE*] which means a father, but in the plural it refers to parents. This is a dative of indirect object and it indicates the one in whose interest the action is performed. It is to the advantage of children to be obedient to their parents.

Authority is key to greatness in a child. Authority is the key to everything; authority is key to supergrace.

Bob talks about television putting front and center anyone who claims to be abused by a cop. But we don't get the background of the criminal and him resisting arrest; and have a long record.

The parent's duty is to tell their kid *no*. They do not learn apart from the use of authority.

“in all things,” the preposition *kata* plus the accusative neuter plural of *pas* which means “according to the standard of all things.” The standard of all things are the principles of authority under the laws of divine establishment. In other words, “in all things” means content of the laws of establishment.

“for,” an explanatory particle *gar* used as a conjunction; “this is,” present active indicative of *eimi* (εἰμί) [pronounced *eye-ME*]. This is a static present which means it keeps on being. Active voice: always will be, it is a principle. Again, the static present which is assumed to be perpetual. It is taken for granted as existing in every generation.

“well pleasing,” *euárestos* (εὐάρεστος) [pronounced *yoo-AR-es-toss*], meaning “commendable.”

“unto the Lord,” *en* plus the locative of *kurios* (κύριος) [pronounced *KOO-ree-oss*], and it should be “in the Lord.” The absence of the definite article in front of *kurios* (κύριος) [pronounced *KOO-ree-oss*] indicates the qualitative stress on the noun. In other words, there is someone who rides heard over all parents and He is the supreme court for malfunction or for unfairness, and leave your parents to heaven. The definite article in the Greek always connotes the identity of the noun; the absence of the definite article is technical for the quality of the noun being emphasized. So the object of the preposition emphasizes the quality of the one being pleased or the one who finds it commendable.

Colossians 3:20 **The children, keep obeying the parents according to the standard of all things [the content of the laws of establishment]: for this is commendable in the Lord.**

1971 Colossians

Lesson #41

41 08/30/1972 Col. 3:21–4:1 Responsibility of parents, employees; doctrine of authority

It is 3 weeks after the previous lesson.

Finishing Colossians 3 tonite and covering Hebrews 7 in a holiday special coming up.

Bob reviews the doctrine of Authority (some additional notes placed in the previous lesson)

“In reality, we are governed today by a bunch of despotic idiots in Washington who have seized power...the Constitution does not authorize the power that has been seized by the bureaucrats in Washington.”

Colossians 3:21 **You fathers** [Note: By implication, this would include both parents] **should not stir up your children** [i.e., irritate or exasperate them], **so that they do not become discouraged,**

Verse 21, the other side of the picture. Anyone who has authority must be careful how he uses that authority. “Fathers” is a vocative plural of *patēr* (πατήρ) [pronounced *pat-AYR*], it does not refer to fathers as the male member of the family, it refers to parents. So it should be translated “parents” in this case. It has the definite article which identifies the authority.

“provoke not,” present active imperative of *erethízō* (ἐρεθίζω) [pronounced *er-eth-IHD-zo*] which means to exasperate, to irritate, to embitter, to antagonise. In this context where parents are guilty of abuse of their authority in this way it means to nag about inconsequential things to the point of irritating children. Most parents do not have the ability to see what should be hit hard and what should be bypassed lightly and easily. A second area is to exasperate your children by poor judgement and unfairness. One thing about children is that they can pick up unfairness in a hurry. A third area is to provoke or embitter by bullying exactitude — expecting your children to act and think like an adult, setting up standards which push them way ahead of their time, depriving them in effect of childhood. A great many parents are nags all of the time. They are irritated and they act on it. Fathers are many hours in the jungle and they want to be left alone; they want to relax. Sometimes children get static for inconsequential things. When the big things come along, you have already shot your wad.

Bob considers himself an expert in raising children, having come through it totally unscathed.

Some of you are real whiners and you spend your entire life bitching about everything. It overflows to the rest of your life and, inevitably, you end up having the most children.

Children are quick to pick up on unfairness. Just even having plain good common sense would help you to be a good parent.

You do not expect your children to think and act like adults. Childhood is a perfectly normal stage in life. You let them be children. Allow him to enjoy childhood. The purpose of the assembly is to take in Bible doctrine. It is not a place to train children. You bring children to Bible class after they have been trained.

The tense here is iterative present tense which describes what recurs at successive intervals. This is the present tense of repeated action. It doesn't mean that you provoke your children all the time, but it means that you do provoke them. The active voice: the parents produce the action of the verb by abusing their authority.

"children," accusative plural of teknon (τέκνον) [pronounced *TEK-non*] plus the genitive plural of the pronoun su, "your children."

"lest" is the conjunction hina (ἵνα) [pronounced *HEE-na*] plus the negative mê, a negative purpose clause. It is the picky, naggy emphasis upon inconsequential things which is the problem.

"they be discouraged," present active subjunctive of athuméō (ἄθυμέω) [pronounced *ath-oo-MEH-oh*]. Children did not select their parents! Therefore, because they did not, they have a tendency to become very discouraged or despondent. Athuméō (ἄθυμέω) [pronounced *ath-oo-MEH-oh*] means to be despondent. Again, it is the iterative present tense which is the present tense of repeated action. The subjunctive mood says this is potential. Good discipline does not make children despondent. It is poorly administered discipline which causes the discouragement and the despondency.

Principle: Human authority is designed to train and bless, it is designed to improve. It is not designed to discourage or destroy. The abuse of authority pays dividends in misery, suffering, loss of tranquillity.

You must have control of your emotions in order to discipline. You cannot be angry, implacable, exasperated and discipline your child.

Many of your women are great slappers of children. You think the back of your hand is discipline. Discipline means out thinking your children. If you can't do that, God help you and your children. There are many parents and very few of them are qualified to be parents. Sometimes the secret to a happy marriage is not cluttering up the home with children.

Colossians 3:21 **Parents, do not provoke your children** [with unfairness, with poor discipline, with emotional outbursts when disciplining], **so that they do not become discouraged (or despondent).**

Verses 22-25, establishment and labour. This passage deals with advanced authority, or an illustration of authority in the field of business relationships. Since most believers are employed by someone else or work as employees this principle is covered first.

Government is not to interfere with big business. No government has the right to play god; to tell a business who they can hire; they cannot choose who to hire and who not to hire. We are on the verge of a great depression because government is interfering with business.

Colossians 3:22 You slaves should obey your earthly masters in everything, [and] do not do it just when they are looking [at you], or to gain their favor, but do it with a sincere heart, out of reverence for the Lord,

Verse 22, This begins with establishment and labor; employees and employers. Authority and those under authority. “At T&P, management is in charge. Management is a dictatorship. In case any of you have wondered, do we have a little fundy organization where we pat each other on the head and call each other ‘brother and sister;’ and say sweet things to each other? The answer is, no! I am in total charge and I set the policy!” Bob is responsible for the sheep here, and for T&P. The whole objective is to have a congregation which sticks with the Word of God.

“Servants,” *doulos* (δοῦλος) [pronounced *DEW-loss*], vocative plural, “slaves.” By application this verse refers to believers living in the Church Age who work for someone else. If you work for someone else you don’t have to like your boss but you have to recognize their authority. The issue is obedience.

The Bible never told slaves to strike for freedom or to breakout. Paul was clear in the epistles. “If you are a slave and you believe in Jesus, you are God’s freedman; and if you are free, and you have believed in Jesus, you are God’s slave.

If you work for someone else, you do not have to like your boss; you just have to obey them. It is not love or respect even.

“obey,” present active imperative of *hupakouō* (ὑπακούω) [pronounced *hoop-ak-OO-oh*], one of the strongest words for obedience. It means to submit to the authority of. This is a static present, the present tense of repeated action. You have to constantly do this when you are on the job.

“in all things” is incorrect, it is *kata* plus the accusative and should be translated “according to the standard of all things.”

“your masters,” “to your masters”, dative plural of *kurios* (κύριος) [pronounced *KOO-ree-oss*]. The dative of indirect object indicates the one for whom the object is performed and the one who is blessed by the performance of the action. The action is performed for management and labour, the employee, is blessed.

“according to the flesh” indicates business relationship under the laws of establishment, *kata* plus the accusative of *sarx* (σάρξ) [pronounced *sarx*].

“not with eyeservice,” the negative plus *en* plus a compound noun, *ophthalmodouleia* (ὀφθαλμοδουλεία) [pronounced *of-thal-mod-oo-LIE-ah*] (*douleia* (δουλεία) [pronounced *doo-LIE-ah*] means slave; *ophthalmos* (ὀφθαλμός) [pronounced *opf-thahl-MOSS*] means eye), “eyeslaves” is what it means literally, and it comes to mean service only while being watched or hypocritical type working.

“as menpleasers,” the adverb *hos* used with the compound adjective *anthrōpáreskos* (ἀνθρωπάρεσκος) [pronounced *anth-ro-PAHR-es-koss*]. it means desirous of pleasing men at the sacrifice of principle, studying to please or to court favour. This is the fawning sycophant, servile flattery, obsequiousness. In other words, every believer must do his job as unto the Lord. The believer’s job, duty or work is not only his means of livelihood but is a part of the function of the royal priesthood. Therefore the believer should do his job with the same vigour and enthusiasm as he would with any phase of Christian service. Furthermore, he must do the job to please the Lord and not men, and this means both respect for authority on the job and doing the job well whether supervised or not.

“but in singleness of heart,” the preposition *en* plus the instrumental of *haplótēs* (ἀπλότης) [pronounced *hap-LOT-ace*] plus *kardia*. The instrumental should be translated “by means of integrity in the right lobe.” *Haplótēs* (ἀπλότης) [pronounced *hap-LOT-ace*] means integrity. In other words, *haplótēs* (ἀπλότης) [pronounced *hap-LOT-ace*] connotes virtue of a believer who is free from pretense, free from dissimulation, honest. The right lobe or the heart means he has doctrine there which motivates him.

“fearing” is a present middle participle of *phobeō* (φοβέω) [pronounced *fohb-EH-oh*] and it means “respecting.” The static present represents a condition assumed as perpetually existing.

“God,” it is the accusative of *kurios* (κύριος) [pronounced *KOO-ree-oss*] here which is “Lord.” In other words, occupation with the person of Christ makes it possible to handle any problem in the field of authority. Respect for the Lord will cause a believer to do a good job.

Colossians 3:22 Slaves (and employees), obey in everything those who are your earthly masters, not by way of eye-service, as people-pleasers, but with sincerity of heart, fearing the Lord.

Colossians 1:22 Labour, keep on submitting to the authority of the lord’s according to the flesh; according to the standard of all things [the laws of divine establishment], not in the sphere of eyeslavery as menpleasers; but by means of integrity of the right lobe, respecting the Lord.

Principle: How you do your job indicates your respect for the Lord.

Colossians 3:23 In whatever you do, work wholeheartedly, as though it were for the Lord and not [just] for people,...

Verse 23, “And” is not found in the original. It starts out with the word “Whatsoever” which is *ho ean*, an idiom meaning “whatever.” It indicates the activity of labour in the business world, “Whatever [in the business world].”

“you do” is the present active subjunctive of *poieō* (ποιέω) [pronounced *poi-EH-oh*]. Next we have a present active imperative — “keep functioning,” *ergázomai* (ἐργάζομαι) [pronounced *er-GAHD-zohm-ahee*]. This is a static present.

“heartily” is literally, “from the soul,” ek plus the ablative singular of psuchê (ψυχή) [pronounced *psoo-KHAY*]. In other words, you must be motivated by Bible doctrine.

“as to the Lord, and not to men,” this does not mean that you ignore or reject authority, it does mean that you accept authority on the basis that you belong to the Lord, you are a member of the royal household of God, and therefore you do your job as unto the Lord.

Colossians 3:23 **In whatever you do [in the business world], keep on functioning from the soul, as to the Lord and not [to] men,...**

Colossians 3:24 **knowing that you will receive from the Lord a [spiritual] inheritance as a reward, [for] you are [really] serving the Lord,**

Verse 24, “Knowing that” indicates where you get your application, the perfect active participle of eidô/oida (εἶδω/οἶδα) [pronounced *Ī-doh/OY-dah*] used as a present active participle. Eidô/oida (εἶδω/οἶδα) [pronounced *Ī-doh/OY-dah*] is used for doctrine you have on the launching pad of your right lobe. The word “that” is the conjunction hóti (ὅτι) [pronounced *HOH-tee*] used after verbs of knowing to indicate the content of what you know.

“of the Lord,” the preposition apó (ἀπό) [pronounced *aw-PO*] plus the ablative of kurios (κύριος) [pronounced *KOO-ree-oss*], “from the source of the Lord.”

“ye shall receive,” future middle indicative of a compound verb, apolambanô (ἀπολαμβάνω) [pronounced *ap-ol-am-BAHN-oh*], which means to receive from the ultimate source, to receive back, to receive in return. The future is a gnomic future, it is used for a statement of fact or performance which may be rightfully expected under normal conditions. The middle voice: the subject, the supergrace believer, participates in the results of the action. The middle voice relates the subject more intimately to the action of the verb here.

“the reward,” the accusative singular of antapódosis (ἀνταπόδοσις) [pronounced *an-tap-OD-oss-is*] which means to receive more than you could ever dream by way of a reward. It means to receive an unexpected reward.

“of the inheritance,” the ablative of klēronomía (κληρονομία) [pronounced *klay-rohn-ohm-EE-ah*] means “from.” The inheritance concept here comes from the fact that you are going to have forever and ever in heaven fantastic and phenomenal blessings, and you can start having them now.

“for,” the enclitic particle gar used as an explanatory conjunction.

“you serve,” douleúō (δουλεύω) [pronounced *dool-YOO-oh*] in a static present. It means you are the servant, the slave.

“the Lord Christ,” “to the Lord Christ,” dative of indirect object.

Colossians 3:24 **Knowing that from the ultimate source of the Lord you shall receive in return the reward from the inheritance; for you are the servant to the Lord Christ.**

Principle: Under these circumstances life has meaning. Every believer is in full-time Christian service and therefore there are no “laymen.” Function in the business world is just as a part of full-time Christian service as function around a church. There are grace rewards for faithfulness to the Lord in the business world, and these rewards come in time.

Colossians 3:25 **And the person who does what is wrong will be repaid for his wrongdoing, for there is no favoritism [with God],**

Verse 25, some time is spent in carnality and in reversionism with most believers and time spent under divine discipline is not rewardable. Time spent in reversionism is not rewardable.

“But,” again, it is the enclitic particle *gar*, used this time as an inferential conjunction. It should be translated “Therefore.”

“he that doeth wrong,” the present active participle of *adikeō* (ἀδικέω) [pronounced *aw-dih-KEH-oh*]. It refers to a believer in reversionism, in status quo carnality, working on the job.

“shall receive,” future middle indicative of *komizō* (κομιζω) [pronounced *kom-ID-zoh*]. This is a gnomic future which indicates the reality of divine discipline as well as self-induced misery on the job. The middle voice is an intensive middle, it indicates the great pressure of self-induced misery. The declarative indicative mood is an unqualified assertion. If you stay out of fellowship for any period of time, if you neglect Bible doctrine, if you are in reversionism, you are going to be a lousy employee. But that isn’t all. You are going to be disciplined on the job.

“for the wrong” is incorrect. We have the nominative neuter singular of the relative pronoun *hos*, “for the thing which” is the way it should be translated. Instead of “wrong” we should have “for the thing which.”

“he hath done,” *adikeō* (ἀδικέω) [pronounced *aw-dih-KEH-oh*] again, aorist active indicative, “he has done wrong.” The constantive aorist gathers up into one entirety all the sloppy mental attitudes, all the gossip, all of the insubordination, all of the things that have been done on the job wrong. The reason they have been done wrong is because of a lousy mental attitude. In other words, the believer might as well understand that his involvement in the business world has spiritual factors. Spiritual factors are only correctable by the daily function of GAP and constant growth.

“and there is no respect of persons,” God is no respecter of persons. This should be “and there is no partiality.”

Colossians 3:25 **Therefore the one doing wrong shall receive back for the thing which he has done wrong; and there is not partiality.**

Colossians 4:1 You masters should treat your slaves in a just and fair way, knowing that you also have a Master [who] is in heaven,...

Chapter 4 verse 1 really belongs in chapter 3, “Masters.” This is the management side. The vocative plural of kurios (κύριος) [pronounced *KOO-ree-oss*] means “lords” and it is used for management.

“give,” present middle imperative of parechô (παρέχω) [pronounced *par-EHK-oh*] which means “be rendering from your own resources and power. It means to hold beside, to furnish, to render out of your own resources. The present tense is retroactive progressive — keep doing it. The middle voice: you yourself do it management, you have authority, you have responsibility. The imperative mood: this is an order to all members of the royal family of God who are involved in management; “unto your servants,” employees.

“that which is” is not found in the original.; “just and equal,” dikaios (δίκαιος) [pronounced *DIH-kai-oss*] means that you must always be fair. That is management’s character. The more authority a person has the more character he must have. “Equal” is isôtēs (ισότης) [pronounced *ee-SOHT-ace*] and it means equal proportions.

“knowing that,” eidô/oida (εἶδω/οἶδα) [pronounced *Ī-doh/OY-dah*]; “you also have” management in heaven. Present active indicative, static present, echô (ἔχω) [pronounced *EHKH-oh*]. There never will be a time when you do not have management in heaven. Christian management is responsible to the Lord for their treatment of employees.

Colossians 4:1 Management, be rendering [from your own resources and power] both fair treatment and equal wages to your employees, knowing that you also have management in heaven.

Christian management has responsibility on earth, and he can enjoy reward and punishment. Note that there is no talk of government regulation of industry. Government is to ferret out those who are dishonest; but they have no right to interfere with the function and the policy of a company.

The government has almost totally destroyed the authority of the commissioned officers. The government has destroyed the authority of the police officer, the authority of the police officer, etc. People get hurt when there is an immoral government.

[Colossians set aside for an extended study of Hebrews]

1971 Colossians

Lesson #42

42 11/24/1974 (3 months later) Col. 4:2 Doctrine of thanksgiving

Talk about submarines. By 1945, our military was the finest the world has ever known. We adjusted and changed. Civilians know nothing about the military and there has been, in past times, Senators who try to dismantle the Marines or they reduce submarines.

On 6 December 1941 the Jap fleet was working against the military in Pearl Harbor. There were Jap subs all over Pearl Harbor. The first offensive launched against Japan after Pearl Harbor was with submarines.

Tojo said there were 3 reasons for the Japanese being defeated: (1) MacArthur leapfrogging strategically and avoiding some areas strongly fortified by the Japs. (2) The aircraft. (3) The destruction of Jap merchant ships by US Submarines.

Top secret service. Still at this time, some of what they did remains classified.

Chapter 4

In verses 2-6 we have the team function of the royal family of God. The first item on the list is the function of prayer. Here we have the silent service, the great function of the royal priesthood, the unseen but important dynamics.

Further Instructions

Colossians 4:2 **Continue to pray regularly; stay alert and be thankful,**

Verse 2, our first word is a present active imperative of *proskartereō* (προσκαρτερέω) [pronounced *pros-kar-ter-EH-oh*], and it is translated “continue.” The word means to be busily engaged in something, to persevere, to devote yourself entirely to something. That is probably what it means here. We as members of the royal family of God have a phenomenal weapon which is very rarely properly used. It should be translated therefore, “Be devoting yourselves.” This is a customary present for what may reasonably be expected to occur among members of the royal family and the universal priesthood of the believer. The active voice: the royal family priesthood produces the action of the verb. The imperative mood is the imperative of command. The object of this verb is prayer: “Be devoting yourselves to prayer,” the dative singular indirect object of the noun *proseuchē* (προσευχή) [pronounced *pros-yoo-KHAY*], one of the basic words for prayer. The dative of indirect object indicates the one in whose interest the act of prayer is performed. Specifically in context prayer is offered on behalf of the apostle Paul. The apostle Paul needs this prayer support because of something he is about to accomplish. The dative of advantage is also here, it is to the advantage of every believer priest to have prayer on his own behalf and to devote prayer to others. It is a team function, it pulls the team together.

“and watch,” there is no conjunction here in the original manuscript, we simply have a present active participle of the verb *grêgoreuō* (γρηγορεύω) [pronounced *gray-gor-YOO-oh*] which means to be alert. The static present represents a condition in phase two which is assumed as perpetually existing. The active voice: the royal family produces the action of the verb as a sacrifice and function of the royal priesthood. The participle is used instead of another imperative and so this is the imperative use of the participle as a command, “be constantly alert” or “be constantly being alert.”

“in the same,” preposition en plus the instrumental of the intensive pronoun autos (αὐτός) [pronounced *ow-TOSS*]. The intensive pronoun is a demonstrative pronoun intensified to emphasize something very special but something that is not very well understood. It should be translated “**constantly being alert by means of the same function of prayer.**”

“with thanksgiving,” en plus the locative of the noun eucharistía (εὐχαριστία) [pronounced *yoo-khar-is-TEE-ah*]. It should be translated “in the sphere of thanksgiving.”

Colossians 4:2 **Be devoting yourselves to prayer, constantly being alert by means of the same function of prayer in the sphere of thanksgiving.**

There is one aspect of prayer that needs to be emphasized and reemphasized, and that is the word constantly, and then the word “thanksgiving.” We have two present tenses in this verse. One is a present imperative, one is a present participle. Both of them have linear aktionsart. We should be constantly devoting ourselves to prayer, we should also be constantly alert in the field of prayer. Thanksgiving is the key. Thanksgiving basically means the principle of a very happy person, a person who is oriented to the grace of God.

One person said, “I am not going through another Thanksgiving like this again; I’m going to get married.”

Either every day is thanksgiving for you, or you are still a child.

The Doctrine of Thanksgiving

1. Thanksgiving is the daily act of rendering gratitude to God. And there is no gratitude to God apart from Bible doctrine in the soul. Too often, thanksgiving is simply directed to whomever thanking for material benefits in your life. Thanksgiving is often a public acknowledgment or celebration of worship in which the goodness and graciousness of God are extolled, 1Chronicles 16:7-36.
2. Thanksgiving is the normal mental attitude of the royal family of God, Ephesians 5:20; 1Thessalonians 5:18.
3. Thanksgiving is based on knowing God through doctrine resident in the soul, Psalm 100:3-5. We have to belong to God in order to have thanksgiving. **Know that the LORD, he is God! It is He who made us, and we are His; we are His people, and the sheep of His pasture. Enter His gates with thanksgiving, and His courts with praise! Give thanks to Him; bless His name! For the LORD is good; His steadfast love endures forever, and His faithfulness to all generations.**
4. Thanksgiving is a priestly sacrifice. It was a sacrifice in the Old Testament, it is a sacrifice for the royal priesthood of the New, Psalm 116:17; 107:22; Amos 4:5 (...offer a sacrifice of thanksgiving of that which is leavened, and proclaim freewill offerings, publish them; for so you love to do, O people of Israel!” declares the Lord GOD.); Hebrews 13:15.
5. Thanksgiving is a supergrace function, Colossians 3:15 (**Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms**

and hymns and spiritual songs, with thankfulness in your hearts to God.); 2Corinthians 4:15.

6. Maximum ability in thanksgiving is related to the supergrace life, therefore maximum thanksgiving comes from maximum doctrine in the soul. You must have doctrine in the soul before you have the mental attitude of thanksgiving. 2Corinthians 9:10,11, related to the priestly function of giving. Personal testimonies, Daniel 2:23; Romans 1:8; 1Corinthians 1:4; Philippians 1:3; 2Timothy 1:3.
7. Thanksgiving is motivated, therefore, by Bible doctrine resident in the soul, Colossians 2:7. You have to be taught before you overflow in thanksgiving.
8. Believers who are positive toward doctrine motivate thanksgiving in others, 1Thessalonians 3:9.
9. Thanksgiving is related to the function of prayer, Colossians 4:2 Philippians 4:6.
10. Food is to be accepted with thanksgiving and the saying of grace. 1Timothy 4:3–5
11. God is the object of thanksgiving, 1Timothy 3 2Corinthians 9:15 Revelation 7:12

Bob is speaking of Thanksgiving; and he might even give a Christmas message or even an Easter message. But never a Mother's Day sermon.

Bob elaborates on praying over a meal.

1971 Colossians

Lesson #43

43 11/25/1974 Col. 4:3 Doctrines of the mystery, open door

The outline of this chapter: Verses 2-6, the function of the royal team; verses 7-14, the personnel of the royal team; the rest of the chapter is a special note to the Laodiceans. Colosse, Laodicean and Hierpolis are all close to one another.

The Doctrine of Thanksgiving is repeated/reviewed.

Colossians 4:3 *At the same time, pray for us also, that God will open up a door [of opportunity] for [proclaiming] the message, so we can tell about the [previously] hidden secret of Christ, for which I have also been imprisoned,*

Verse 3, our first word is an adverb mistranslated "Withal." We have the adverb háma (ἅμα) [pronounced *HAM-ah*] and it should be translated "At the same time." "At the same time you are praying." This is a transitional adverb. The transition being made is a prayer going specifically now in the direction of the apostle Paul.

"praying," the present middle participle of proseúchomai (προσεύχομαι) [pronounced *pros-YOU-khoh-mai*]. The present tense is an iterative present which describes what recurs at successive intervals, therefore called the present tense of repeated action. You don't pray all the time. This is a deponent verb and the middle voice is only the form. The active voice in meaning means that the Colossians will produce the action when they pray. The

participle is an imperative used as a participle. It should be translated “At the same time be praying also for us.”

“also” is the correct translation of the adjunctive use of kai. With that we have the prepositional phrase peri plus the genitive plural of the personal pronoun egó (ἐγώ) [pronounced *eg-OH*], which should be translated “on behalf of us.” This emphasizes the great principle of teamwork. As members of the royal family of God we are not to be critical of each other, we are to pray for each other. Being critical of other believers indicates arrogance on your part, often stupidity, all kinds of erroneous functions of the soul. When Paul says “us” he is referring not only to himself as a communicator of doctrine but those who will communicate the Word down through all generations. Prayer becomes the means of encouraging those who have the gift of teaching, like the apostle Paul, and prayer is a part of the teamwork.

Bob goes into football stuff; but the idea that the blockers are analogous to those who pray for a church, the pastor, etc.

“that,” the conjunction hina (ἵνα) [pronounced *HEE-na*] introduces a final clause introducing a purpose, a goal; “God,” ho theos (θεός) [pronounced *theh-OSS*], used for God the Father.

“would open,” here is a specific prayer request on the part of the apostle Paul, and it is also an admission that up to now he hasn’t done the best possible job on getting the message over to some of the Praetorian guard and the VIPs in the palace. We have the aorist active subjunctive of anoigō (ἀνοίγω) [pronounced *an-OY-go*] which means to open a door. The aorist tense is an ingressive aorist contemplating the action of the verb at its beginning. The active voice: Paul and other Bible teachers produce the action of the verb. The subjunctive mood is used to denote the purpose clause. They will produce the action once the door is opened. It is God who is going to open the door in answer to the prayers of people all over the world. This is the way it always is. Believers who are faithful in praying open the door for someone to communicate the gospel to the unbeliever and to communicate Bible doctrine to the royal family.

“unto us,” the dative plural indirect object from the personal pronoun egó (ἐγώ) [pronounced *eg-OH*]. The apostle is not only including himself but there are many pastors in Rome, it is a large city with many congregations, and he is asking for prayer for all the pastors there. The dative of indirect object indicates the one in whose interest the door must be opened by God. The dative of advantage therefore results. It is to the advantage of any pastor-teacher to have an open door. God opens the door because of prayer.

“a door,” the accusative singular direct object of thura (θύρα) [pronounced *THOO-rah*], used for a door and also for a Roman shield which was shaped like a door.

“of utterance,” this is the descriptive genitive singular from the noun logos (λόγος, ου, ό) [pronounced *LOHG-oss*], and here it means doctrine. Sometimes it means speech,

sometimes it means the content of speech. It is translated “word” as the content of speech, it is translated “speech” when it is used for the emphasis on the function of speaking.

The purpose for it is “to speak,” the aorist active infinitive of the verb *laléō* (λαλέω) [pronounced *lah-LEH-oh*], and it means to communicate. The aorist tense is a constantive aorist, it gathers up into one entirety all of the communicating that Paul will do in Rome. The active voice: Paul and other pastors will produce the action through the open door. The infinitive expresses Purpose.

“the mystery,” will be the content, “of Christ.” This is the accusative singular direct object from the noun *mustêrion* (μυστήριον) [pronounced *moos-TAY-ree-on*], used for Bible doctrine pertaining to the Church Age only. And it belongs to Christ, the possessive genitive of *Christos* (χριστός) [pronounced *krees-TOHSS*], “the mystery of the Christ” or Church Age doctrine.

The Doctrine of the Mystery (Review)

1. *Mustêrion* (μυστήριον) [pronounced *moos-TAY-ree-on*] is derived from an Attic noun. It is Koine Greek but it is taken from the Classical Greek noun *mustês* which in turn came from the Classical Greek verb *mueō* which means to initiate in basic doctrine of a fraternity. It means to grill someone until they are thoroughly inculcated with the doctrine of the secrets of the fraternity. It means, however, more than doctrine. It means doctrine which was never revealed until the Church Age. This is brought out in many passages. It is doctrine or secrets which belong only to the royal family and therefore not revealed by Old testament writers, not revealed until the Lord Jesus Christ became the first prophet of the Church.
2. In the epistles of the New Testament the word “mystery” always refers to some aspect of Church Age doctrine, Ephesians 3:2-26.
3. The mystery doctrine of the Church Age was not revealed in Old Testament times, Romans 16:25,26; Colossians 1:26,27.
 - a. In other words, what is the content of the Old Testament?. From the standpoint of doctrine the coming of Christ was revealed: His ministry, His death on the cross, His resurrection, His ascension, His session at the right hand of the Father. Then the Old Testament becomes silent.
 - b. The whole principle of the baptism of the Spirit and all Church Age doctrine, the universal priesthood of the believer, the royal family of God, the indwelling Holy Spirit of the body of the believer, the Rapture, all of these are not found in the Old Testament.
 - c. Then you will find the Old Testament talking about the Tribulation, the second advent, and the Millennial reign of Jesus Christ. So the only thing not taught in the Old Testament is Church Age doctrine. The Church Age doctrine not taught is called the mystery. Mystery doctrine simply means Church Age truth not taught in the Old Testament — Romans 16:25,26; Colossians 1:26,27.
4. Part of the mystery doctrine includes the blindness of Israel during the Church Age, or the scar tissue of Israel during their fifth cycle of discipline — Romans 11:25.

5. The mystery or Church Age doctrine was a part of the divine decrees in eternity past, 1Corinthians 2:7.
6. The pastor or the minister of the local church is responsible today for the communication of the mystery or Church Age doctrine. In this sense his function is called the stewardship of the mystery, 1Corinthians 4:1.
7. The Rapture of the Church is a part of mystery doctrine, 1Corinthians 15:51.
8. Mystery doctrine is always related to the dispensation of the Church, Ephesians 1:9; 3:2.
9. Mystery doctrine is understood through the function of GAP, Colossians 2:2; 1Timothy 3:9.

Colossians 4:3a **Also at the same time be praying for us, that the God would open a door of doctrine...**

The Doctrine of the Open Door

1. The open door of communication of doctrine, 2Corinthians 2:12. An open door obviously means an opportunity. It means the communication of doctrine. Colossians 4:3
2. The open door of service, 1Corinthians 16:9. Service opportunities, the privilege of serving in the angelic conflict.
3. The open door of reversion recovery, this is an analogy for fellowship, the reestablishment of a relationship. Revelation 3:20.
4. The open door of supergrace blessings, When you seize the high ground of supergrace, no one can shut it down. Revelation 3:8.
5. The open door of the Rapture, Revelation 4:1.
6. The open door of the second advent. At the end of the Tribulation a door opens in heaven and the Lord Jesus comes back with the Church, Revelation 19:11; Psalm 24:7,8.
7. The door of salvation, Acts 14:27; John 10:9.

The second sentence in this verse starts out “for which,” the preposition *dia* plus the accusative of the relative pronoun *hos*, which is literally, “because of which.”

“I am also in bonds,” the adjunctive use of *kai* means “also I have been imprisoned” or “I have been chained,” the perfect passive indicative of *deō* (δέω) [pronounced *DEH-oh*]. In other words, you might classify this passage as an ambassador in a chain. The perfect tense is the intensive perfect indicating a past completed action. Two years ago he was chained with the result that he is still chained to a Roman soldier. When special attention is directed to the results of the action emphasis is intensified, that is why it is called the intensive perfect. The passive voice: Paul received the action of the verb, namely being chained to a Roman soldier. The indicative mood is declarative for the historical reality of Paul’s first imprisonment.

The principle: Since Paul has been restored from his state of reversionism he only emphasizes the grace blessings of his imprisonment. It is true that Paul has been imprisoned because of his reversionism but his reversionism started with his desire to teach doctrine in Jerusalem which was not the will of God. So God closed the door and punished him at the same time. Now Paul is asking for prayer that doors might be opened in the royal palace of Rome, in the Praetorian camp, that he might have the opportunity of communicating doctrine in these areas.

Colossians 4:3 **Also at the same time be praying for us, that the God would open a door of doctrine, to communicate the mystery of the Christ, because of which mystery doctrine I also have been chained.**

1971 Colossians

Lesson #44

44 11/26/1974 Col. 4:4–5a Doctrine of walking; resident Bible doctrine synonyms

Rome began as a republic, but became an empire, and lasted for 1000 years.

V. 4 is a continuation of v. 3.

Colossians 4:4 **[Pray] that I will make it [clearly] known, as I ought to,**

Verse 4, the purpose for his prayer request. “That,” the conjunction hina (ἵνα) [pronounced *HEE-na*] introduces a purpose clause, a final clause as it is sometimes called.

“I may make it manifest,” the aorist active subjunctive of the verb phaneroō (φανερῶ) [pronounced *fan-er-OH-oh*]. The word means to make something clear or to make something understood by teaching. The aorist tense is a constative aorist which gathers into one entirety the teaching ministry of the apostle Paul during the rest of his time in Rome. The active voice: Paul will produce the action of the verb by teaching mystery doctrine, which is simply Church Age doctrine. The subjunctive mood goes with the conjunction hina (ἵνα) [pronounced *HEE-na*] to form the purpose clause, and the beginning of the verse should read: **“In order that I might make it known by teaching.”**

The word “it” in itself is the accusative neuter singular from that intensive pronoun autos (αὐτός) [pronounced *ow-TOSS*] that has so many meanings, but they all boil down to one thing: autos (αὐτός) [pronounced *ow-TOSS*] is the amplification of the demonstrative into a sort of a super intensification. Its purpose is to emphasize identity and the identity emphasized here is Bible doctrine. There is nothing more important than teaching doctrine. Rather than translating it “it” it should be translated “the same doctrine.” So the phrase in its best translation reads, **“In order that I might make known by teaching the same doctrine.”**

“as” introduces a comparative particle, hos which is built on the relative pronoun and indicates the manner in which the function of teaching should proceed.

“I ought,” we have an impersonal verb here, it does not actually have any parts, it is simply *dei* and becomes a particle of compulsion or responsibility. It can be translated “as I ought” or “as it is necessary.” Whichever way it is translated it indicates responsibility and the whole purpose of it is to indicate that he has a definite responsibility in this area. Here it is smoother to translate it “as it is necessary,” because with this we have a personal pronoun in the accusative singular, “as it is necessary for me,” *egó* (ἐγώ) [pronounced *eg-OH*].

“to speak,” the aorist active infinitive of the verb *laléō* (λαλέω) [pronounced *lah-LEH-oh*]. It means to communicate information and here it means to communicate Bible doctrine pertinent to the Church Age. The aorist tense is a culminative aorist which views the teaching of the Word of God in its entirety but it regards it from the viewpoint of existing results. The stabilized teaching of the Word of God stabilizes and leads to tactical victory in the royal family of God. The active voice: Paul will produce the action of the verb by communicating the doctrine. The infinitive is called the infinitive of intended result when a result is indicated as fulfilling a deliberate aim or goal. This construction then becomes a blending of purpose and result. The apostle Paul needs prayer in order that he might stay on course. It is very easy for anyone who has the gift of communication to be distracted or to get off course. This means that there is the constant necessity of a very strong stability in the life of a pastor-teacher. He must be unusually stable in order to stay with what his job is and not be distracted into other things.

Colossians 4:4 ...in order that I might make known by teaching the same doctrine as I ought to communicate.

Bob reviews vv. 2–4.

Paul is asking for additional prayer in order to stay on course in the teaching of Bible doctrine.

In the beginning of our history, education was of no meaning; character was key and the spiritual factor was key. After the 30 years war, there was the beginning of German rationalism. In France, the whole concept of 19th century rationalism. During this same time, the United States was enjoying the laws of divine establishment. There was a tremendous vigor and an appreciation for life and freedom. The whole concept of our government was stymied by the war between the states.

The people came to a land with nothing; and this immigration, which seemed that it might unbalance, became a stabilizing factor. The vigor of the 19th century in the United States was in direct contradiction to the rationalism which was all over western Europe, those who were trying to explain away history. Spinoza, DeCartes, and others. People who came here were proud to become Americans. Their children were sent to college among these successful people. There was a great push for liberalism in these schools. Some of these who got educated began to tout European thinking.

Today, the military service has a number of high-ranking officers who are completely divorced from reality. In all areas of professional life, there is a loss of the concept of

professionalism and free enterprise. No longer respect for authority. The police officer is ridiculed. Judges are intimidated or stupid.

The Russians invented morbidity, but little else. Things are so muddled up, that it will take a solution from God to solve it. Turn around in history occurs when there is maximum Bible doctrine in the souls of the people.

Verse 5, the function of Bible doctrine resident in the soul.

Synonyms for Bible Doctrine Resident in the Soul

1. The first is a crucifixion synonym. Taking up the cross and following Jesus is a synonym for Bible doctrine resident in the soul. It takes up the function and the principle in this one synonym. It is found in Matthew 10:38; Mark 8:34; Luke 9:23; 14:27. The idea of picking up your cross is the concept of self-discipline. To pick up the cross is to follow a course of action contrary to public thinking. So taking up your cross means the self-discipline of attending Bible class regardless of any factor, of staying in the principle of not letting anything distract from taking in the Word.
2. The priestly synonym is the construction of the altar in the soul, Hebrews 13:10. It is related to the fact that we are a royal priesthood. And it is related also to the fact that the Levitical priesthood of the Old Testament had a visible altar on which animal sacrifices were sacrificed. But our altar is not of that nature. Our altar is real also, but invisible. The real invisible altar which we possess is the altar of doctrine in the soul. Our function in life must be based upon doctrine resident in the soul. So this particular synonym sees Bible doctrine, including the ECS, as an altar and the function of our life as sacrifice. The sacrifices of the priesthood must be based on what we have in our souls. You become spiritually self-sustaining at the point in your life when you have maximum doctrine in your soul and doctrine dictates your life. Doctrine in the Bible cannot control you, you must transfer that doctrine through the function of GAP. When you have taken in Bible doctrine in your soul this becomes your dictator, the means of conveying to you what you should do on any given occasion.
3. A building synonym, the edification complex in the soul, Ephesians 4:12, 16. It is constructed of Bible doctrine and in a sense it is very similar to the altar synonym, the only difference being that the building becomes a shelter, a point of security, a point of protection from the elements of weather and therefore your doctrine in the soul is your protection in time of adversity, your ability to handle any difficulty in life.
4. A theological synonym, the word "grace," James 4:6. The Greek word *meizōn* (μείζων) [pronounced *MIDE-zone*] means "greater grace" and greater grace is a synonym for supergrace. So this is another synonym for maximum doctrine in the soul.
5. The military category:
 - a. Following the colours to the high ground of supergrace, Hebrews 12:1,2.
 - b. Putting on the full armour from God, as in Ephesians 6:11,13.

6. Language synonyms. We have both Hebrew and Greek language synonyms. Chakmah in the Hebrew and epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] in the Greek (along with its verb form).
7. A time synonym. The principle here is called “redeeming the time,” Ephesians 5:16-18 is directed toward God. The same phrase in Colossians 4:5 is a synonym toward the unbeliever.
8. The chemical synonym. Salt is used for maximum doctrine resident in the soul resulting in supergrace status, Matthew 5:13 Mark 9:50 Luke 14:34 Colossians 4:6.

Many of us are being noticed by others for attending church daily. So they try to offer up other things instead of Bible doctrine for us to attend to.

Bible doctrine becomes your dictator. You don't call up your pastor; you don't call up your friends; you don't take a poll. You use the Bible doctrine in your soul and that allows you to make decision as a royal priest to God.

Colossians 4:5 **Be wise in the way you live in front of outsiders [i.e., non-Christians], making the most of every opportunity,**

The first word we have in verse 5 is the word “Walk,” the present active imperative from the verb peripateô (περιπατέω) [pronounced *per-ee-paht-EH-oh*]. it is used here is a figurative sense for lifestyle, for modus operandi. The present tense is a retroactive progressive present, it denotes what has begun in the past and continues into the present time. You as a member of the royal family of God must have a lifestyle that is different, a lifestyle that will have a dynamic effect upon your own generation and have eternal repercussions as far as the angelic conflict is concerned. The active voice: the royal family of God produces the action of the verb. The imperative is the imperative of command. We are commanded to be walking “in wisdom toward them who are without.”

The Doctrine of Walking (4)

1. The secret to walking is found in energy plus balance. Energy can put you off balance so there must be the concept of balance. As you walk, there are periods of time when you are off balance; but you put your foot down and regain this balance. Those two words describe the function of the believer in the royal family. We must have the spiritual energy of being filled with the Spirit, we must have the spiritual energy of Bible doctrine resident in the soul. Bible doctrine resident in the soul plus the filling of the Spirit is the modus operandi or the lifestyle of the royal family of God on earth. However, they must go together. Energy must be controlled. and the controlling of energy is balance.
2. In the area of nomenclature we have a number of different words for walking.
3. Walking depicts the believer living his life in relationship to Bible doctrine. This is the great combination of energy and balance. Ephesians 5:8, Darkness of soul; light in the Lord. “Keep walking as the sons of light.” The world is in darkness because Satan is the ruler of this world. As the ruler of this world Satan has as his

constituents the “sons of darkness.” When a person believes in Jesus Christ he becomes a member of the royal family of God. He is now a son of light. The only spiritual light, the only historical light, the only divine good light this world possesses comes from the believer with Bible doctrine resident in the soul. So walking depicts the believer living his life in relationship to Bible doctrine. 3John 3, “...how you were walking in doctrine.”

4. Walking is a synonym, therefore, for lifestyle, Romans 13:13.
5. Walking is related to some positive things in the function of GAP, Colossians 1:10 (that you might walk worthy of the Lord...constantly receive growth, ἐπίγνωσις from God); 2:6 (you have received Christ; keep on walking in Him).
6. Walking is related to faith or non-meritorious positive volition, 2Corinthians 5:7. Walking by sight is the reversionist, he walks by human viewpoint, by what he sees, what he hears and what he learns from cosmos diabolicus; but we walk by faith or by doctrine resident in the soul and faith-rest is the applicator.
7. Walking also is used to describe the filling of the Spirit, Romans 8:2-4; Galatians 5:16 (walk by means of the Spirit and you will not fulfill the desires of the flesh).
8. Walking describes the supergrace status, Philippians 3:17; Romans 6:4. We walk in newness of life which is Bible doctrine resident in the soul; Ephesians 4:1.
9. Walking is also used in describing reversionism in Ephesians 4:17,18. The reversionist has no doctrine in the mind. Philippians 3:18. A believer can walk as an enemy of the cross. Whose god is their emotion, whose glory is their dishonor.

1971 Colossians

Lesson #45

45 11/27/1974 Col. 4:5 Doctrine of witnessing (points 1–13)

A review of the synonyms for doctrine in the soul.

Colossians 4:5 **Be wise in the way you live in front of outsiders [i.e., non-Christians], making the most of every opportunity,**

Verse 5 begins with a present active imperative and it is translated correctly “Walk” or “Be walking,” *peripateō* (περιπατέω) [pronounced *per-ee-paht-EH-oh*], used throughout the scripture to indicate way of life, lifestyle, pattern of life, *modus vivendi*, *modus operandi*. The present tense is a retroactive progressive present denoting what has begun in the past when we become members of the royal family of God and continues into the present time. The active voice: the royal priesthood produces the action of the verb during the course of the Church Age. The imperative mood is a mood of command here. So this is a command and should probably be better translated, “Be walking” or “Keep walking.”

“in wisdom” is a prepositional phrase, the preposition *en* plus the locative of *sophia* (σοφία) [pronounced *sohf-EE-ah*]. *Sophia* (σοφία) [pronounced *sohf-EE-ah*] means here wisdom which God imparts to the royal priesthood through the doctrine resident in the soul.

“toward the ones that are without.”: “them that are without” is a prepositional phrase, *prós* (πρός) [pronounced *pros*] touj e)cw. The definite article is used as a demonstrative pronoun to emphasize the unbeliever as needing information, and you are his source.

“redeeming the time” is another way of commanding the same thing. The word for “redeem” is the present middle participle of the verb *exagorázō* (ἐξαγοράζω) [pronounced *ex-ag-or-AHD-zo*] which means to purchase, to buy up, to buy out. The progressive present denotes the continuation of existing results of GAP. The more you take in doctrine the more you will utilize doctrine when you are in contact with the unbeliever, and you will give him the opportunity of making a decision for Christ simply by a clear and lucid presentation of the information. The middle voice here is a permissive middle representing the agent as the royal priest as voluntarily yielding himself to a course of action in his own interest. The participle is the imperative use of the participle. When a participle follows an imperative it often is simply another imperative or command. So it should be translated, “keep purchasing the time.”

The word for “time” is the accusative singular direct object of the noun *kairoj*, time in chunks, segments, allotments of time, in contrast to *xronoj* which is time as you look at your watch. So “keep purchasing the time” obviously means the span of time beginning at salvation and concluding at the Rapture; there are certain moments in that period of your life on this earth as a believer when you will have opportunity to witness and you are commanded to do so.

Colossians 4:5 **Keep walking in wisdom toward the ones outside** [unbelievers]; **keep purchasing the time** [where they are concerned].

Redeeming the Time

1. To summarize this verse it is best to begin at the end with the phrase “keep purchasing the time.” Time is purchased by means of witnessing, according to this verse. (Time is also purchased by being filled with the Spirit, according to Ephesians 5)
2. However, prior to attitude toward the unbeliever is the purchase of time in Ephesians 5:16-18 which is a dissertation on temporal sanctification or balance of residency in the soul. Witnessing is a natural result of entering into spiritual maturity.
3. Maximum doctrine in the soul means entrance into the supergrace life.
4. Therefore maturity has three categories of expression: supergrace or maturity expresses itself toward God — occupation with Christ; toward life — capacity for life in every type of circumstance, the prosperities of life, the adversities of life, but having great capacities for life; toward persons — having excellent relationships with fellow believers and a dynamic witness toward the unbeliever, maximum category #2 love as well as category #3.
5. In this context “keep purchasing time” is definitely related to the unbeliever.
6. The verse relates doctrine resident in the soul to your ministry of reconciliation.

The Doctrine of Witnessing

1. Definition: Witnessing is the royal family fulfilling its ministry of reconciliation. One of the full-time Christian service functions that belongs to you is the ministry of reconciliation, 2Corinthians 5. Witnessing is the royal family communicating the gospel to the unbeliever on a personal basis. Witnessing, therefore, is personal evangelism. Witnessing functions apart from mass evangelism, apart from church evangelism or the preaching of the believer who has the gift of evangelism. This is a personal contact, personal conversation, do-it-yourself type of thing. The threefold character of witnessing is found in 1Thessalonians 1:4,5, the witnessing of the life, the lips, the witnessing of God the Holy Spirit.
2. The Holy Spirit is the sovereign executive of witnessing. The unbeliever is minus a human spirit, he has no frame of reference for the gospel. The gospel is spiritual phenomena and therefore it is impossible for any unbeliever to understand any portion of the gospel by his own ability in the field of perspicacity. Therefore God the Holy Spirit must act as a human spirit in order for them to understand the gospel —
 - a. John 16:8-11 (And when he comes, he will convict the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no longer; concerning judgment, because the ruler of this world is judged.).
 - b. In these verses sin does not mean personal sin, or the fact that you are bad or that you are a sinner. The only sin that is an issue in presentation of the gospel is the rejection of Jesus Christ as saviour. Therefore verse 9 says, “Concerning sin because they do not believe on me.” Personal sin is not the issue. The second factor, “concerning righteousness because I go to the Father and you no longer see me.” In other words, Jesus Christ as a member of the human race is accepted at the right hand of the Father, everyone who believes in Him is in union with Christ, also accepted at the right hand of the Father. This is what the Holy Spirit emphasizes. Finally, “concerning judgement because the ruler of this world has been judged.” The ruler of this world is Satan and Satan was judged when Jesus Christ died on the cross, rose again, ascended. The judgement of Satan is mentioned in Colossians 2:24; Hebrews 2:14. Satan has been judged and therefore since he has and is going to be cast into the lake of fire those who reject Christ as saviour will share the lake of fire with him.
 - c. Again, the reason for God the Holy Spirit having to make this information real to the unbeliever is because of the statement of 1Corinthians 2:14, “The soulish man [unbeliever] does not accept the things of the Spirit of God, for they are foolishness to him; and he is not able to obtain knowledge of the gospel because they are discerned from the source of the human spirit.” There is no way he can understand the gospel because all gospel information is discerned by the human spirit. We are born with a soul and a body but without a human spirit. We acquire the human spirit at the point of regeneration. The human spirit is the means, the frame of reference, for spiritual phenomena. Before the spiritual phenomena [Bible doctrine in any

form] can enter the frame of reference in the soul it must be assimilated in the human spirit. But the unbeliever doesn't have a human spirit, therefore the spiritual phenomena is foolishness to him, he can't comprehend it. So whenever the gospel is presented it is God the Holy Spirit who takes what is pertinent in the presentation and makes it reality in the soul of the unbeliever so that he sees an issue, so that he understands an issue, so that he becomes aware of what the issue really is.

3. Pertinent Bible doctrine [the gospel] is always the weapon of witnessing — not salesmanship tactics, not weeping and wailing and begging, not some gimmick system or jumping through psychological hoops. Under this concept we have seven principles related to the Bible as the weapon:
 - a. The gospel which is in the Bible is the power of God to salvation. It is the gospel, the message, the content, that saves, not salesmanship tactics, Romans 1:16 (**For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.**); 1Corinthians 1:18. A true presentation of the gospel is what God the Holy Spirit uses and it is the power of God unto salvation.
 - b. The Bible is the absolute norm or standard for truth, 2Peter 1:12-21.
 - c. The source of the gospel, therefore, is the Bible, Luke 16:28-31; 1Corinthians 15:3,4.
 - d. The Bible is the mind of Christ, 1Corinthians 2:16. So when you are witnessing you are presenting the very thinking of the Lord Jesus Christ.
 - e. The Bible is said to be divine power, Hebrews 4:12.
 - f. The Bible never returns void, Isaiah 55:11.
 - g. The Bible endures forever, Luke 21:33; 1Peter 1:25. When you put all these things together you have a weapon. And you never sit around and argue, Is the Bible the Word of God? That is ludicrous, it is beside the point. It is our job to simply witness; we are not supposed to spend the time trying to convince them of anything.
 - h. Don't get your ego tied up with witnessing.
4. The believer priest is the agent in witnessing.
 - a. Witnessing is the responsibility of every member of the royal family of God, Acts 1:8; Ephesians 6:15,20; 2Timothy 4:5.
 - b. There are two areas in which we as believers witness: the witness of the life, 2Corinthians 3:3; 6:3; the witness of the lips, 2Corinthians 5:14-21; 6:2.
 - c. Knowledge of pertinent doctrine is necessary for effective witnessing because the believer must witness in the wisdom of the Spirit. he must make the issue clear. He must exclude human persuasiveness and human salesmanship. The believer must understand principles of Christology and soteriology. He must understand, above all, redemption, reconciliation, and propitiation. He must certainly understand imputation and justification, as well as positional sanctification. And if he is going to be lucid and clear he must understand the true issues of the last judgement. So knowledge of pertinent doctrine is very important in witnessing.

5. The believer's ability to witness depends on five different concepts:
 - a. His emphasis on the gospel, especially reconciliation, Ephesians 2:14-17.
 - b. His correct and accurate information, 1Corinthians 1:18; Ephesians 6:17; Hebrews 4:12.
 - c. He must be filled with the Spirit when he witnesses. This gives him the flexibility to do the job correctly, Acts 1:8.
 - d. He must have the right mental attitude — the best expression is found in Romans 1:14-16, the three "I am's." Most of us are shy about talking with strangers. Witnessing does not come naturally.
 - e. The believer must have the assurance of eternal security to be stabilized in his own witnessing, Romans 8:38,39; 1Peter 1:4,5.
 - f. The witnessing of the royal priest is the extension of his ambassadorship, 2Corinthians 5:18-20 (All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God.).
6. The concept of making the issue clear:
 - a. You must give the unbeliever pertinent salvation information. When you walk away from an unbeliever after witnessing he must have a clear understanding of the issue of the gospel. Christ is the issue; attitude toward Christ is the issue. False issues must be avoided., they muddy up the water [drinking, smoking. etc. are false issues]. There are certain things that are obnoxious to all of us but we should not get our own personal likes and dislikes tangled up with the gospel. The issue is very clearly presented by Ephesians 2:8,9.
 - b. Never put the cart before the horse. Do not try to get the unbeliever to live the Christian way of life before he is born again.
 - c. Be sure to provide gospel information on which the unbeliever can make a decision for Christ. Remember the gospel boundaries are well defined in 1Corinthians 15:3,4. Make sure that you make an issue out of the Lord Jesus Christ and not out of people's sins and bad habits.
 - d. Do not add to the gospel of grace. Grace needs no addition. Nothing is accomplished toward salvation by persuading the unbeliever to give up his sins, improve his personality and behaviour pattern, feel sorry for his sins, join the church, be baptized, or give money.
 - e. Do not try to force a decision for Christ. This is the Ministry of God the Holy Spirit under the doctrines of common and efficacious grace, so stay out of the way of the Holy Spirit. Do your job and get out of the way.
 - f. Remember that the first divine institution is free will. This includes freedom and privacy for decision. You provide gospel information but you leave the results in the hands of the Lord. The gospel must persuade the unbeliever to believe in Christ, and nothing else. Therefore avoid gimmicks which

- h. Do not judge other believers for their apparent failure to witness. This is a matter between them and the Lord. Such judging and maligning only brings divine discipline on yourself. You must face that issue for yourself and no one else.
11. The analogy to witnessing — Matthew 4:19, “Follow me and I will make you fishers of men.”
 - a. A fisherman must have a desire to fish, and that is true of witnessing. You must have a desire to impart the gospel, you must love Jesus Christ, there must be some true spiritual motivation.
 - b. A fisherman goes equipped. He knows exactly what he is after and he knows what he is going to hook it with. This is important in being a fisher of men, you must be equipped with the gospel.
 - c. And they always go where the fish are located.
 - d. They keep out of sight. Never make an issue of yourself, you are not the issue, Christ is the issue.
 - e. Fishermen must be patient. When you get to the point where you are getting vibrations, cut it off!
 12. The principle of prayer in witnessing is a bona fide principle — Romans 10:1.
 13. Effective witnessing belongs to those in supergrace status — Proverbs 11:30.
 14. There is a relationship between witnessing and doctrine resident in the soul. Human perspicacity based on high IQ is not necessary for evangelising those who have a high IQ. You have information he needs no matter how smart he is. Cognisance of the unbeliever’s religion or his philosophy is not necessary for witnessing. For example, you do not have to understand Judaism to witness to the Jews; you do not have to understand Mahomedanism to witness to the Muslim, Mormonism to witness to a Mormon, philosophy to witness to a philosopher. What you need is doctrine in your soul. The creation of a public relations image is not a substitute for the filling of the Spirit. The believer’s consistency in the function of GAP determines both his motivation and his effectiveness.

1971 Colossians

Lesson #46

46 12/06/1974 Col. 4:6 Doctrine of salt. Danny Williams' testimony (did this occur in this lesson? I think it was supposed to be at the beginning).

Colossians 4:6 *Your speech should always be favorable, seasoned with salt [i.e., interesting and appropriate], so that you may know how to properly answer each person [you talk with],*

Verse 6, the importance of expressing the divine viewpoint of life no matter where we are. “Let your speech be alway with grace” should literally be translated , “Your word always in the sphere of grace.” It starts out ho logos humôn (ὁμῶν) [pronounced *hoo-MONE*], the doctrine, plus humôn (ὁμῶν) [pronounced *hoo-MONE*], a possessive genitive plural which, in effect, says something that belongs to you personally. It is from the personal pronoun

su. So it is literally, “Your word,” not “your speech.” The word *logos* (λόγος, ου, ό) [pronounced *LOHG-oss*] can be “word, reason, motive, but here it is word in the sense of doctrine. More than that it brings out the principle that what you think is what you say. Words which you utter are always formed in the mind. Then they are used for thought or for speech or for both. Therefore the mind must contain divine viewpoint based on Bible doctrine resident in the soul.

The adverb *pántote* (πάντοτε) [pronounced *PAHN-toht-eh*] is correctly translated “always,” and it means at all times or always.

“with grace” is the preposition *en* plus the locative of *charis* (χάρις) [pronounced *KHAHR-ic*], “in the sphere of grace.” “Your word in the sphere of grace.” That means that when you are in personal conversation, when you are speaking about anything anytime anywhere, any subject, it must represent the divine viewpoint of life. “In the sphere of grace” means Bible doctrine resident in your soul by which you can answer these things. The reason for this is quite obvious. The believer with Bible doctrine in his soul is the means of preserving the national entity.

“seasoned,” perfect passive participle from the verb *ar*tuw which means to season food to make it palatable, to season it with salt. The perfect tense is translated “having been seasoned.” This is the intensive perfect which includes the concept of an action completed with results that continue. The emphasis is on those existing results. We continue as a nation because this country has been seasoned with salt. The seasoning with salt are born again believers, members of the royal family of God, who continue to take in maximum Bible doctrine. When you have maximum doctrine in your soul you become the seasoning for the population of the country. The passive voice indicates that a nation receives blessing because of the spiritual advance and progress of believers living in that nation. The participle is a telic participle denoting the means by which Jesus Christ controls history and often permits nations to survive in spite of the reversionism, the apostasy, and the decadence in that nation.

“with salt,” the instrumental from the noun *alaj*, the Greek word for salt. Salt here connotes both seasoning and preservation. Grace thinking expresses the principle of preservation in the national entity. Grace speech preserves the society, the organization, the country to which it is attached.

The Doctrine of Salt

1. Salt was very common in Bible times, that is why salt is used so extensively. For example, the dead sea has one of the largest salt deposits in the world. Salt was used in the ancient world for a number of reasons, all of which are brought in by way of illustration of Bible doctrine.
2. Uses of salt in the ancient world:
 - a. Salt was used in the ancient world for preserving food. It was the original system of refrigeration, it was the means by which food was preserved.

- b. It was also used for the seasoning of food. It was used for the expression of fidelity in the ancient world.
 - c. Eating salt with a king or a VIP meant allegiance to that king. Enlistment in armies often included eating salt, meaning I will be faithful to my commanders.
 - d. Making a peace treaty or a covenant of friendship was used by eating bread and salt together. Salt was an expression of hospitality, and when you ate salt with someone, even though it was an enemy and under their roof, they couldn't kill you until you left their property.
 - e. Salt was used as an expression of judgement. For example, Carthage was sowed with salt after the Roman conquest of that city. Sowing the ruins of a captured city with salt was a picture of judgement. All of these uses add up to the fact that salt, therefore, is found in the scripture as an analogy and an illustration of many different things.
3. The biblical use of salt as a seasoner of food, Job 6:6,7 (*Can that which is tasteless be eaten without salt, or is there any taste in the juice of the mallow? My appetite refuses to touch them; they are as food that is loathsome to me.*). You don't eat something tasteless if you can help it. What Job is saying in is that there are certain things he will not do, it is like trying to eat food without salt. He won't run around with the wrong crowd, he won't buy something that is wrong in the sense of a wrong idea to advance himself. He won't get involved with antiestablishment principles in order to get along with people. In effect, he is saying, My soul refuses to touch them — because he has salt in his soul. Salt in his soul is Bible doctrine. His life has been savoured with salt, it has been seasoned with salt, and since he now has a seasoned life he cannot go back to the tasteless things of socialism and liberalism and do-goodism, and all of the other principles that are minus salt or minus grace. So salt as a seasoner of food is used as an analogy for separation from false concepts.
 4. Salt was used in the Levitical offerings. The food offering of Leviticus chapter two, which portrays propitiation with emphasis on the person of Christ, used salt. Salt was also used in the other offerings as well. Salt in the food offering, however, has a special meaning, it follows the concept of preservation or eternal security. Leviticus 2:13. Salt in the Levitical offerings indicates the principle of eternal security. Because of who and what Christ is, because of what He did on the cross, eternal security is the seasoning of the various sacrifices with salt. The burnt offering which portrays propitiation with emphasis on the work of Christ also used salt. Salt was used in the burnt offering to indicate eternal security as well as the efficacy of the work of Christ and the importance of understanding this doctrine in orientation to grace. Ezra 6:9 (*And whatever is needed—bulls, rams, or sheep for burnt offerings to the God of heaven, wheat, salt, wine, or oil, as the priests at Jerusalem require—let that be given to them day by day without fail.*). Whatever the Jews needed for their sacrifices must be provided for them. The same principle occurs in the Millennial sacrifices which in the future will commemorate the work of Jesus Christ, Ezekiel 43:24. The salt, again, has the connotation of eternal security.
 5. Salt is used in three categories of judgement.

- a. Personal judgement: Lot's wife was turned into a pillar of salt, Genesis 19:26.
 - b. Temporal judgement: the judgement of cities, Deuteronomy 29:23, "all its land in brimstone and salt, a burning waste, unsown and unproductive..." Judges 9:45.
 - c. Salt is also used in eternal judgement. The eternal judgement of the lake of fire is described in terms of salt in Mark 9:47-49. Salt is used for the eternal judgement of the unbeliever, they are "salted with fire."
6. Salt is analogous to the supergrace believer as the preserver of his nation, Matthew 5:13. If there are no believers with salt (with doctrine in the soul) there is no hope for the nation. Mark 9:50, "Have salt in yourselves" is having maximum doctrine in the soul, this is the preservation of the nation, "and be at peace with one another," in other words, the salty believer is at peace with everyone else.
 7. Unsaltiness is analogous to reversionism and is used to portray his discipline, Luke 14:34,35. GAP it.
 8. Salt is analogous to the supergrace believer in the expression of divine viewpoint, Colossians 4:6.
 9. In birth procedure salt was used as an antiseptic, Ezekiel 16:4. In the analogy of the birth of Israel, the birth of grace, we have: "As for your birth, on the day you were born, your navel cord was not cut, nor were you washed with water for cleansing; you were not rubbed down with salt, nor even wrapped in clothes." Bible doctrine in the soul is a spiritual antiseptic.
 10. The salt of the covenant was used to express the eternal relationship between God and the believer. It is related to the Levitical offerings in Numbers 18:19, "... it is an everlasting covenant of salt before the Lord, to you and to your seed after you." So the eating of salt was the basis for setting up a contract. It is also related to the Davidic covenant, 2 Chronicles 13:5.

"that" is really a part of a perfect active infinitive; "ye may know," the perfect active infinitive of the verb *eidô/oïda* (εἶδω/οἶδα) [pronounced *Ī-doh/OY-dah*]. The perfect tense is the intensive perfect, a completed action with existing results. The active voice: the believer of the Church Age produces the action. The infinitive is a result infinitive. However result infinitives are found in three categories in the Koine Greek. First, there is the actual result. A second category is called conceived result, assuming as a consequence of something. The third is called intended result, fulfilling a deliberate aim or purpose, a blending of purpose and result. The third is pertinent here and it should be translated, "so that you may know."

"How" is the interrogative particle *pōs* (πῶς) [pronounced *pohç*], it is used here in a rhetorical sense since the assumption is based on doctrine resident in the soul producing the divine viewpoint.

"ye ought" is the impersonal verb *dei*. This impersonal verb always is used to indicate compulsion of duty. It is our duty "how ye ought to answer — present middle infinitive *apokrinomai* (ἀποκρίνομαι) [pronounced *ahp-oh-KREE-noh-mai*], always used for answering something. The present tense is the aoristic present for punctiliar action in

present time. You don't have to sit around and figure things out when some subject comes up, doctrine resident in your soul will give you an instant answer, an instant viewpoint. The middle voice is the indirect middle for the agent producing the action of the verb. The agent is the supergrace believer or the royal priest with maximum doctrine resident in his soul — he has an answer for everything. The infinitive is conceived result assumed as a consequence of maximum doctrine resident in the soul.

“every man” is the dative singular indirect object from *heís,mia,hen* (εἷς,μία,ἓν) [pronounced *hice,Mee-ah,ehn*], meaning “one.” With it we have the dative singular from the adjective *hekastos* (ἕκαστος) [pronounced *HEHK-as-toss*], and the two words together mean “to each one.”

Colossians 4:6 *Your word always in the sphere of grace, having been seasoned with salt, so that you may know how you ought to answer each one.*

Final Point for Doctrine of Witnessing

14. You have information the unbeliever needs. You do not need to have a high IQ in order to present the gospel to someone who has a high IQ. Only the gospel can bring a person to Christ. You do not have to match them in anyway in order to witness.

1971 Colossians

Lesson #47

47 12/10/1974 Col. 4:7a Importance of faithfulness

Bob likes to check how he is in weather like this. He will strip down to the waist and go out in back where he has a bar. In the back yard. A chinning bar.

The preservation of our nation hangs in the balance today. There are a lot of weak, cowardly people. Shrinking our military personnel. Maltreatment of the truly patriotic. We are in disaster now up to our ears. It all depends upon the great principle of salt.

Bob appreciates people who are consistent, people who you can count on. He is impressed by those who come to Bible class every night.

Hippies are unstable; liberals are unstable. Faithfulness is what God emphasizes. God says that greatness resides in faithfulness.

Final Greetings

Colossians 4:7 *Tychicus will tell you all about my affairs. [Note: This man probably delivered this letter as well as the one to the Ephesians. See Eph. 6:21]. He is our dearly loved brother and faithful minister and fellow-slave in [the service of] the Lord,...*

Verse 7, the greatness of the men we are going to study is all based upon one adjective, something they all had in common, something that God prizes in the believer. That adjective is *pistós* (πιστός) [pronounced *pis-TOSS*]. We will see it time and time again in this passage. For example, in the middle of verse 7 Tychicus is called a “faithful” minister. That’s *pistós* (πιστός) [pronounced *pis-TOSS*]. And Onesimus is called a “faithful” brother in verse 9. Wherever you go in the scripture one of the things that is so important is that principle, *pistós* (πιστός) [pronounced *pis-TOSS*], and by implication the use of this adjective twice indicates also that Aristarchus and John Mark and Justus in verse 11, Epaphrus in verse 12, all of these men between verses 7 and 14 were faithful, stable, consistent.

The person who is faithful and consistent is the person who has the best time in life.

Beginning the verse we have three words, “All my state,” *Ta kat’ eme panta*. The word *Ta* is the nominative neuter plural of the definite article and it is translated, “The things.” Our life is made up of things, not just materialistic things but experiences, circumstances, all kinds of activities. We call that here “the things.” This is followed by the nominative neuter plural of *pas* (*panta*), and it should be translated “all.” So when you put it with the definite article you have the phrase, “The all things.”

Then we have the preposition *kata*. Notice that it is simple *kat’* here because the next word starts with a vowel and you can’t have an *a* and then follow it by an *e*. They couldn’t say *Kata eme* in Greek, they had to say *Kat’ eme*. Therefore we have the preposition *kat’* plus *egó* (ἐγώ) [pronounced *eg-OH*]. When you put it all together literally we have “The all things pertaining to me.” When we translate these things literally, we suspect (but do not know) that this is an idiom. And, of course, it is idiomatic. The idiom is a very well-known one and very well established by the papyri, and it can be translated “All about my status quo” or “all about my affairs,” or “all about my circumstances — anything to indicate that this is a report of the missionary activities of the apostle Paul.

Next we have the name of the person who is going to make this report, Tychicus. In the Greek his name is *Tuchikós* (Τυχικός) [pronounced *too-khee-KOSS*]. He is one of those people who is not very well known. *Pistós* (πιστός) [pronounced *pis-TOSS*] used with *doulos* (δούλος) [pronounced *DEW-loss*] and *diakonos* (διάκονος) [pronounced *dee-AK-on-os*] and you have the whole story. Two things are going to be said about Tychicus. The first is going to be *diakonos* (διάκονος) [pronounced *dee-AK-on-os*] and the second is going to be *doulos* (δούλος) [pronounced *DEW-loss*].

Bob disapproves of boys being named Timothy. When something called for stability, they called *Tuchikos*. Bob, when someone snickered over his middle name, he would meet them after school and give them a punch to the neck or to the solar plexis. One punch is all that it took. Then he would repeat his middle name and say, “Next time, don’t snigger.”

Tuchikos is called by two words: *Diakonos* (διάκονος) [pronounced *dee-AK-on-os*] means a servant, someone who waits on tables; *doulos* (δούλος) [pronounced *DEW-loss*] means slave. Both of these are used for great believers. *Diakonos* (διάκονος) [pronounced *dee-*

AK-on-os] is directed toward people and is often translated “minister”; *doulos* (δοῦλος) [pronounced *DEW-Ioss*] means slave and is always directed toward the Lord. Tychicus was great, he was *pistós* (πιστός) [pronounced *pis-TOSS*] in two fields . He was faithful as the Lord’s slave and he was faithful in ministering to believers where he was sent under the authority of the apostle Paul.

The Profile of Tychicus

1. He was first associated with Paul in the third missionary journey , so he was late in joining, Acts 20:4. However, when he did join he was already a mature believer, which is more than you could say for some of the others who linked up with the apostle Paul.
2. Along with Trophimus he is called a native of Asia minor in Acts 21:29. This makes him the logical person to carry Ephesians and Colossians back home.
3. When Paul went erroneously to Jerusalem Tychicus did not go with him. Instead, he stayed at Miletus which was 36 miles south of Ephesus and a seaport, Acts 20:15, 38.
4. He rejoins the apostle Paul during his first Roman imprisonment when Paul was in reversion recovery, Ephesians 6:21.22; Colossians 4:7,8.
5. Crete was always a trouble spot. This was a refuge for the various Greek peoples when the Dorians came down. Some of the great ancient world disasters occurred here. Famous for its art and great culture. Men of great genius as young generals in the German army. They had read new modern warfare; and knew how to use armor. General Student was the father of the German paratroopers. He did not brown-nose Hitler enough. “Give me 30 paratroopers and I will take that fort” which was in Belgium and thought to be impregnable. He took for tort, guarded and manned by thousands. The German trapped the whole British army, which was a bad idea, as that is when they will do anything. Smarter to let them have a way out. So, as a result of this, Hitler never used paratroopers again. Student was then all done. Crete has always been a trap for someone. Paul called them slow bellies and liars. So Paul sends Tychicus to Crete. Titus ?
6. During Paul’s second imprisonment in Rome he sent Tychicus to Ephesus on a special mission — 2Timothy 4:12. He was to take over the Ephesians church, he was to relieve Timothy who was to go to Rome to be with Paul while he was dying.
7. The outstanding characteristic of Tychicus was faithfulness, Ephesians 6:21; Colossians 4:7.

Tychicus shall declare,” the future active indicative of *gnôrizô* (γνωρίζω) [pronounced *gnoh-RID-zoh*]. it means to make known, to bring information. The future tense is a predictive future for an event expected to occur in future time. The active voice: Tychicus will make the report when he arrives in Colosse. The indicative mood is declarative for the historical reality of this report.

“unto you” is a dative plural indirect object from the personal pronoun *su*. It is interesting that Tychicus is going to combine two things to these people. He is going to make a report on Paul’s situation in Rome and he is going to teach doctrine.

Next we have a profile of Tychicus. First of all he is called “a beloved brother,” ho agapêtos (ἀγαπητός) [pronounced *ag-ap-ay-TOSS*] adelphos (ἀδελφός) [pronounced *ad-el-FOSS*].

Bob thinks of an actor who often played the part of a preacher. He was one of the biggest drunks in Hollywood. He could really sell himself as being sweet.

Principles About Tychicos

1. The fact that Tychicus was loved, agapêtos (ἀγαπητός) [pronounced *ag-ap-ay-TOSS*] means that there was a certain type of love that everyone had for Tychicus — means that he was respected. They respected him for his strength of character, not sweetness.
2. Furthermore, agapêtos (ἀγαπητός) [pronounced *ag-ap-ay-TOSS*] means that he was a relaxed person; he wasn't arrogant, he was not trying to prove anything, he was not making an issue out of himself.
3. The reason he was this way was because of what Bible doctrine accomplishes in the soul of the believer. He was consistent in his intake of doctrine and stability came out of this consistency. Nothing stopped him; not rain, nothing else.
4. Note that the Bible emphasizes the character of Tychicus, not his personality. Personality is all right as long as there is character to stabilize it. It is character that counts. You girls who are shopping for a husband (you say, *looking for your right man*) need to look at a person's character, not at their personality.
5. Personality is a facade for hypocrisy, the cover for what you really are. Character is what the true soul essence is.
6. Furthermore, this phrase indicates the stability of Tychicus as well as his capacity for life. Great character manifests itself through stability.
7. Tychicus was a happy person. He was well balanced, well oriented to grace, he had great stability and great capacity for life. Therefore he was a great person to be around.
8. He transmitted his enthusiasm about Christ and the royal family privileges to others.

1971 Colossians

Lesson #48

48 12/11/1974 Col. 4:7b; Rom. 13:3–4 Uses of DIAKNOS; capital punishment

“and a faithful minister,” kai pistós (πιστός) [pronounced *pis-TOSS*] diakonos (διάκονος) [pronounced *dee-AK-on-os*]. Diakonos (διάκονος) [pronounced *dee-AK-on-os*] is directed toward God.

The Faithfulness of the Minister

1. God requires faithfulness from all believers, Matthew 5:21.
2. If God requires faithfulness from every member of the royal family, much more so He requires faithfulness from the pastor-teacher or minister.

3. God doesn't ask the minister to be sensational, spectacular, or scintillating, He requires faithfulness.
4. There is no substitute for plugging, for plodding. The pastor-teacher must be a plodder — study and teach.
5. Pastors must be consistent and faithful to the assigned task of the minister, which is the communication of doctrine to his entire congregation.
6. Every time a pastor stops for counseling he is depriving his entire congregation of Bible doctrine. So to be faithful he has to refuse to do this quite frequently.
7. The self-centered, egotistical, insolent, supercilious member of the congregation who demands attention should get it — out! Exit!
8. It is imperative that the pastor avoid being sidetracked by psychopathic, self-centered people.
9. When it comes to studying Bible doctrine for the teaching of the Word the pastor must be characterized as a plodder, a trudge, a drudge — word by word, syllable by syllable, he must study and teach.

Final Greetings

Colossians 4:7 **Tychicus will tell you all about my affairs.** [Note: This man probably delivered this letter as well as the one to the Ephesians. See Eph. 6:21]. **He is our dearly loved brother and faithful minister and fellow-slave in [the service of] the Lord,...**

Verse 7, diakonos (διάκονος) [pronounced *dee-AK-on-os*] is translated “minister.” Actually, diakonos (διάκονος) [pronounced *dee-AK-on-os*] is a servant.

The connotation of the word diakonos (διάκονος) [pronounced *dee-AK-on-os*]

Our rulers are supposed to be our servants. They only want to be our rulers.

Liberals cannot solve man's problems and they will just keep trying to fix problems using the government.

There Are Five Different Ways in Which the Word “Minister” Is Used

[or diakonos (διάκονος) [pronounced *dee-AK-on-os*] is used in the scripture.]

1. Political, Romans 13:3,4 and used in connection with the principle of the divine establishment as it relates to nationalism. Actually the people who administer in government are our servants. They are not our rulers, they are our servants, and their job is to fulfill their responsibility to us in the administration of the laws of the country.

Romans 13:3, “**For rulers are not a cause of fear,**” that is, those who have the responsibility of rule and government are not a cause of fear “for good behaviour.” If you are not violating the law you have nothing to fear from them is the principle. “But for evil,” the purpose of having rulers, government, is so that the criminal will fear that government and its law

enforcement agencies — “Do you desire to have fear of authority? All right, do what is good and you will have praise from the same.”

“Good” here, agathos (ἀγαθός) [pronounced *ag-ath-OSS*], refers to being a law-abiding citizen.

13:4 explains the word diakonos (διάκονος) [pronounced *dee-AK-on-os*] as well as out-of-control crime. Theou gar diakonos (διάκονος) [pronounced *dee-AK-on-os*] e)stin soi eis (εἰς) [pronounced *ICE*] ton a)gaqon should be translated, “For he is a minister from God.” Diakonos (διάκονος) [pronounced *dee-AK-on-os*] has a political connotation here for someone who is in charge of some government, local or national.

We have to have authority in life. It is imperative for every principle of freedom to which we adhere. Therefore the purpose of authority is to be our servant, diakonos (διάκονος) [pronounced *dee-AK-on-os*]. Those who are the authorities of governments are the servants of the people. And they have a responsibility.

“For he does not carry the sword.” Carrying the sword goes back to the time in which this was written. They had a man who administered punishment. After you went through the Roman court, if you were found guilty, they had prisons but prisons were generally for military prisoners. The Romans didn’t keep their own prisoners around except to feed to the Coliseum. Instead, what they had was a lictor and he carried a bundle of rods across his shoulder. Sticking out of that bundle was the head of an axe. The axe here refers to capital punishment. One of the jobs of the lictor was to decapitate those who were found guilty of capital crimes and they forfeited with their life. The bundle of rods was used for the various types of administration of punishment. The “sword” is the power of capital punishment.

“for nothing,” he carries it for a purpose. One of the lictor’s administrations was to carry the sword. God has designed a principle in the devil’s world. In order to guarantee your freedom and mine, in order to guarantee our privacy, in order to protect our life and property, God has designed a principle to control crime called capital punishment. It is designed to control the old sin nature. Every member of the human race has an old sin nature and is therefore a potential criminal. The difference between a criminal and a non-criminal is merely the condition of the soul of the individual. A person who is a non-criminal today can be a criminal tomorrow, and a person who is a criminal today can be a non-criminal tomorrow. The point is that the only way to control crime is to have a system of punishment including death. That is the biblical system, and when any nation departs from the biblical system the crime rate goes up. The only control over the criminal and the only hope is that the police officer will shoot him in the act and he will go to the morgue!

“for he is a minister from God,” diakonos (διάκονος) [pronounced *dee-AK-on-os*], “a punisher with reference to God’s wrath upon the one who practices evil [the criminal element].” The Bible principle is that there is no control of crime apart from capital punishment.

b) The universal ministry of the believer. The believer is a diakonos (διάκονος) [pronounced *dee-AK-on-os*] as a believer in Jesus Christ, as a member of the royal family of God. In this sense (the universal ministry of the believer) every member of the royal family of God in the Church Age is a minister, which means each one of us is in full-time Christian service. It emphasizes the Church Age believer as a royal priest and a royal ambassador. There are quite a few passage on this subject, like 2Corinthians 3:6; 4:1; 6:1 cf 6:3.

c) The administrative use of diakonos (διάκονος) [pronounced *dee-AK-on-os*]. There is a transliteration that has come down to us called “deacon.” This refers to an administrative ministry in the church. It is used in the sense of a servant again. He is a servant in the handling of the administration of the church. Philippians 1:1 gives us a description of this use of diakonos (διάκονος) [pronounced *dee-AK-on-os*], “including pastors and deacons.” The word “saints” is used here for all the royal family at Philippi, so it is a local church. Then we have a number of local churches there because we also have a number of pastors, the policy makers as well as the communicators. Deacons are the ones who carry out grace policy in administration.

1Timothy 3:8-13 also uses diakonos (διάκονος) [pronounced *dee-AK-on-os*] in this same sense.

d) The pastoral use of diakonos (διάκονος) [pronounced *dee-AK-on-os*]. This same noun is used in the sense of being the servant of the congregation. Diakonos (διάκονος) [pronounced *dee-AK-on-os*] is used for a pastor in the sense that he is a spiritual cook. He not only prepares the meals but he serves them as well, study and communication. This use is found in 1Corinthians 3:5, “ministers through whom ye believed”; Ephesians 3:7, “Of which I have become a minister ...according to the gift of God’s grace.”; Colossians 1:7, Epaphras was a pastor, a diakonos (διάκονος) [pronounced *dee-AK-on-os*]; 1:23 — “in which I Paul have become a minister”; 1Thessalonians 3:2, again minister is used for the pastor-teacher; 1Timothy 1:12, “putting me into the ministry”; Hebrews 6:10, “having ministered,” diakonew, the verb form. All of these indicate that diakonos (διάκονος) [pronounced *dee-AK-on-os*] has a specialized use.

e) The evil use: 2Corinthians 11:13-15 where we have it used in the sense of Satan’s ministers. Satan as the father of religion has ministers of religion who in the name of human good seek to advance the rule of Satan on earth through religion, through social action, through getting involved in all of the other human viewpoint panaceas.

“fellowservant,” doulos (δοῦλος) [pronounced *DEW-loss*] with a pronoun, sundoulos (σύνδουλος) [pronounced *SOON-doo-loss*] which means fellowservant, but that is too weak. The literal Greek is “fellowslave.” Notice: We have the two words, doulos (δοῦλος) [pronounced *DEW-loss*] and diakonos (διάκονος) [pronounced *dee-AK-on-os*]. Diakonos (διάκονος) [pronounced *dee-AK-on-os*] is directed toward others; doulos (δοῦλος) [pronounced *DEW-loss*] is directed toward God. We are all God’s slaves, which is the only way to go. If you want to be free from God you’re in trouble. If you want to be free from God you are not protected, Satan will shoot you full of holes and keep you alive while he is doing it. None of us want to be free from God, God’s grace, and God’s blessing. The

greatest state in the world is slavery. Why? Because it is all up to God. He has to provide all my needs, I am a slave. That is grace. God has provided in His slavery freedom, so we stand fast therefore in the liberty or the freedom wherewith Christ has made us free. The pastor is the servant of the people and at the same time he is the slave of God.

Pastors are the slaves of God and servants of the people. Minister means *servant*.

Colossians 4:7 **Tychicus, a beloved brother and faithful minister and fellow servant in the Lord will provide information for you about my situation. .**

1971 Colossians

Lesson #49

49 12/12/1974 Col. 4:8–9a Slavery in the Roman Empire; unions

Bob reads the corrected verses.

Colossians 4:8 **I have sent [i.e., am sending] him to you for this very purpose, so that you can know our situation and that he can encourage your hearts,**

Verse 8, the relative program “Whom” is in the accusative singular, direct object, hos.

“I have sent,” the apostle Paul is adjusting personnel constantly to meet the various difficulties that exist in the first century. This is the aorist active indicative of the verb *pempw*. This verb tells us that Paul understands personnel, he understands people very well. The aorist tense is the ingressive aorist in which the action is signified as just beginning. The ingressive aorist takes the entire action — the punctiliar action of the aorist tense — and views it from the beginning. The active voice: Paul produces the action of the verb by sending Tychicus as the epistle bearer and as the reporter of his own activities. The indicative mood is declarative for the historical reality of the situation.

“unto you” is *prós* (πρός) [pronounced *pros*] plus the accusative plural of the personal pronoun *su*, and it should be “face to face with you.” This will be face to face teaching, the report will be face to face and the Bible conference.

“for the same purpose,” *eis* (εἰς) [pronounced *ICE*] plus the accusative of the intensive pronoun *autos* (αὐτός) [pronounced *ow-TOSS*], and also with this there is the demonstrative pronoun *houtos*; altogether it is “for this same purpose.” 1. To give a missionary report on the functions of the apostle Paul; 2. To provide Bible doctrine implementation during the absence of their pastor. Their pastor is absent, they need Bible doctrine consistently, and therefore all of these functions will be fulfilled in this one man.

“that” is the conjunction *hina* (ἵνα) [pronounced *HEE-na*] and it introduces a final clause. The final clause denotes purpose or aim or goal.

“he might know,” an incorrect translation. The verb is an aorist active subjunctive from the verb *ginskô* (γινώσκω) [pronounced *gih-NOH-skoh*] which means to know, but we have as

the suffix the second person plural: "in order that you might know." The constantive aorist gathers into one entirety the action of the verb. In other words, gathered up into one ball of wax is the fact that he will be communicating information that is vital to their spiritual growth, vital to their function as members of the royal family of God in this dispensation. The active voice: the Colossian congregation produces the action of the verb, not Tychicus. The subjunctive mood is a part of the purpose clause with hina (ἵνα) [pronounced *HEE-na*], "in order that you might know."

"your estate" is wrong. It is peri plus the genitive plural of the personal pronoun egó (ἐγώ) [pronounced *eg-OH*], "the things concerning us" is the best translation. That is literal, and it means idiomatically "our situation."

The word "and" is the adjunctive use of kai and here it means "also"; "comfort" is wrong. It is "encourage," parakaleô (παρακαλέω) [pronounced *pahr-ahk-ahl-EH-oh*], "also that he might encourage." This verb means to comfort as well as to encourage. It also means to exhort. Usually the words around in determine which meaning is pertinent in any context. Here we have the aorist active subjunctive and it means encouragement. Bible doctrine is encouragement, they need Bible teaching, the need to hear about the apostle Paul. Encouragement comes always from teaching doctrine.

"your hearts," the area of comfort. The word for heart is accusative plural of kardia and it refers to the right lobe, not the emotions. The right lobe is the source of comfort, not the emotions. True comfort does not come to the emotions. Our strength is in Bible doctrine, not in our emotions.

Colossians 4:8 [Tychicus] whom I have sent face to face with you for this very purpose, that you might know our situation, also that he might encourage your right lobes [with doctrinal teaching].

We have spend 2 nights with Tychicus. He is a free man, a citizen of the Roman empire. He is traveling with One simus, both traveling back to Colosse.

The Romans were very clear; life was very black and white to them. They were very strong people. The average Roman soldier was 5'5" to 5'6". They were a very hearty and a very tough people.

They were small tenant farmers. They loved low, respect for authority, soil and freedom. This was the greatest nation in human history.

As they advanced, they began to change up their economy. For 300 years, they had no slavery to speak of. However, they captured 250,000 people in the punic wars and they were sold on the slave market. About 100 years when they were very cruel to the slaves. Often, the Romans were of the same race.

During the 2nd Punic war, Hannibal destroyed all of the farms and the people of Rome were driven into the walls. So many of these farmers ended up selling their lands. All around

Rome, where there were small farms, they became large estates. They could not get workers, the Roman people would not work. So the prisoners were purchased and put to work. Slavery came to Rome because they had no other choice. They had government doles and socialism. Slave labor was the only labor available. The regular people would not work. Rome became a great economy; but the Roman people would still not work. Everything was done with slaves.

The Greeks were smarter than the indigenous population, and they developed slavery themselves in Asia Minor. Pergemum is where they were going to have slave riots. Rome used free enterprise but utilized slave labor. What happens today in our country happened first at the end of the Roman republic and then later in the Roman empire.

Union type labor eventually pushes everyone out. We are in a perfect place for slavery. If welfare ended, people would be forced into slavery. One could only sell himself into slavery. We had a great labor market, but it is gone.

We have great industrial complexes today, but labor is out of line. When labor makes as much only as highly skilled people, there is something wrong. The Romans were there before us.

When Christianity came onto the scene, that was the biggest time for slavery.

A ranch had 40,000 slaves. He did not have enough money to clothe them. So the slaves went out and robbed to get clothes. 135 B.C. was the first slave revolt. 35,000 slaves in revolt with 70,000 in their army. Romans would usually punish such a rebellion. They beat them, but they did not punish the slaves. This destroyed the economy, but the slaves were put back to slavery.

Next was the Spartacus revolt and the slaves were crucified in a massive long line of crosses.

There were degrees of abilities. Some had great skills and education. Rome had 1 million in population, with 300,000 slaves. All professional functions were done by slaves. And children were taught by slaves. They did all of the work.

Keto said, better to be a slave than a free man in Rome. They had everything but freedom. Even high offices later were held by slaves/former slaves.

When Christianity came on the scene. It was not unusual for a person to own 50,000 to 100,000 slaves. By that time, slavery had become a social problem. In fact, it was the main social problem in the Roman empire and Christianity was to be found growing right at this time within the Roman empire.

So what is the Bible's position on slavery. So there are two men, Tychicus and Onesimus, freeman and slave, both traveling together. The Word of God never took the attitude, *down with slavery*. It did not take the position, that slavery was a problem to be solved.

What is the attitude of the Bible towards social problems?

This is a reference to the teaching of Bible doctrine and under the function of GAP they will have developed their own command posts, and will come along very beautifully in the face of great opposition in the Lycus valley.

Verse 9, Tychicus is a citizen of the Roman empire and he is a free man. But with him is Onesimus who is a slave. They will be traveling companions as they go back to Colosse.

“With Onesimus” introduces the whole concept of slavery. The Romans were a very cruel people, a hardy and tough people.

What is the attitude of the Bible toward slavery? What should be your attitude toward social problems as they occur today? Does the Bible take up and advocate the social gospel, becoming involved? Absolutely not. Slavery is not a theological issue in any sense of the word. Both kinds of people, slaves and free men, were saved. Here are two men on their way back to the Lycus valley. They are traveling from Rome — Tychicus, and with him Onesimus who is a slave to Philemon, a wealthy Christian living in Colosse. The situation is a very simple one. The Word of God never took the attitude of down with slavery. The Word of God did not become involved, it did not advocate believers becoming involved in social action. For the Word of God takes the correct position — since it is God’s Word — that the answer is not in social action, and that social action always creates greater problems than it solves.

Onesimus lived at a time when slavery was at its worst. By 96 AD will have changed completely. There will be laws passed where masters cannot kill their slaves, cannot torture their slaves. But the laws of the Roman republic which carried over into the empire said that you never brought a slave in court until you have tortured him first, for, said the Romans, he will not tell the truth until he has undergone torture. So Christianity comes along and when Bible doctrine gets into a maximum number of believers the whole thing is going to change. But in 62 AD, the time of Onesimus, they were one generation away from change. Therefore, what should be Paul’s attitude about Onesimus.

A very famous legal case. A man has 30,000 slaves on his estate and he died under questionable circumstances. Roman law was to torture a slave before bringing them into court.

What should be Paul’s attitude towards Onesimus? The Colossian church met in the home of Philemon.

Onesimus was a slave to Philemon a very wealthy believer. In fact, the Colossian church met in his home. Onesimus is a Greek; Philemon is a Greek. This is not a racial issue. Onesimus has stolen from Philemon and had run off to Rome. He spends all of this money on riotous living. He remembers hearing about this man Paul, so he looks him up.

Paul leads him to the Lord. Then begins the process of growth, and at the time now that Onesimus is returning he is returning as a mature believer with Tychicus. These are two mature believers returning together but one is still a slave. Paul says concerning these slaves in writing to the Corinthians, "Are you saved as a slave? Don't try to get your freedom, don't try to change it, don't get involved in some kind of social action."

There is not a single word against slavery in the New Testament. The world council of churches and the national council of churches support revolution.

The whole book of Philemon is all about slavery in that era. Onesimus is being returned to Philemon. Both men are believers. Paul does not say, "There ought to be a law against slavery." Nor does Paul say, "We need legislation to end slavery."

There will always be problems; and Satan is the ruler of this world. Get Congress together to outlaw the devil. You cannot pass laws, "Be nice to me." What would that solve? Nothing.

All of these various Christian organizations say, "Get involved." But that is entanglement. We are only to get Bible doctrine.

He told them to learn doctrine and to remember that they are the Lord's free man. Then he turns around to the free men in Corinth and says to them, you were saved as a free man so remember that you are the Lord's slave. And that is all that Paul said about it. Nowhere in the entire New Testament is their one word about down with slavery. Slavery was the greatest problem of the Roman empire, and what was the answer? Go right on with the Word! Doctrine makes changes, doctrine controls old sin natures, doctrine changes people in their souls, and doctrine must be the answer.

The grace crisis always takes the believer and puts him in a test where he can do something that is wrong and have it absolutely right. When he does something that is wrong but is still right then he so caters to evil that he develops one of the worst concepts of evil — self-righteousness. A self-righteous believer is invariably right in the things that he proclaims and he is the one person that you never want to be around. Whereas we know that Philemon has what is called "the ministry of refreshment" because he has gone to doctrine and doctrine has changed him. Whenever a person in the grace crisis makes a legalistic decision and therefore develops a self-righteousness, he starts down the road of self-righteous legalism which is the worst of all. But when he makes a decision for grace he enters into the ministry of refreshment which is one of the greatest changing ministries in all of life. It is the only answer, the only solution.

All Rome was divided the same way. There were many believers in Rome who were in reversionism and therefore they were ashamed of the apostle Paul. But there were a few believers who had developed a command post and were now spiritually self-sustaining and were functioning under the true principle of freedom, that is, doctrine in their command post

was dictating their course of action. Therefore their course of action was to come into contact with the apostle Paul, now a prisoner of the empire. They were divided into two groups. Some of them were Jews and some were former Gentiles. Now these men are mentioned as the great role of honour of grace.

1971 Colossians

Lesson #50

50 12/13/1974 Col. 4:9 via Philemon Social problems, slavery

Colossians 4:9 *[He is coming], together with Onesimus our faithful and dearly loved brother, who is one of you. [Note: This could mean either "from your town" or, "a fellow-Christian"]. They will tell you about everything that is happening here,*

Philemon (which is a subset of Colossians)

There are two things that were here before we came and will be here after we are gone. One of them is Bible doctrine. None of us has ever been able to change Bible doctrine but Bible doctrine has changed many of us. Bible doctrine has always existed. Evil also exists; it was here before we were born and it will be here after we die. Evil can change us; we cannot change evil. Systems for improving the world, for whitewashing this world. Evil also includes social problems, like slavery. Evil has apparent, but not real contradictions. We cannot abolish evil, we cannot change evil.

First of all it was given in the first two thousand years of history verbally. After that it was reduced to written form in the time of Moses. Up until the time of Moses Bible doctrine was presented but then it was reduced to writing. And over the period of history, perhaps 6000 years of history, we have Bible doctrine as the one thing that will always exist because doctrine essentially is not only the Word of God the Father but it is the mind of Jesus Christ and it is the voice of the Holy Spirit. It is so described in scripture: the Word of God the Father, the thinking of God the Son, and the voice of God the Holy Spirit. So doctrine was here when we were born and doctrine will be here after we are gone. Doctrine is permanent, the Word of God liveth and abideth forever. Doctrine has the same existence that God has which is eternal existence, and while many people have tried to distort doctrine, including the most brilliant creature that God ever made — Satan himself — and many people have tried to fight doctrine and ruin doctrine, doctrine cannot be destroyed, doctrine cannot be changed, doctrine can only change you but you cannot change doctrine. So when it comes to doctrine from the Word of God don't fight it, don't try to change it, don't try to squeeze it into the mould of your own thinking, don't try to make it line up with your own preconceived notions, for doctrine is here to stay and none of us can change it but doctrine can change us.

The other thing that will always be here — it was here before we started and it will be here after we are gone — is evil. Like doctrine, evil can never be changed. You cannot change evil but evil can change you. You cannot fight evil but evil can destroy you.

You understand what doctrine is but perhaps you do not understand what evil is. Most believe perhaps that evil is sin and that sin is evil, and that is not quite correct. It is true that sin is evil but it is also true that evil is not sin, for evil includes many other things beside sin. Sin is only one small facet of evil. Evil also includes human good. All of the human good and all of the do-gooders from the beginning of time are evil. Human good and what is done in the name of human good has compounded the problems of life.

A part of doctrine are the laws of divine establishment. Doctrine includes the gospel, doctrine includes all of the spiritual categories of information to God and our relationship to God. Doctrine includes laws of divine establishment and these demand that we have a strong military establishment to protect our freedoms. Every attempt by government of destroy and dismantle our military becomes evil. The concept of socialism is evil. The welfare state is a part of evil; charity is a part of doctrine. There are many things in this world which are evil, there are many things which are condoned as good when in reality they are evil, for evil is the Satanic plan to rule the world. Doctrine is the divine plan which counters this. And there are many many types of evil which pass as good.

Throughout history evils have always existed and nothing has ever changed it. We have just as much evil today as people had in the past and every time you turn around there has been no improvement in human history because since the fall of man the devil is the ruler of this world. And while the lives of people are changed by Bible doctrine when they become believers and respond to it no one's life is ever changed or improved or bettered by the principles of evil.

Slavery can be classified as an evil; and what Lincoln did was also evil. Rhode Island was a slave owning state, and they abolished slavery by legislation. Delaware had some slavery and they did the same thing. Other states were considering problems of it. Robert E. Lee, manumitted his own slaves of his own volition.

Slavery was a problem that has always existed; and a form of slavery exists in the United States even today. The exploitation of the Black man today has just as many cruelties and injustices put upon him today.

The whole principle of slavery is evil, but it is not necessarily a sin. Social action is working for the devil. We can snatch those enslaved by evil through evangelism. Satan will not succeed, but then we will not succeed either if we try to improve his world. It is a waste of time as well as a fallacy to try to fix the devil's world. Our solution is being instep with the Lord; not necessarily with society.

The laws of divine establishment are not a part of evil; they are a part of Bible doctrine.

Even in recorded history, we find that we cannot solve the problems of history; and they show up time and time again.

Interestingly enough slavery is a social problem. Slavery therefore comes under the category of a social problem. Has slavery ever been stopped or changed? The answer is

no. There are various kinds of slavery and some forms of slavery will always exist. Example: communism. It has been estimated that there were as many as between 20,000,000 and 60,000,000 slaves in the Roman empire at the time that Philemon was written. The very name of this book — Philemon: this is a person, Philemon himself was a mature believer. He was at the same time a slave owner. How can a person be a Christian and be a slaver owner? The answer will be found right here. How can a person be a Christian and not be a slave owner? The answer will be found in this book.

3 great slave revolts near the end of the Roman empire. Spartacus headed the best known of these uprisings.

What happened at the end of the empire is Bible doctrine in the souls of many believers is what made all of the great changes.

In the last period of the Roman republic slavery was unparalleled and the abuse of slaves was great. The degradation, the torture, the abuse, was a great evil and was also very sinful and very wrong. Monson, the most famous of all Roman historians said that in comparison with its abyss of suffering all Negro slavery is but a drop. In other words, we have the fact that the Roman empire slavery exceeds anything that we have ever known on the North American continent.

Several sources of slavery existed. In addition to kidnapping and unwed mothers selling their children the Romans suddenly found themselves saddled with prisoners of war and they sold these people into slavery since there was no one to till the soil and the Romans would have starved to death without farm workers. Many of these slaves who worked on the farms had a fairly well to do life compared to those who worked in the mines. There were some slaves who had a great career because they had a knowledge of medicine and they became doctors in Rome. They made great money for their masters and often they purchased their own freedom by practising medicine. They had great lawyers. Others were brilliant people and became the educators. The whole system of Roman education changed after the second Punic war, for slaves became the teachers. The Romans were not much for professional activities. All professional activities, accountants and business accounts were kept by slaves and the Romans were the greatest businessmen in history. These slaves had a very pleasant and excellent life. In the days of Claudius Caesar many of the slaves were liberated to become the rulers of the Roman empire and the entire administration of Rome was handled by former slaves. So slavery was always a big issue as far as the Romans were concerned and the decline of the Roman people can be attributed to the problems of slavery. As a matter of fact slavery in itself when it destroys human freedom is a principle that cannot be tolerated but in the situation which arose, what should be done about it? Should believers become involved? Do we find in the first church the rise of organizations among Christians to fight slavery? The answer is no, that is not the issue. You cannot stop evil, you cannot destroy evil, you cannot make a dent in evil. The objective of the believer is quite different, it is to take in doctrine, to grow in grace. Strangely enough in his generation evil is stopped, not by fighting evil, but by tactical victory of the Christian life and that the thing that changes society in any generation is the number of mature believers in that society, and that Jesus Christ controls history and that

He honours the principle that where there is anyone in a society who is a mature believer there will be a periphery of blessing around them. So you cannot fight slavery as a Christian, you cannot fight the evils of our day as a Christian directly. You fight them not by becoming involved, not by joining organizations, not by joining parties, clubs or groups who are going to change the country, but you do it by the intake of Bible doctrine.

The year is A.D. 62. Slavery would be changed considerably, but not because believers gave great speeches against slavery or went to the Senate and demand the end of slavery. They did not seek for manumission laws. There came a time when half of the converts would be slaves. But there were no calls in the Bible for the believers to organize and end slavery. There was no social action. You must remember your priorities. There are two things in the world before we are born and they will remain here after we are gone: Bible doctrine and evil.

Do we go the way of evil or the way of Bible doctrine and the laws of divine establishment.

A.D. 62 is an interesting year, bringing into focus the social problem of slavery. The Biblical attitude toward slavery was already expressed.

Slavery at the time of the rise of the Church in the first century had changed and many of the churches were filled with born again slaves, so that Roman slavery had changed in so many places that people had free will and people had the right to come and go and slaves were free to believe in the Lord Jesus Christ. Philemon was a wealthy believer in Colosse who had many slaves. One of them by the name of Onesimus had stolen from Philemon and run away to Rome. There he lived it up with the money he had stolen and then he began to starve. Then he began to remember something that Philemon had said, for many times he had heard of the apostle Paul. He finally found Paul in Rome and went to him. Paul did the only thing that can ever be done, he led this slave to the Lord; he gave him the gospel for it is the gospel that changes things, it is the gospel that turns the world upside down — not the social gospel but the Bible gospel, the gospel that Christ died for our sins, the gospel that Jesus Christ rose again, the gospel that Jesus Christ ascended and is seated at the right hand of the Father, the gospel that whosoever believeth in Christ shall not perish but have everlasting life. This is the gospel that changes and Onesimus responded, he believed in the Lord Jesus Christ, and therefore after he was saved Paul taught him and Onesimus kept taking it in, taking it in, and apparently during this time Onesimus became the servant of Paul. Therefore he heard the Bible taught every day, he heard doctrine and grew until this runaway slave became a mature believer. But he was still a runaway slave, he had not been freed, and the time came when Paul decided it was time to send him home. So when he was writing that fourth chapter of Colossians he mentions in verses 7 and 8, Tychicus, the great believer who is coming to Colosse to teach the Word. And in verse 9 he says, "With Onesimus, a faithful and beloved brother, who is from among you." So we are going to have a crisis of grace. How is Philemon going to take this situation. Here is his slave returning voluntarily but he is not returning as a fugitive slave, he is returning as a mature believer-type slave and therefore there is a crisis of grace that Philemon must face. So on the occasion of the return of Onesimus this brings into focus the greatest social problem of that day.

Paul ran into the problem of slavery constantly. He referred to it in 1 Corinthians 7:20-22. Half of the Corinthians were slaves, the church was made up of slaves and free men. Paul advised: "Let each one remain in that circumstance in which he was called [or saved]" .He explains in verse 21: "Were you called while a slave? don't worry about it: however if you are able to become free, well use it [if you get the chance to be manumitted, by all means accept it but do not try to break out]" .Verse 22 : "For he who is called by the Lord, while a slave, is the Lord's freed man; like wise he who was called while free is the slave of Christ."

1Cor. 7:20–22 Each one should remain in the condition in which he was called. Were you a bondservant when called? Do not be concerned about it. (But if you can gain your freedom, avail yourself of the opportunity.) For he who was called in the Lord as a bondservant is a freedman of the Lord. Likewise he who was free when called is a bondservant of Christ.

Slavery and Social Action

1. Slavery was a terrible evil which was not to be corrected by believers.
2. Slavery is not commended or condemned by the Bible.
3. Personal sins are mentioned; but not slavery.
4. Social action and social problems are never the issue in the life of the believer. Becoming involved in social action is being entangled in this world.
5. Slavery was used many times to illustrate Bible doctrine, as in Galatians 4:1-7, but slavery was neither condemned nor commended by the early church, in other words, by the Word of God. Social problems and social action is never the issue for the believer. To become involved in social action is to become entangled with the things of this world.
6. The solution to all social problems and social evil lies in the realm of Bible doctrine.
7. Therefore the believer is to avoid any distraction in learning Bible doctrine, and this includes in getting involved in organizations that are going to straighten up the country and clean up the world.
8. Social problems are not solved by social action.
9. Under legislation, freedoms and privacy of individuals are to be left free.
10. The Bible approaches slavery from the viewpoint of growing in grace; from the standpoint of spiritual life and doctrine resident in the soul rather than getting involved. Getting involved is joining your sin nature to theirs and cleaving the devil's world.
11. The Bible is not opposed to manumission; but places the emphasis elsewhere. 1Tim. 6:1–7, one of the great passages on slavery. Translation of 1Timothy 6 is given. Let all believers under the yoke of slavery regard their masters as worthy of all honor, so that the person of doctrine not be maligned. The authority is there; respect it. Let those slaves with believers as their masters not be disrespectful to them because they are brothers, but you serve them all the more because those who benefit by their service are also believers and beloved. Teach and encourage

these doctrines. If anyone advocates a different doctrine, these are the thoughts of the Lord Jesus.

12. Evil was here before we arrived and evil will be here after we leave. This is one of the greatest lessons of history.

Slaves Who Are Believers

1. Slaves who are believers are just as much a part of the family of God and slave owners. The baptism of the Spirit makes no difference.
2. The believer in circumstances of slavery do his job as unto the Lord.
3. To the believer, the issue is not social action but Bible doctrine in the soul. He must be a disciple, one who gaps it daily.
4. When believers in every circumstances of life reach supergrace, they become the solutions to the problems that other believers try to solve with social action.
5. When Philemon was written, there was nearly 60 million slaves in the Roman empire.

Philemon is a slave owner and a great Christian; a supergrace Christian.

The outline for Philemon is given.

1971 Colossians (1974 Philemon #1)

Lesson #51

51 12/15/1974 Col. 4:9 via Philemon 1–4 Issue of solving problems; evil vs. doctrine

This is the 3rd class on slavery (the previous class or two should have been made a part of Philemon).

We have to understand by the Bible does not speak against slavery. You think that slavery is all wrong and you find it inconceivable that the Bible does not say, *you will not have slaves*. It never occurred to you that Abraham Lincoln was wrong; he was a Christian and he was wrong.

Some think that Christians need to fight all social evils.

Two things were here before we were born. Bible doctrine. We cannot change Bible doctrine; but it can change us. It will remain here when we leave this earth.

We have almost 200 years of history and we are about to destroy ourselves through human good. The federal government is not God and it cannot solve the problems of evil. The problems of evil preexisted our federal government. Our government is to protect the freedom, privacy and property of the individual, legislation is not to solve our problems. Social security is evil. Our Congress has tried to play God and solve the problems of man's existence. Legislation to change the air and to mandate associations is Congress playing God.

Doctrine includes the gospel, Bible doctrine, and the laws of divine establishment. Divine establishment includes having a great military. There are many things in this world which are evil. Evil is the satanic plan to rule the world. The concept of socialism is evil. When the federal government uses federal funds to enforce local laws. It is evil how the federal government uses taxpayer money. When a right thing is done in a wrong way, that is wrong and evil.

There is as much evil today as there always has been. The lives of people are changed by Bible doctrine; no one's life is ever bettered by the principles of evil.

Slavery comes under the category of social problems. There are various kinds of slavery and it has always existed. The communists today practice slavery; the greatest system of slavery ever known to man. The majority of the people in the north simply set aside the Constitution. But did this stop slavery? No. Using evil means to do a right thing is evil.

Today we are condoning slavery by recognizing the Russians and China. Slavery was widely practiced in the Roman empire. 20 million to 60 million slaves in Rome at this time. Philemon was a supergrace believer and also a slave owner.

Romans had a large number of prisoners of war. They sold these men into slavery. We do the same thing today. We bring in farm workers from other countries. Every Roman prior to this owned a plot of land. When Hannibal came to Italy, he forced the Romans to live behind the walls. So Rome began a system of welfare.

The land was bought up by those who made money from the war. These farmers would purchase large numbers of slaves. These slaves who worked on the farms did better than in the mines. Some slaves purchased their own freedom. The Greek slaves were brilliant and they became wonderful teachers. Accounting was covered by the slaves. The greatest men in the field of finance were Romans, but their accountants were all slaves. The decline of the Roman people could be attributed to slavery. The problem is, how do we fight slavery? Were the Christian groups organized to fight slavery then? No. The objective of the believer is to grow in grace. Our country is changed by the intake of Bible doctrine. Those who are consistent with the intake of the Word of God change the world.

The record for slaves is held by communism. The record of Rome was not broken until 1917. Until the 2nd advent of Jesus Christ, there will always be socialism and slavery. Anything that destroys the volition of the individual is an evil.

The first century had many slaves who had believed in Jesus Christ. Philemon had many slaves. Onesimus took money from Philemon. He came to Paul. Paul led the slave to Jesus Christ. He gave Onesimus the gospel. After he believed, Paul continued to teach him Bible doctrine, perhaps for a year. He became the servant of Paul. He grew to a supergrace believer. The time came for Paul to send him home.

Paul mentions the great believer Tychicus. "Tychicus will carry the letter to the Colossians." Onesimus left an unbeliever and will return a supergrace believer in A.D. 62.

We have not freed any slaves in Cuba, in Europe. China, etc. China, when the communists took over, killed 20 million people.

1Corinthians 7 — there were born again slaves and freed men. Paul writes to them about the matter of slavery. 1Cor. 7:20–22 **Each one should remain in the condition in which he was called. Were you a bondservant when called? Do not be concerned about it. (But if you can gain your freedom, avail yourself of the opportunity.) For he who was called in the Lord as a bondservant is a freedman of the Lord. Likewise he who was free when called is a bondservant of Christ.**

We are not to get involved in organizations to clean up the world. There was no civil war; it was a war between the states. A year before the War Between the States, Robt. E Lee freed his slaves. Many people Virginia freed their slaves.

Jonathan Jackson taught Sunday school, which included slaves. Virginia was pro-union until Lincoln called up men to go to war. Delaware was a slave state, and they solved slavery in their legislation branch.

The Bible approaches slavery from the viewpoint of salvation and growth in grace, from the standpoint of spirituality and doctrine resident in the soul. The Bible was not opposed to manumission and the Bible was not fighting against slavery. The Bible did not take a stand against the great social evil of slavery; the Bible took the stand: evangelize and grow in grace.

Rhodesia has been invaded time after time by rebel groups; and church groups are funding this. The only thing that changes things up—Bible doctrine.

Timothy was the pastor at Ephesus. Ephesus at this time was the capital of Christianity and there were a lot of problems in the city. For example there were those who said: “We must fight for the rights of the slaves” .So Paul says in 1Timothy 6:1 — **“Let all who are under the yoke of slavery regard their own masters as worthy of all honour, in order that the name of God and doctrine not be maligned”** .If you are a saved slave then honour your master, recognize his authority, work harder than any other slave. Verse 2 — **“Let those slaves who have believers as their masters, not be disrespectful to them, because they are brethren [members of the family of God]; but let them serve them all the more, because those who benefit by their service are believers and beloved”** 1Timothy 6:3 **If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness, he is puffed up with conceit and understands nothing. He has an unhealthy craving for controversy and for quarrels about words, which produce envy, dissension, slander, evil suspicions, and constant friction among people who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain. But godliness with contentment is great gain, for we brought nothing into the world, and we cannot take anything out of the world..Slaves are just as much members of the royal family of God as those who are free. However, the believer in the circumstances of slavery should not seek freedom but he should do his job as unto the Lord.**

This is taught in Ephesians 6:5-8; Colossians 3:22. To the believer the issue is never social evils or social action but Bible doctrine resident in the soul. Interestingly enough when the believer in every circumstance of life reaches spiritual maturity this becomes the solution to the very same problems as will be seen in this epistle.

We begin with a salutation in verses 1-3, and Paul writes a personal letter to a slave owner, Philemon, a wealthy believer in the city of Colosse. Onesimus has run away and has since become a mature believer and is going to return of his own volition, but still in slavery to Philemon. Therefore this epistle will answer the question: What about social action? What about getting involved? What is the responsibility of the believer in trying to face the evils around him? This epistle is designed to show us that.

You would not pass a law requiring all people to believe in Jesus, that would be evil and wrong. People cannot be coerced into this.

Congress does not trust in God (ditto with the executive branch and judicial branch), they think that they are god. Bob does not trust in the 3 branches of government. They do not adhere to the Constitution. Not since 1861.

Bible doctrine saved the south and only Bible doctrine saved the south. It was not until WWII before the federal government gave up on crushing the south. There are some bands which will not play *Dixie* anymore.

The Bible belt is the hope of the nation.

Philemon 1 [*This letter is from*] Paul, a prisoner of Christ Jesus, and Timothy our brother, [*and is being sent*] to Philemon our dearly loved [*brother*] and fellow-worker,...

Verse 1 — “Paul” — Παῦλος (Παῦλος) [pronounced *POW-loss*], which means “little”, grace orientation therefore. Saul of Tarsus became Paul when he accepted Christ as saviour.

Usually it is Paul an apostle of Jesus Christ but this time it is Paul a prisoner of Jesus Christ. Why? Because he is not going to throw his rank. Paul is not going to give orders to Philemon; what he chooses to do is completely up to him.

Paul calls himself a prisoner of Jesus Christ; and not of Nero. Paul advocated capitol punishment, despite the fact that he will die from capitol punishment where justice is wrongly applied.

Paul wrote many letters. Does he say, “I have been railroaded here. Felix even suggested that I bribe him, but I would not.” He recognizes that all things happen to us as a result of God’s will. The most concentrated doctrinal information is found in the prison epistles.

Paul does not exclaim, “Unfair, unfair.”

If there is anything a mature believer understands it is when not to use his authority. So Paul as a mature believer is not going to superimpose his will on his convert and his dear friend Philemon. What Philemon will do he will do from his freedom. One of the great lessons we learn from this epistle is that the believer must establish his own command post of doctrine in his soul, and that command post must give the orders. The believer must take orders from his own soul; he must take orders from doctrine in his soul. The pastor's job is to transfer the doctrine there; the believer's job is to use the doctrine that is transferred. He must first of all build up a command post so that he can take orders from his own soul. When he does so he will be spiritually self-sustaining. So the salutation omits any mention to the high ranking of apostleship.

“of Jesus Christ, and Timothy our brother, unto Philemon our beloved, and fellow worker” — Paul calls him a fellow worker and in so doing recognizes the fact that what Philemon is doing in his way is different from what Paul is doing, and that both are members of the royal family of God and they are both in this thing together. They represent the Lord Jesus Christ on the earth.

Philemon 2 **and to Apphia our sister** [*Note: This was probably Philemon's wife*], **and to Archippus our fellow-soldier** [*Note: This was probably Philemon's preacher son. See Col. 4:17*] **and to the church** [*that meets*] **in your house.**

Verse 2 — “And to our beloved Apphia [the wife of Philemon], and Archippus [the son of Philemon] our fellowsoldier, and the church in thy house” — why talk to the whole church? The church in his house is the Colossian church and we already have the book of Colossians. It is because the Colossians church is facing two problems: gnosticism (which is handled in Colossians) and the problem of slavery (handled in Philemon).

So the two problems are separated by the two epistles. He calls Philemon a “fellow worker” because Philemon is not a pastor. He is serving the Lord in his own way but he is not a pastor. But Paul calls Philemon's son Archippus a “fellovsoldier” because he is a pastor, recognizing the fact that the son has entered into the gospel ministry.

Philemon 3 **May there be unearned favor to you and peace from God our Father and the Lord Jesus Christ.**

Verse 3 — the usual salutation. “Grace to you, and peace, from God our Father and the Lord Jesus Christ” — the one-word description of the plan of God is charis (χάρις) [pronounced *KHAHR-ic*] or grace, and as a result of being oriented to grace to the maximum there is eventually eirênê (εἰρήνη, ης, ῆ) [pronounced *eye-RAY-nay*], peace which is the great blessing which comes from spiritual maturity. Eirênê (εἰρήνη, ης, ῆ) [pronounced *eye-RAY-nay*] not only means peace but it means prosperity, prosperity from God. The only prosperity that counts in this life is prosperity from God. The only way to get prosperity from God is to take in doctrine today, tomorrow, the next, the next, until you reach maturity.

Why are only two members of the Trinity mentioned here? Because during the Church Age the entire objective of the Holy Spirit is to glorify Jesus Christ.

Philemon's Love and Faith (vv. 4–7 cover the supergrace status of Philemon; he is a mature believer and he owns slaves).

Philemon 4 *I always thank my God [for you] as I mention you in my prayers,...*

Verse 4 — Philemon is such a great believer that Paul is thankful for him. There are many believers for whom Paul is not thankful for at all, and whom he mentions in terms of reversionism, but he is thankful for Philemon. So Philemon, the slave owner, is respected by the greatest Christian of the age, the apostle Paul.

Respect comes first, and that is followed by love. It does not go the other way.

“I thank” — present active indicative of eucharisteō (εὐχαριστέω) [pronounced *yew-khahr-ih-STEH-oh*] — “my God” — very personal. The dative singular of the definite article is used for a personal pronoun, plus the dative singular of the noun Theos (θεός) [pronounced *theh-OSS*], and the two together with the definite article means “our God.” It is to God’s glory that people reach maturity and in that status develop a mutual respect — “at all times, making mention of you at the time of my prayers”, literally. “Making” is the present middle participle of the verb poieō (ποιέω) [pronounced *poi-EH-oh*], and the present tense is a descriptive present for what is now going on, he is praying for him still. When you are thankful for someone you pray for them.

The word for mention is the accusative singular, direct object from mneía (μνεία) [pronounced *MNI-ah*], which means remembrance. Mneía (μνεία) [pronounced *MNI-ah*] plus poieō (ποιέω) [pronounced *poi-EH-oh*] would literally be “doing the remembrance” — poieō (ποιέω) [pronounced *poi-EH-oh*] means to do; mneía (μνεία) [pronounced *MNI-ah*] means to remember; doing the memory bit. Doing the memory bit means to make mention in prayer. But it is more than that. We have here also the word “always in my prayers,” and pántote (πάντοτε) [pronounced *PAHN-toht-eh*] means at the time of [not always, but at the time of], at any time that I pray — epi plus the genitive of proseuchê (προσευχή) [pronounced *pros-yoo-KHAY*], at the time of my prayers.

Philemon 4 *I keep thanking my God at all times, making mention of you at the time of my prayers.*

So the point is that here is a man who is a slave owner, a man who is a mature believer, a man who is great, a man whose slave is now in the custody of Paul and is returning to the master.

1971 Colossians (1974 Philemon #2)

Lesson #52

52 12/15/1974 Philemon 5–7a Doctrine of Category One Love; happiness (revised, pts.1–2)

Philemon 1 Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon, our beloved and fellow worker....

Philemon 2 ...also to Apphia, our sister, and Archippus, our fellow soldier, and to the church in your home.

Philemon 3 Grace to you and prosperity from God our Father and the Lord Jesus Christ.

Philemon 4 I keep thanking my God at all times, making mention of you at the time of my prayers. (R. B. Thieme, Jr.'s Corrected Translation)

Philemon and Onesimus are both supergrace believers; one is the master and the other is the slave. This book will help us to avoid getting involved in solutions which simply whitewash the devil's world.

Two things were here before we came and will be after we are gone: Bible doctrine and evil. Which way do we go? When we follow the plan of God, we accomplish God's plan. Evil is internationalism, evil is revolution. The nature of evil will be changed only in the Millennium. To become involved in some panacea situation, or we are trying to repair the devil's world, we are wasting out time. There is a place for the believer in relationship to his country, but that is within the laws of divine establishment. It is evil to turn over to communism portions of the earth to be enslaved. There is no abolition of evil, there is no abolition of the sin nature. We are to be involved in God's plan of grace.

Philemon is a great person, a supergrace believer; and Paul has begun to give an idea of what sort of person Philemon is. Paul is the greatest teacher of Bible doctrine; and he has respect for Philemon. The Apostle Paul actually respects Philemon.

The subject behind this epistle, is slavery. Even though slavery is evil, the Bible never condemns slavery.

We will notice a second characteristic of PHilemon, his balance of residency.

When a person believes in the Lord Jesus Christ he immediately enters into union with Christ. His union with the Lord Jesus Christ makes him a member of the royal family of God forever. This is the baptism of the Spirit. At the same time God the Holy Spirit comes to indwell inside of his body; the sign of his royalty. In addition to that he receives other things. One of the things that occurs is the filling of the Holy Spirit. The indwelling of the Holy Spirit has to do with the believer's body. The believer's body is the temple of the Holy Spirit and the Holy Spirit dwells inside of that body. But the filling of the Spirit has to do with the Holy Spirit controlling the soul. The believer starts out in the Christian life being filled with the Spirit. When he sins the Holy Spirit no longer controls the soul. When he rebounds he recovers the filling of the Spirit. That takes care of one portion of the soul but there is a whole principle of being completely out of balance because on the other side we are minus doctrine. All believers start out minus doctrine and before there can be any balance in the life this minus must become a plus so that the filling of the Holy Spirit can manifest

itself on the outside as well as on the inside. Until this minus becomes a plus the purpose of the filling of the Spirit is the intake of doctrine, but once this minus does become a plus then the filling of the Spirit manifests itself through doctrine as a part of the divine plan. Therefore balance of residency must be achieved. Balance of residency is a synonym for spiritual maturity, just as supergrace is a synonym, just as the erection of the altar of the soul, or the construction of the edification complex, or the establishment of the command post of the soul. There are many synonyms for maturity but they all add up to tactical victory and the normal function of the royal priesthood. Philemon has balance of residency because he has maximum doctrine in the soul.

Philemon 5 ...hearing of your love for all saints [i.e., God's holy people], and your faith toward the Lord Jesus.

Verse 5 — “Hearing” — the present active participle of *akoúō* (ἀκούω) [pronounced *ah-KOO-oh*]. This particular participle actually deals with the report that Epaphras has made of Philemon. The present tense is an iterative present for the recurring report that Epaphras gave to Paul regarding Philemon. He has heard from Epaphras what a great believer Philemon continues to be. Epaphras, the pastor at Colosse, has departed from his pastorate in order to consult with Paul in Rome. The basis for the consultation is the infiltration of incipient gnosticism into the area which was Satan's greatest counter attack against Christianity in the first three centuries. He mentions Philemon many times in a very favorable way. Paul listened to these reports with great interest.

“of thy love” — this is an the accusative singular direct object for the noun *agápē* (ἀγάπη) [pronounced *ag-AH-pay*]. *Agápē* (ἀγάπη) [pronounced *ag-AH-pay*] actually means a relaxed mental attitude, and attitude which is free from mental attitude sins, a totally relaxed person who is controlled by the Holy Spirit. For the filling of the Spirit manifests itself in agape according to Romans 5:5 and Galatians 5:22. The relaxed mental attitude is constructed in us by the filling of the Spirit. So the word for love here actually refers to the fact that here is a man who has the balance — “and faith” — faith is the Greek word *pistis* (πίστις) [pronounced *PIHS-tihs*] and it refers to the balance of doctrine, that which is believed or doctrine. All balance in the spiritual life comes from maximum doctrine in the soul, for as the doctrinal content of the soul comes up there is a stabilizing in the life between the filling of the Spirit and Bible doctrine. Until then, of course, we are completely out of kilter and can only be balanced by taking in doctrine.

“which” — is a possessive genitive from the relative pronoun *hos* and indicates that he possesses both of these things; “you have” — present active indicative of the verb *echō* (ἔχω) [pronounced *ECHKH-oh*], which means to have and to hold. In the present tense it means to keep having. There is a continual possession of both doctrine and the filling of the Spirit.

“toward the Lord Jesus Christ” — he has balance of residency and that is directed toward the Lord Jesus Christ. This would mean category #1 love. We have *prós* (πρός) [pronounced *pros*] plus the accusative which means here face to face with the Lord Jesus Christ — connoting category #1 love.

Category #1 Love

1. Love comes in three categories: category #1, toward God; category #2, right man, right woman; category #3, friendship. In addition to that there is an obligatory relaxed mental attitude toward all members of the royal family, which is called loving the brethren or agápē (ἀγάπη) [pronounced *ag-AH-pay*]. Category #1 love is the believer's capacity to love God and to respond to God's love, and it is always based upon balance of residency, Bible doctrine in the soul. The command to category #1 love is found in Deuteronomy 6:5 — “**Thou shalt love the Lord thy God with all thine heart, and with all of thy soul, and with all of your power**” — the power is doctrine resident in the soul. That is impossible until you have doctrine in your right lobe.
 - a. There are other Scriptures quoted here. 1 Pet 1:8, Eph 3:18-19,
 - b. Hebrew 6:10 **For God is not unjust to dismiss your occupation...also the love which you yourselves have demonstrated...** The pastor-teacher continues teaching, regardless of the indifference or lack of interest. The pastor-teacher is to keep plugging away. He continues to study and teach.
 - c. 2 Tim 1:13-14 **Retain the standard of accurate doctrine which you have heard from me...fear of doctrine and love which are in Christ Jesus. Guard through the Holy Spirit which dwells in us the deposit of doctrine which has been entrusted to you.** Quit horsing around, Timothy, with all of your ideas and false approaches. You received great teaching; so go back to that.
 - d. Col 3:1-2
2. The means of category #1 love. We immediately have a problem here because God is invisible and since at the same time God is the object of category #1 love we must love someone we cannot see, we must love the invisible God. This compounds the problem apart from Bible doctrine. But with Bible doctrine resident in the soul we see the invisible one. The reversionistic believer is incapable of loving God because he lacks doctrine in the soul. The reversionistic believer does not love God although he may say that he loves God. The immature believer does not love God because he lacks doctrine in the soul with which to see the invisible God. You cannot love God unless you know God; you cannot know God unless you have doctrine resident in the soul, and you cannot have doctrine resident in the soul apart from the daily function of GAP. Cf. 1Peter 1:8.
3. Category #1 love sets up the standard for grace — Psalm 119:132, “**Turn to me, and be gracious to me, according the standard by which you are gracious to those who love [category #1 love] Thy name.**” In other words, this is a very strong passage which tells us exactly what the love standards in category #1 are. Psalm 31:23
4. Category #1 love is the basis for supergrace blessings — 1Corinthians 2:9, “**But just as it stands written**” — quotation from Isaiah 64:4 — “**Things which the eye hath not seen, and the ear hath not heard, and it has not entered into the right lobe of man, all that God has prepared for those who love him**” .Those who love Him are the mature believers, the believers who are occupied with the person of Jesus Christ. This is a description of paragraph SG2. In that status, you are occupied with Jesus Christ. Psalm 37:4–5 **My soul is in the midst of lions; I lie down amid fiery beasts—the children of man, whose teeth are spears and arrows, whose tongues are sharp**

swords. Be exalted, O God, above the heavens! Let your glory be over all the earth!

5. Category #1 love is the basis for both personal and national blessing. Here is the solution to the problems of the nation. Deut 30:15-20 “See, I have set before you today life and good, death and evil. If you obey the commandments of the LORD your God that I command you today, by loving the LORD your God, by walking in his ways, and by keeping his commandments and his statutes and his rules [codex 1, 2, 3], then you shall live and multiply, and the LORD your God will bless you in the land that you are entering to take possession of it. But if your heart turns away, and you will not hear, but are drawn away to worship other gods and serve them, I declare to you today, that you shall surely perish. You shall not live long in the land that you are going over the Jordan to enter and possess. I call heaven and earth to witness against you today, that I have set before you life and death, blessing and curse. Therefore choose life, that you and your offspring may live, loving the LORD your God, obeying his voice and holding fast to him [the function of gap], for he is your life and length of days, that you may dwell in the land that the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them.”
6. Category #1 love motivates combat courage and military victory — Joshua 23:10–11 One man of you puts to flight a thousand, since it is the LORD your God who fights for you, just as he promised you. Be very careful, therefore, to love the LORD your God.
7. Category #1 love provides strength in adversity and time of pressure — Hebrews 11:27 By faith he left Egypt, not being afraid of the anger of the king, for he endured as seeing him who is invisible.
8. There is a special curse on believers who fail to achieve category #1 love — 1Corinthians 16:22 If anyone has no love for the Lord, let him be accursed. Our Lord, come!
9. Witnessing must be motivated by category #1 love — 2Corinthians 5:14 For the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died;... .
10. We have a description of category #1 love found in 1John 4:15-19 Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him. By this is love perfected with us, so that we may have confidence for the day of judgment, because as he is so also are we in this world. There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected in love. We love because he first loved us.

The Russians have enslaved millions upon millions of people. They know how to enslave and control. They enslave the body and the soul.

Philemon 5 Because I hear of your love and doctrine in the soul, which you keep on having face to face with the Lord Jesus, also toward all of the saints.

Philemon 6 *[I pray] that the sharing of your faith [with others, or possibly with Paul] will be effective when you fully realize all the good you can do for Christ.*

Philemon is about to meet Onesimus for the first time since this slave ran away.

Verse 6 — “That” — an adverb used as a conjunction, *hopos*, used to indicate the purpose of the supergrace life as it relates to the function of GAP. We will translate it, “In order that.”

“the communication” — *hê koinônia* (κοινωνία) [pronounced *koi-nohn-EE-ah*], usually translated fellowship but here it means association. The translation so far should be: “in order that our association.”

“of thy faith” — incorrect translation. It is the genitive singular of reference with *pistis* (πίστις) [pronounced *PIHS-tihs*] and it should be “with reference to doctrine.” In other words, the great challenge will be met by doctrine resident in the soul. People are blessed by your life when they come into contact with you and the doctrine resident in your soul.

“may become” — aorist active subjunctive of the verb *ginomai*, which means to become. The aorist tense is a culminative aorist used when the function of GAP leading to supergrace is viewed in its entirety but regarded from the viewpoint of its results — “effectual” — a predicate nominative from *energês* (ἐνεργής) [pronounced *ehn-er-GACE*], which actually means “operational”

“by the acknowledging” — the preposition *en* plus the instrumental of *epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*], the word that makes doctrine real. It should be translated, “by means of *epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*].” In other words, by means of GAP he achieved all these things. What makes love operational? What makes a believer great in association with others?

“of every good thing” — the genitive singular from *pas* and *agathos* (ἀγαθός) [pronounced *ag-ath-OSS*], and it should be translated, “*epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] of all the intrinsic good.” The intrinsic good is Bible doctrine. But where is this intrinsic good? It is located in the scripture, but now he adds “which is in you” — *en* plus the locative singular *su*. The Bible doctrine that was resident in the Bible is now “in you.” The next phrase says, “in Christ” — wrong, It does not say “in Christ” here. We have the preposition *eis* (εἰς) [pronounced *ICE*] plus the accusative of *Christos* (χριστός) [pronounced *krees-TOHSS*] and it should be translated “toward Christ.” When you have all that doctrine in you then it is directed toward Christ, you have maximum love for Jesus Christ.

Philemon 6 *In order that our association with reference to your doctrine [resident in the soul] may become operational toward Christ by means of *epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] [full knowledge] of all the intrinsic good.*

Bible doctrine must be transferred from the Bible and “in you.” Paul is preparing supergrace believer, Philemon, for the grace crisis precipitated by the return of his runaway slave, Onesimus. The balance of residency in the previous verse has a purpose in keeping Philemon’s eyes on Christ in this grace crisis. His doctrine must become operational toward Christ, not toward the slave. If doctrine is operational toward Christ then he will do right by his slave. Therefore the importance of facing the problem in the sphere of occupation with the person of Christ.

Philemon 7 For I have much joy and encouragement from [observing] your love, because you have cheered the hearts of the saints [i.e., God’s holy people], brother.

Verse 7 — this verse portrays the application of doctrine resident in the soul. Philemon has maximum doctrine in his soul and it is the application of it that is going to be a source of refreshment. The principle: The answer to the problems of life comes from doctrine resident in the soul, not from getting involved in social action.

“For” — a post positive conjunction gar. It introduces a reason for doctrine in the soul: it provides great happiness for those who come in contact with you. Whenever you come in contact with a happy person it is a pleasant thing — “we have” — first person singular, aorist active indicative of echô (ἔχω) [pronounced *ECHKH-oh*], and it should be translated, “For I have come to have” — ingressive aorist, which contemplates the action of the verb at its beginning. Everything that Epaphras has reported about Philemon has brought Paul great happiness. However this is the beginning of Paul’s happiness directed toward Philemon. The completion of it will be the way in which Philemon handles the grace crisis of his returning slave, Onesimus.

“great joy” — the accusative singular, direct object of polus, polos (πολύς, πολλός) [pronounced *poll-OOS*] and xara — “much happiness.” Paul possesses the happiness of a supergrace believer plus the happiness which overflows by his contact and his relationship with other supergrace believers, and specifically in this context, Philemon.

The Doctrine of Happiness (2)

1. Definition of happiness:
 - 1) Happiness is defined as a state of well-being. Therefore, in the English language happiness is generally synonymous with welfare and prosperity.
 - 2) Happiness is the enjoyment of and the pleasure in one’s status in life, circumstances of life, relationships of life.
 - 3) A gradation of happiness. Happiness is the bottom of the ladder. Felicity denotes intense happiness; beatitude connotes supreme felicity. There are degrees of happiness, says the English language.
 - 4) Blessedness, however, refers to happiness related to God and His plan of grace. Blessed in the Bible means *happiness*.
 - 5) So happiness becomes a state or quality of being happy.
 - 6) Happiness in its full extent is the utmost pleasure we are capable of enjoying.

7) Generally, therefore, happiness connotes our welfare, our enjoyment, our comfort, our security.

8) Happiness is also an awareness that one's status is highly satisfactory, therefore being in favourable conditions or advantageous circumstances.

2. The relationships of happiness.

1) Happiness is a relationship to prosperity. Psalm 128:1–4 **Blessed is everyone who fears the LORD, who walks in his ways! You shall eat the fruit of the labor of your hands; you shall be blessed, and it shall be well with you. Your wife will be like a fruitful vine within your house; your children will be like olive shoots around your table. Behold, thus shall the man be blessed who fears the LORD.** If you are occupied with Christ, you have full capacity for happiness. The woman being a fruitful vine means that she is a responder to you, where you have peace and happiness within your home. Your wife is a walking felicity. Your wife is not going to nag you or be bitchy. You must crush the olive to get the oil, which is discipline required to get the kids into line. The wine is the principle of happiness; the olive represents molding and discipline. See below for the exegesis of these verses.

2) Happiness is related to adversity. 1Peter 3:13–14 **But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed. If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.**

3) Happiness is related to gap. Prov. 3:13 **Blessed is the one who finds wisdom, and the one who gets understanding, for the gain from her is better than gain from silver and her profit better than gold.**

4) Happiness is related to grace function. Prov. 14:21 **Whoever despises his neighbor is a sinner, but blessed is he who is generous to the poor.** it is live and let live. You do not stick your nose in other people's business. You advertise your misery when you gossip, malign or judge.

5) Happiness is related to the supergrace status. Psalm 146:5 **Blessed is he whose help is the God of Jacob, whose hope is in the LORD his God,** This is reversionism recovery producing happiness. Prov. 16:20 **Whoever gives thought to the word will discover good, and blessed is he who trusts in the LORD.** 28:14 **Blessed is the one who fears the LORD always, but whoever hardens his heart will fall into calamity.**

6) Happiness is related to a clear conscience. Romans 14:22 **The faith that you have, keep between yourself and God. Blessed is the one who has no reason to pass judgment on himself for what he approves.**

7) Happiness is related to the laws of divine establishment Prov. 29:18 **Where there is no prophetic vision the people cast off restraint, but blessed is he who keeps the law.**

3. Happiness is related to total military victory. Psalm 137:8–9 **O daughter of Babylon, doomed to be destroyed, blessed shall he be who repays you with what you have done to us! Blessed shall he be who takes your little ones and dashes them against the rock!**

4. Happiness is related to national prosperity. Psalm 144:15 Blessed are the people to whom such blessings fall! Blessed are the people whose God is the LORD!

1. Psalm 128:1-4 — Happiness is related to prosperity.

Psalm 128:1 A Song of Ascents. Blessed is everyone who fears the LORD, who walks in his ways!

Verse 1 — “How blessed (happy) is every one who is occupied with the Lord; who walks in his ways”

Psalm 128:2 You shall eat the fruit of the labor of your hands; you shall be blessed, and it shall be well with you.

Verse 2 — “When you shall eat the labour of your hands: and you will be happy, it will be well with you.”

Psalm 128:3 Your wife will be like a fruitful vine within your house; your children will be like olive shoots around your table.

Verse 3 — “Your wife will be a fruitful vine” — this does not mean that she will have a lot of children, it means she responds to your cultivation, i.e. she will not nag you, she will not complain, she will just be one great ray of sunshine. It means that she is a responder to you in every way and that you have nothing inside of your home but peace and happiness in every sense of the word — you have felicity and beatitude — “in the innermost parts of your home: your children are like olive plants around the table” — they comply to the principles of establishment and they respond to your discipline. The olive plant represents the principle of discipline. You must crush the olive plant to get the oil, you must crush the child to get the child straightened out. Your children will be moulded, in other words, in conformity with the principles of establishment.

Psalm 128:4 Behold, thus shall the man be blessed who fears the LORD.

Verse 4 — “Behold, for thus shall the man be happy who is occupied with the Lord.” So occupation with the Lord relates itself to various parts of life.

They had the same trouble with numbering that I did. I think this is the place for the next lesson.

That was points 1–2.

Now all of this is the way happiness is used in the English language but this does not begin to explain all that happiness is or can be or should be. In reality the English language is rather inadequate when it comes to expressing what we have with maximum doctrine resident in the soul. So it becomes necessary to categorize and develop the subject.

53 12/16/1974 Philemon 7a Doctrine of happiness (revised, pts. 1–5)

Bob appears to be teaching this lesson straight through. No longer a weekly class. That goes back to Lesson #46 or so.

Philemon 1 Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon, our beloved and fellow worker...

Philemon 2 ...also to Apphia, our sister, and Archippus, our fellow soldier, and to the church in your home.

Philemon 3 Grace to you and prosperity from God our Father and the Lord Jesus Christ.

Philemon 4 I keep thanking my God at all times, making mention of you at the time of my prayers.

Philemon 5 Because I hear of your love and doctrine in the soul, which you keep on having face to face with the Lord Jesus, also toward all of the saints.

Philemon 6 In order that our association with reference to your doctrine [resident in the soul] may become operational toward Christ by means of epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] [full knowledge] of all the intrinsic good.

Philemon 7a For I have come to have much happiness and encouragement by your love. (R. B. Thieme, Jr.'s Corrected Translation)

Some people take Monday off to watch football. Bob will not tell us what he really thinks.

We have begun a study of happiness.

The Doctrine of Happiness (Revised and Continued)

1. Definition of happiness:
 - 1) Happiness is defined as a state of well-being. Therefore, in the English language happiness is generally synonymous with welfare and prosperity.
 - 2) Happiness is the enjoyment of and the pleasure in one's status in life, circumstances of life, relationships of life.
 - 3) A gradation of happiness. Happiness is the bottom of the ladder. Felicity denotes intense happiness; beatitude connotes supreme felicity. There are degrees of happiness, says the English language.
 - 4) Blessedness, however, refers to happiness related to God and His plan of grace. Blessed in the Bible means *happiness*.
 - 5) So happiness becomes a state or quality of being happy.
 - 6) Happiness in its full extent is the utmost pleasure we are capable of enjoying.

7) Generally, therefore, happiness connotes our welfare, our enjoyment, our comfort, our security.

8) Happiness is also an awareness that one's status is highly satisfactory, therefore being in favourable conditions or advantageous circumstances.

9) In all of these 8 approaches, 7 of them deal with life and everyone recognizes happiness, that there are degrees of happiness; and that people have different approaches and concepts. Happiness is related to God, as brought out by the word *blessed*. Most of you will find this to be an interesting study mostly because you want to be happy. Some of you think you are happy, but you're not. Some don't know that you are happy.

10) While happiness is an absolute as well as relative.

2. Happiness is a relationship to something.

1) Happiness is related to prosperity. Psalm 128:1–4 *How blessed (happy) is every one who is occupied with the Lord; who walks in his ways. When you shall eat the labour of your hands: and you will be happy, it will be well with you. Your wife will be a fruitful vine in the innermost parts of your home: your children are like olive plants around the table. Behold, for thus shall the man be happy who is occupied with the Lord. (Bob said 123?)*

(1) You can have a poor job and enjoy that job and its salary.

(2) The wife being a fruitful vine does not mean you are going to have a number of children. This has everything to do with the woman responding to the man. The man trains her and she responds or she doesn't. It has to do with every facet of their relationship. From social life to the sexual life. She is faithful, responsive, and loving in return.

(3) The children learn from you what is important in life.

(4) Working, to love and also to children. Children can mar what is, on the other hand, a very happy life. Children never leave you miserable.

(5) Your children can make you very happy or very miserable.

(6) Occupation with Christ brings everything in line. You have a great capacity for life and happiness. It is wrong to think that children are necessary for happiness. Some of you will go to your grave with regrets concerning children.

(7) Some of you single types think that there is nothing more beautiful than a family sitting around a Christmas tree singing Christmas carols. That can be total misery or total happiness. Sometimes family togetherness can be hell on earth and sometimes heaven on earth. Occupation with Christ is the key to happiness. Single people often wish they were married; and married wish that they were single. It is nice to reach occupation with Christ before you get married. Bob is not complaining, in case you are wondering.

2) Happiness is related to adversity — 1Peter 3:14. If you should suffer for the sake of righteousness,... 1Peter 4:14

- 3) Happiness is related to GAP — Proverbs 3:13. **Happinesses to the man who finds wisdom, and the man who gains understanding.** We begin by taking in the Word.
 - 4) Happiness is related to grace function — Proverbs 14:21 — **“The one despising his neighbor’s sins is miserable”** — if you spend all your time sticking your nose into someone else’s business and nosing out their sins you are miserable, not happy at all — **“but happinesses to the one who is gracious to the afflicted”** — it is live and let live.
 - 5) Happiness is related to the supergrace status — Psalm 146:5 — **“Happy is the one whose assistance is the God of Jacob, whose confidence is in the Lord his God”** — when we have “the God of Jacob” here as an assistant it means reversion recovery, reversion recovery producing happiness. Also Proverbs 16:20; 28:14. The one who focuses his attention on the Word will find happiness.
 - 6) Happiness is related to a clear conscience — Romans 14:22. **The doctrine which you have, according to your norms and standards before God, Happinesses to the one who does not condemn himself in what he approves.** This is why many of our men are in the military yet they are still happy. They have a clear conscience.
 - 7) Happiness is related to the laws of establishment — Proverbs 29:18 — **Where there is no revelation [of doctrine] the people are unrestrained.**
 - 8) Happiness is related to total military victory — Psalm 137:8,9. Killing children; that is exactly what it says. If some children are permitted to live who come up in a certain environment will plague the society for years to come. The destruction of such groups often removes a trouble spot. The human race exists because God has to remove a cancer from the human race, men, women and children. The platoon had been losing people around Melee; the women are fighters and so are the children. Women are DI’s in communist groups. They believe in total war. One lieutenant got fed up with losing men to men, women and children. Fighting communists often means you are fighting all of them. Communists are trained to hate you, despise you and to kill you. The money that goes to the military is the only well-spent tax dollar. We have made so many people slaves by our stupidity and lack of reality.
 - 9) Happiness is related to national prosperity — Psalm 144:15.
3. Happiness is related to the essence of God. This is the ultimate in happiness. Your happiness must be linked to the essence of God.
- 1) God is perfect; His character is perfect. Perfect character therefore possesses perfect happiness.
 - 2) God is eternal; His happiness is eternal.
 - 3) God is immutable; His happiness is unchangeable.
 - 4) God is perfect righteousness; His happiness is related to the fact that He is always right. In every decision that God has made, He has never been wrong.

- 5) God is justice; therefore His happiness is related to always being fair. God is never unfair, it is impossible for God to be unfair.
 - 6) God is love; His happiness is related to His love.
 - 7) God is omnipotent; He has the eternal ability to be happy and He also has the ability to share His happiness on the principle of grace.
 - 8) God is omniscient; His genius makes Him happy. He has found a way to share His happiness. Smart people are not always happy. They know too much and they are concerned about what will happen tomorrow.
 - 9) God is sovereignty; He decides to share His perfect happiness with the believer in time. Psalm 43:4
4. Happiness is related to the plan of God.
- 1) Inasmuch as God possesses perfect and eternal happiness, and can't lose it, He desires to share this happiness with man — with the believer.
 - 2) In eternity past grace found a way to do this without compromising His essence.
 - 3) There is no compromise in the holiness of God in giving the believer happiness — Psalm 97:12 (**Be happy in the Lord, O righteous one, and give thanks for the memory of His holiness**); Habbakuk 3:18 (**Yet, I will have maximum happiness in the Lord; I will be thankful in my deliverance**).
 - 4) The entrance into the plan of God is salvation by faith in Jesus Christ and this is the beginning of the grace function in the plan of God for anyone — Psalm 9:14. So happiness becomes the potentiality at the point of salvation — Psalm 51:12. Happiness begins at this point as a potential but happiness is not realized until one reaches spiritual maturity.
 - 5) At the dedication of the second temple there was great happiness — Nehemiah 12:43. In that day they offered great sacrifices. The sacrifices speak of salvation.
5. Happiness is accomplished through grace — Psalm 31:7 (I will rejoice and be happy in Your grace). Since happiness means benefit and welfare grace happiness comes through God's benefit and welfare which is Bible doctrine. **He who trusts in the Lord, grace will surround him.** Psalm 33:4–5
- 1) Since happiness is accomplished through grace it is accomplished through the grace apparatus for perception whereby the believer transfers Bible doctrine from the written page into his soul.
 - 2) However this +H or God's happiness must have a starting point.
 - 3) The starting point is entrance into the plan of God or the appropriation of eternal salvation by faith in Jesus Christ.
 - 4) But being saved does not imply automatic or instant happiness.
 - 5) +H or God's happiness is still a potential for the believer and depends upon his spiritual growth through the daily function of GAP.
 - 6) The first taste of +H comes from the filling of the Spirit — Galatians 5:22; Romans 14:17; 1Thessalonians 1:6.

- 7) However this experience of +H is limited by no capacity. If you have Bible doctrine in the soul you have capacity but you have the filling of the Spirit as a new believer without doctrine. In other words, you do not have the balance of residency yet so the type of happiness you have is a relative thing. The filling of the Holy Spirit produces happiness but the impact of that in your life comes when you have doctrine.
- 8) Once you have achieved balance of residency, once the edification complex is constructed, once you have established a command post of doctrine in your soul, then God shares His +H with you and it is a reality to you — John 17:13.

1971 Colossians (1974 Philemon #4)

Lesson #54

54 12/17/1974 Philemon 7a Doctrine of happiness (revised, pts. 6–12)

Men overseas appreciate the citations read from the pulpit. Lieutenant Block captured 19 prisoners single-handedly.

Philemon read vv. 1–7a.

Happiness (Cont)

6. Happiness is capacity for life in the supergrace believer. We write this that our happiness may be fulfilled. God fills up our happiness in our souls. Everyone wants some form of happiness. You can have it at all times in this life. Sometimes it is tranquility and sometimes it is ecstatics.
 - 1) Happiness is the status quo, therefore, of the supergrace believer — cf. Nehemiah 8:10.
 - 2) Happiness is recovered when the believer recovers from reversionism and moves into supergrace — Psalm 30:5, “For his anger [divine discipline] lasts for a moment; but it results in a lifetime of grace benefits [sharing God’s happiness]: weeping may endure for a night, but happiness comes in the morning .” The night is reversionism and the dawning of the day is entrance into supergrace. Psalm 30:11 Philippians 4:4 you cannot maintain ecstatics all of the time. Do not withdraw from God’s happiness. Maintain it. 1Peter 1:8
7. Happiness is related to blessing. (The notes seem to go off-track here) Happinesses is how we should render *blessings*. There is a spiritual aspect and a temporal aspect to SG2. Many kinds of prosperities; which is why this is in the plural.
8. Happiness protects the believer from disillusion. There are three basic disillusion in life. (Back on track; but limited notes compared to what Bob is teaching)
 - 1) The first is disillusion with the circumstances of life — Philippians 4:11,12; all of the experiences of life can make you feel like you are out of step. No matter what the circumstances are in life, the happiness does not change.

You have can both or none or one of them. Yet you can still be happy. No matter what the circumstances of life are, happiness is a constant.

- 2) The second is disillusion in the area of the details of life — Hebrews 13:5,6; people associate happiness with specific details of life, and they get these details and are not happy.
- 3) The third area of disillusion is people — Hebrews 12:2. People constantly come into you life marching in a long parade, and you are constantly jumping from person to person. It never occurred to you that people are human, that they have old sin natures, that people are not who they seem to be on the surface, and there is a constant series of disappointments in life. This is also true of them, who become disillusioned by you as well. Berachah Church is often a melting pot of people. Men say the most beautiful women in the world are here. There are 4 flaky types in Berachah (6 have been thrown out); but you run into them and you think everyone in Berachah Church is an idiot. As goes doctrine here, so goes our nation. It is mixed up to assume that everyone is Berachah is perfect. It is better to assume that they are not. That matches with the Scriptures. When you girls marry a man, and you try to fit him into your mold, and you push him in, and everything is sticking out. You cannot change anyone; and if you could, it would be dangerous. This is a two-way street. You men might think you have the perfect woman, and when they take off their face, that woman is gone. There are imperfections of soul and body and of life. Hebrews 12:2 all kinds of things fall apart; your wife leaves you and goes back to her mother; or your business partner disappears to Acapulco and is having the greatest Christmas ever. You might have perfect happiness going to church, something that most of us, at one time, could never be imagined.
9. Happiness stimulates and enhances capacity for love — Category #1, toward God; category #2, right man, right woman; category #3, friendship. Capacity for love becomes a fragrance of memories, you have a wonderful capacity for life, your relationships with people are wonderful that Auld Lang Sine is as meaningful in its sphere as the communion table is in its sphere. These are two sides of the same coin. One side is the communion table where we remember the Lord. It is a test of category #1 love. But Auld Lang Sine is a test of categories #2 and #3. Once you have this capacity for love then you have fragrance of memory in every area. With fragrance of memory in category #1 love we have the communion table, as per 1Corinthians 11:24,25. Fragrance of memory in category #2 love is found in Song of Solomon 3:1; 4:6; 8:6. Category #3 fragrance of memory is Philipians 1:3. Every person wants to be some sort of celebrity; whatever it is, everyone wants to get into this. One of the great dangers, you will have the right to ask yourself, does anyone actually love me for what I am? Everyone you meet will simply want to use you. Some of you may become painfully aware that you have never had a friend in life. You are not a warm fire and people are not warming themselves on you in the cold.
10. The future happiness beyond +H in supergrace is called phase 3 happiness. Whether a believer gets +H or not in phase 2, all believers will have +H in phase 3.

Beyond this life in eternity there is a happiness that is so great and indescribable that there are no adequate adjectives in any language to begin to extol the fantastic blessing involved for all of us in eternity. Jude 24 has some adjectives, but they will never quite cut it.

11. There is another kind of happiness in the Bible that is a little misleading. It is misleading in the same sense that the peacenicks quote that the swords will be turned into plowshares and the spears into pruning hooks. That is a Millennial passage. In the same passage the lion and the lamb lie down side by side but they never think about that! So there is a happiness which is described in terms of great beauty and very glowing, something that we do not have to day and will never have. We have something better as believers but this is a universal type happiness, it will exist in the Millennium. It is described in the Millennial passages of Isaiah — 35:1,2; 64:4,5; 65:18,19; 66:10. It is also described in the beatitudes. The word “blessed” means happinesses, it has nothing to do with today. It has to do with the Millennial reign of Christ, as do all of the beatitudes. The meek do not inherit anything; they are exploited and pushed around.
12. The principle of human happiness. There is a human happiness which is distinct from, apart from, +H. All happiness is not related to God; some happiness is even related to sin. So we have to distinguish between God’s +H and the various types of happiness that exist in the human race. Basically there are three categories of human happiness.
 - 1) The first is happiness based on sin. It is there for a moment but it isn’t permanent and usually the happiness turns around and becomes misery — it boomerangs. However there are two other kinds of happiness that are legitimate happiness.
 - 2) There is neutral H. This is happiness derived from the observance from the laws of divine establishment.
 - 3) Then there is another type of happiness called minus H. This is pleasure type happiness, a very temporary and superficial type of happiness. It is the pleasure of the unbeliever and it is the pleasure of the reversionistic believer. This happiness depends upon pleasant environment, the details of life, stimulating circumstances. This same happiness comes from having your own way and not being crossed. However, this happiness leaves very quickly. Boredom, restlessness, frustration, instability and all the phases of reversionism neutralize this happiness. Minus H does not sustain in adversity or catastrophe and it is often the producer of great bitterness in life.
 - (1) Mount Gilboa has the temporary happiness. David spoke of this battle, the daughters of the Philistines will celebrate, if we talk about it.
 - (2) Texas Aggies won and they were happy having a winning team. Bob gave up on the Dallas Cowboys as a team, because they did not provide him with much happiness. +H offsets all of this.
 - (3) Unbelievers as married have sex and marriage happiness. Ecclesiastes enjoy life whatever you have in your days of emptiness. Make the most of it, because this will be all that you have.

(4) You have heard the pitch of the evangelist that only believers are happy. Unbelievers can have periods of time when they are happy. But this time does not last and it does not make the Lake of Fire a little bit cooler.

(5) Ecclesiastes 11:8–9 Be happy during your young age. **But know that God will bring you to judgment with all of these things.**

(6) There is human happiness when your children make you happy. Having children does not mean happiness; but well-trained, and well-brought up children will make you happy. Your children will make you miserable or make you happy. **The father of the righteous will be very happy and he who sires a wise son will be happy in him.** Bob was told many times he was doing a lousy job with Bobby. I let him have too much, is what they said. **Let your father and your mother be happy.** Children will make you happy or they will make you miserable. Mothers pray for school to start and then they pray for it to stop.

Bobby did not want to go to the young people's parties. He said they were garbage. He never hooked up with young life or campus crusade. Bob knows that the grace of God is behind it all.

“Okay, we took care of the two people who looked at their watches...”

1971 Colossians (1974 Philemon #5)

Lesson #55

55 12/18/1974 Philemon 7b–9a Doctrine of happiness (revised, pts. 13–15)

John James Powers, Lieutenant United States Navy. 5 engagements with the Japanese over Coral waters. Sunk one and serious harmed 2 aircraft carriers.

Happiness Doctrine Continued

13. Negative principles of happiness.

- 1) You cannot build your happiness on someone else's unhappiness.
- 2) You cannot build you happiness on the details of life — money success, pleasure, social life, friends, relatives, health, sex, materialistic things, status symbols. You can enjoy these if you have +H but you can't build happiness on them.
- 3) You cannot build your happiness on pleasant environment.
- 4) You cannot build your happiness in people you love.
- 5) You cannot build your happiness on fame or celebrityship.
- 6) You cannot build your happiness on the overthrow of establishment by violent revolution. Anything solved by violence creates many more problems than it solves; that is, unless the violence is used in the defence of one's country or in the control of crime.

- 7) You cannot build your happiness on the lust pattern and the lust motivation of the old sin nature.
14. The positive principles of happiness.
- 1) You can build your happiness on balance of residency in your soul — the filling of the Spirit and Bible doctrine. This is the only happiness that has any permanence.
 - 2) You can build your happiness on the daily function of GAP, the erecting the altar of the soul, and establishing a command post for your life.
 - 3) You can build your happiness therefore by reaching supergrace and receiving from God your paragraph SG2. Furthermore you have the capacity for the happiness which you have constructed.
 - 4) You can build happiness by glorifying God in the holding of your supergrace status. Supergrace is held and maintained by continuance in the function of GAP.
 - 5) You can build happiness by not only holding that high ground but holding it until dying grace. This is +H with no regrets.
 - 6) You can build happiness by observation of the laws of divine establishment. Related to this is your capacity for freedom and the blessings that are related to it — capacity for freedom, privacy, and function in life.
15. The happy person provides blessing for others. The happiness of the supergrace believer, therefore, spreads to others. Either by personal contact or through verbal report the principle of happiness spreads. Therefore this is called the ministry of refreshment in the book of Philemon. The principle is found first in Philippians 2:28,29 where speaking of Epaphroditus: **Therefore I have sent him with special urgency that having seen him back again you may have received happiness, that I may be more free from sorrow. Therefore receive him with submission and expectation in the sphere of the Lord, associated with all happiness: and keep on preserving and possessing this kind of a pastor in highest honour, most valued and precious** Cf.. also Romans 16:32; 1Corinthians 16:17,18 () 2Corinthians 7:14 Someone was made happy by the overflow of +H from another believer. .

Bob has noticed that the doctrine of happiness often makes people unhappy, so he is returning to exegesis at this point.

Philemon 7 **For I have much joy and encouragement from [observing] your love, because you have cheered the hearts of the saints [i.e., God's holy people], brother.**

Verse 7 — “and consolation.” The word “consolation” has another meaning here. This is the accusative singular, direct object of the noun *paraklêsis* (παράκλησις) [pronounced *par-AK-lay-sis*], which means here, encouragement. Happiness overflowing means encouragement. People are encouraged when they share or bask in your happiness. The phrase “in the love” indicates who has happiness originally. We have *epi* plus the genitive of *agápē* (ἀγάπη) [pronounced *ag-AH-pay*]. Here it is actually used for category one love toward the Lord Jesus Christ.

“because the bowels of the saints” — we have a conjunction *hóti* (ὅτι) [pronounced *HOH-tee*], and then the word “bowels” is the nominative plural from the noun *splagchnon* (σπλάγχνον) [pronounced *SPLAGKH-non*], which actually means here very tender and deep affection. Then we have *hagios* (ἅγιος) [pronounced *HA-gee-oss*], which refers to the members of the royal family of God.

“are refreshed” — perfect passive indicative of *anapaúō* (ἀναπαύω) [pronounced *ahn-ahp-OW-oh*], meaning have been refreshed. Here is our ministry of refreshment. When you have this +H in your soul and people come into contact with you their deepest affections are refreshed. The perfect tense is a dramatic perfect, it is about as strong as you can get for permanent results. The passive voice: the believers who have come into contact with Philemon have received great blessing. He has the ministry of refreshment, it belongs to all supergrace believers. The ministry of refreshment is the overflow of supergrace happiness into the lives of others. The passive voice means they are all blessed — “by thee” is *dia* plus the genitive of the pronoun *su*, and it means “through you.”

Then he adds the word “brother,” or member of the royal family of God. He is indicating that he is about to take up a family matter. He is not trying to be sweet; he is not trying to butter Philemon up.

Corrected Philemon of verse 7: **For I have come to much happiness and encouragement by your [Category #1] love [occupation with Christ], because the tender affections of the royal family have been refreshed through you, brother.**

The principle here is that the ministry of refreshment goes with being in supergrace. It is an overflow of +H, it is the result of occupation with Christ, and it stems from doctrine resident in the soul. The ministry of refreshment is the fulfilment and function of the supergrace status. Philemon has an extensive ministry of refreshment which is about to be tested. You can begin to see why Paul used the word “brother” in the family matter that is about to break out.

Philemon has a wife Apphia, it overflows to her. He has a son, Archippus, it overflows to him. He is a great leader in the Colossian church, it overflows to them. He is an owner of slaves, it overflows to them. It overflows all the way to Paul in Rome just hearing about it. Now, there is one thing that is going to mar the whole ministry of refreshment.

Who is about to come to the door of Philemon but that “rat,” that “worst of all creatures”, that “not-quite-human so and so” who took advantage of him, Onesimus. So the ministry of refreshment is about to get a challenge. So what is going to happen? This is the whole point for the verse: to make it clear to us and to remind Philemon as well that this man is a supergrace believer, that this man has a ministry of refreshment. Now the question arises: What happens to the ministry of refreshment when it encounters a person like Philemon? By Roman law Philemon would be within his rights to be very severe. So will the ministry of refreshment extend to Onesimus?

By law, Onesimus should be scourged and branded. In turning against Onesimus, Philemon may no longer have +H to share? Maximum prejudice is involved at this point. Is doctrine in the soul greater than the prejudice of the greatest prejudice of life. Philemon is being prepared to face the grace crisis.

Can you be 100% right and someone else 100% wrong, and are you able to avoid the pitfalls of legalism? Legalism may come up with all kinds of excuses. Can I allow the other slaves to realize that I have not punished him? Philemon must choose between right and right. Grace right or legalistic right.

Legally, Philemon could take his life, brand him, beat him. Here is a great dilemma. The dilemma of the maintenance of supergrace. Philemon is choosing between right and right; but as a supergrace believer, he is really choosing between right and wrong.

Rarely do fundamentalist Christians pass the Philemon test. They choose legalism; and you immediately become super self righteous. You become an island to yourself and you are a pall of gloom wherever you go. You lose when you do not choose for grace.

Verses 8-12, the grace crisis.

Summary of Some of the Crisis Problems Here

1. Essentially the subject of this epistle is the crisis of grace. The greatest enemy of Christianity is legalism and many times **when people do something legalistic they are doing something right**, something compatible with self-righteousness. Legalism is compatible with self-righteousness and people are doing something right when they do legalistic things. Righteousness is their trademark, but it is self-righteousness. It is even arrogant righteousness. Have you ever been around people who are always right and you are miserable being around them? Most of us have been around people who are so self righteous that we cannot wait to get out of there.
2. The Colossian church was under two separate attacks — the doctrinal attack of Gnosticism and the grace crisis, which is an attack really of legalism. The voluntary return of Onesimus creates a fantastic crisis. Why? Onesimus ran away from Philemon as an unbeliever. He returns as a born again believer, in fact a supergrace believer. However, he was still a slave. If Philemon receives Onesimus as a fellow believer, forgives him, and even gives him a writ of manumission releasing him from slavery, then Philemon continues his ministry of refreshment and emerges as one of the great believers of his generation. If on the other hand Philemon functions within his legal rights, punishing Onesimus under Roman law by torture, branding, even death if he so desired (but with permission from the court), he will void the grace of God in his life although he will be within his rights.
3. And Philemon, of course, will be tempted to censor, to punish, to make Onesimus miserable in some way, and he must overcome this temptation completely and absolutely by doctrine resident in his soul in order to continue and perpetuate his great ministry of refreshment as well as glorifying God.

4. Legalism never glorifies God; legalism glorifies the person who practices it. Every believer must be prepared for this same crisis, if he is an advancing believer. If Philemon fails to pass the test he will enter legalistic reversionism and as a result: the type of Gnosticism which was found at Colosse is Judaistic, it is a legalistic apostasy, and if one man (the leader) fails then the whole church will go down under legalistic reversionism and apostasy. One failure on the part of this Christian leader could turn that entire local church into a Gnostic centre.

Paul failed in the realm of grace; he did not take John Mark with him because he had quit on the 1st missionary journey.

Paul had to brace Peter in Antioch for his legalism.

Paul's Plea for Onesimus

Philemon 8 **Therefore, although in [the fellowship of] Christ I have enough boldness to order you to do the proper thing,...**

Verse 8 — We start out with an inferential conjunction, translated “Wherefore” is *dio*, a compound of *dia* plus *hos*, and it should be translated “Therefore.”

“though I might be” — present active participle of *echô* (ἔχω) [pronounced *EKKH-oh*], and *echô* (ἔχω) [pronounced *EKKH-oh*] doesn't mean to be, *echô* (ἔχω) [pronounced *EKKH-oh*] means to have. So the translation should be: “Therefore, though I might have.” The present tense is a static present representing the fact that Paul has the authority as an apostle to order Philemon to forgive Philemon, his runaway slave, and forgive him. Paul as an apostle has that authority but would never use it, it would destroy the issue completely. Furthermore, Paul's job is to teach doctrine to Philemon, which he did. Philemon now has his own command post, therefore Paul goes through channels, he does not give any orders. Philemon now has the privilege of using what Paul taught him years before — “much boldness.” It is “much confidence” literally, the accusative singular, direct object, first of all of the adjective *polus, polos* (πολύς, πολλός) [pronounced *poll-OOS*], for much, and then *parrhsian*, which means confidence — not “in Christ” but “by Christ,” Paul's apostleship came directly from Christ. “Therefore, though I might have maximum authority by means of Christ” is the way we would translate it.

“to enjoin thee” — that is old English, it is a present active infinitive of *epitassô* (ἐπιτάσσω) [pronounced *ep-ee-TAS-so*], and it means to give a direct order. It should be “to command you.” And then we have “that which is convenient,” a pitiful translation. It is the present active participle of *anêkō* (ἀνήκω) [pronounced *an-AY'-ko*], and with it we have the definite article, making it an articular participle. This verb is used in the impersonal sense of doing something that is proper or fitting or right but here it is used in its idiomatic sense of doing your duty. The participle is not accompanied by a noun and therefore it becomes a substantive. So it should be translated:

Philemon 8 Therefore, though I might have maximum authority by means of Christ to command you to do your duty.

The Grace Crisis with Philemon and Onesimus

1. In a grace crisis you are on your own. You do not call up your pastor to find out what to do, or your friends, or take a poll among your friends. You are to consult with no one, you are to consult with doctrine resident in your soul — i.e. your command post. So the grace crisis, like this one, is personal, you are on your own. And Paul hesitates, therefore, to use his apostolic authority to command Philemon to do the right thing.
2. If he orders Philemon then Philemon merely acts under Paul's orders without making any decision of his own. Therefore he loses his own ability to function in grace.
3. Here is a case therefore where the believer must be spiritually self-sustaining or spiritually independent. This is the objective and why the royal family of God has the authority but by accepting the authority it comes to develop its own authority. For the mature believer his authority is in his soul, and his authority being in the soul means that he takes orders from his own soul. He is then spiritually self-sustaining.
4. Paul cannot be Philemon's crutch. Paul has taught Philemon doctrine, now Philemon uses his own freewill in this grace crisis.
5. Philemon is prepared for this crisis.
6. He must face the pressure now of legalism versus grace or right versus right, and use his own resources to make a decision.
7. Every believer must resolve the grace crisis on the basis of doctrine resident in his own soul. He must not lean on another believer, whether it is a pastor, a friend, or an alleged or apparent "spiritual giant". In other words, each believer must live his own life as unto the Lord.
8. Philemon must operate on his own motivation as well as his own inner resources because Paul, by using his authority, would both destroy motivation and neutralize his own resources. If Paul commands him then Paul is living Philemon's life. So Philemon must pass the grace crisis on the basis of doctrine resident in his own soul on the basis of his own motivation. He is a priest, he is a member of the royal family of God, he has freewill and can use his own and not someone else's. If Philemon has to depend upon Paul then Philemon's volition will atrophy and then he, the free man, will become a slave. We cannot afford to lose the use of our freewill. When a believer must constantly rely on someone else to make his decisions he obviously is not advanced in the Christian way of life. Failure to use his own inner resources means the neglect of them and the loss of interest in Bible doctrine.

Philemon 9 yet out of [mutual] love, I appeal to you [to do what I ask]. For I Paul, am an old man, and now also a prisoner of Christ Jesus. [Note: Most calculations suggest that Paul was approximately 60 years old, which was considered a relatively advanced age in that day].

Verse 9 — Paul no demonstrates confidence in the residual doctrine in the soul of Philemon. The doctrine resident in Phi lemon’s soul plus his edification complex will be able to cope with the issue. Philemon has occupation with Christ, he has maximum doctrine in his soul, he will be able to choose the grace right over the legalistic right.

“Yet for love’s sake” — dia plus the accusative of agápē (ἀγάπη) [pronounced *ag-AH-pay*], Because of your love [for Christ], literally.

“I rather beseech [encourage] thee” — the present active indicative of parakaleō (παρακαλέω) [pronounced *pahr-ahk-ahl-EH-oh*] means to encourage. But with this particular verb we have a comparative adverb, mallon, which means “even more.” It should be translated: “I encourage you even more.” Paul is being encouraging, not only to him but to all who face the grace crisis. The present tense is an aoristic present, it is for punctiliar action in present time. It is just a momentary encouragement, he doesn’t have to keep standing behind him. The active voice: Paul appeals to the proper motivation which is occupation with Christ. The indicative mood is declarative for the reality of a point of encouragement without an intrusion upon his volition.

“being” — present active participle of eimi (εἶμι) [pronounced *eye-ME*], a static present The participle is circumstantial, the static present means something that always exists.

“such a one as Paul the aged” — “Such a one” is an Attic Greek word thrown in, it is a correlative relative pronoun, *toioutos* (τοιοῦτος) [pronounced *toy-OO-toss*], it is a demonstrative used to call attention to the fact that Paul is not standing on his rank. But neither is he standing on his age. The word “aged” is incorrect — *Paûlos* (Παῦλος) [pronounced *POW-loss*]

presbýtēs (πρεσβύτης) [pronounced *pres-BOO-tace*], which means Paul the ambassador. So it should be translated: “Being such a person as Paul the ambassador,” not Paul the apostle. That puts Paul on the same level as Philemon. Every believer is an ambassador for Christ and therefore Paul, being an ambassador, and Philemon being an ambassador, in this way Paul sets aside his rank in order to avoid any coercion or pressure from authority. Instead this is the common meeting ground of equality between Paul and Philemon, they are both ambassadors for Christ. For Paul to use his rank would destroy the issue of grace but he [preserves the grace crisis by forcing Philemon to make his own decision on the basis of his own inner resources based on Bible doctrine. Every believer must live his own life before the Lord.

1971 Colossians (1974 Philemon #6)

Lesson #56

56 12/19/1974 Philemon 9b–14 Doctrine of ambassadorship

The corrected translation of the first 8½ verses given.

The Doctrine of Ambassadorship

1. Definition: An ambassador is a high-ranking minister of state or a member of royalty sent to another nation to represent his sovereign. The Church Age believer is an ambassador for Christ. He qualifies as royal family of God and he represents his sovereign, the King of kings and Lord of lords, even Jesus Christ. He is sent by the Lord Jesus Christ to the world to represent Him and each ambassador is nobility through regeneration. Ambassadorship is used to emphasize the fact that each believer is in full time Christian service.
2. The profile of an ambassador:
 - a. An ambassador does not appoint himself. We have been appointed by God, we are not self-appointed.
 - b. An ambassador does not support himself. The canon of scripture forms the information for our support and sustenance.
 - c. His instructions are in written form. Of course, so are ours.
 - d. The ambassador does not belong to the country to which he is sent. We belong to God and we are a heavenly people.
 - e. Therefore he does not live in that country for his own personal interest. We are here for the interest of the Lord Jesus Christ.
 - f. He does not treat any insult to himself as personal. This indicates something of our function. In this life we are the recipients of antagonism from Satan and our benefit comes from the Lord.
 - g. His recall is tantamount to a declaration of war, and the removal of the Church is the declaration of war when heaven and earth meet on earth for the final great stage of the angelic conflict — the Tribulation.
3. Ambassadorship is also related in a definite way to witnessing for Christ — 2Corinthians 5:20. Ours is the responsibility of witnessing and our witnessing is a part of our ambassadorship. Our ambassadorship is fulfilled to the unbelieving world, we entreat them to be reconciled to God — Ephesians 6:20.
4. Not all ambassadors are effective — Proverbs 13:16,17. Effectiveness in the royal family of God on earth depends on whether the believer is positive or negative toward Bible doctrine. The supergrace believer is an effective ambassador but the reversionist is a miserable as well as disciplined ambassador.
5. The perspective of a royal ambassador. The believer is the personal representative of the Lord Jesus Christ on the earth. This means that every believer is in the plan of God, lives under the concept of full-time Christian service, and carries the title of ambassador.
6. The weeping ambassador — Isaiah 33:6,7. Whenever a person goes out into this world with the idea that he can make peace or a treaty with another nation which includes disarmament, that person will be an ambassador of weeping. The weeping ambassador was a dove and he despised military training, military preparation, and money spent on the military services. The brave man of the nation is therefore wasted because of this idiot. The weeping ambassador always learns too late that military is necessary as a part of divine laws for the protection of a nation. He also learns too late that Jesus Christ is a wealth of salvation wisdom and knowledge, as portrayed in the passage on the weeping ambassador in Isaiah.

7. The successful ambassador. For the believer who follows the colours to the high ground of supergrace, builds and edification complex of the soul, establishes the command post of the inner residency of doctrine, and puts on the whole armour from God, this person becomes a successful ambassador. All of these synonyms reflect reaching and attaining the Christian maturity principle. Under Christian maturity the believer is an effective ambassador.

Philemon 9 *yet out of [mutual] love, I appeal to you [to do what I ask]. For I Paul, am an old man, and now also a prisoner of Christ Jesus. [Note: Most calculations suggest that Paul was approximately 60 years old, which was considered a relatively advanced age in that day].*

Verse 9 — “and now also,” *nuni de*, this actually indicates Paul’s incarceration which puts Philemon on his own. Paul will not make his decision by writing to him; Paul will not come and direct the situation.

“a prisoner of Jesus Christ” — the word for “prisoner,” *désmios* (δέσμιος) [pronounced *DEHS-mee-oss*], means that Paul is stuck in Rome at this moment. But he is not a prisoner of Nero, he is a prisoner of Jesus Christ. This becomes an appeal of someone who cannot be on the scene. In a very gracious sense Paul has delegated his authority to Philemon to deal with the problem of the runaway slave, Onesimus. Paul has done all he can do for Onesimus in his present condition as a prisoner so he leaves the rest to Philemon.

Philemon faces right versus right. Legalism or ministry of refreshment.

Verses 10-12, the grace presentation of the issue.

Philemon 10 *I appeal to you on behalf of my son, Onesimus, whom I [spiritually] conceived while [here] in prison.*

Verse 10 — “I beseech,” present active indicative from the verb *parakaleō* (παρακαλέω) [pronounced *pahr-ahk-ahl-EH-oh*], which means here, “I encourage”. Instead of telling Philemon what to do he encourages him into a grace course of action.

“thee” — the accusative singular, direct object of the personal pronoun *su*, and by this personal pronoun in the accusative Philemon is now isolated. There will be no friends to discuss this with, Paul himself will not offer any advice or give any commands, he is completely isolated. There comes a time when the believer must make a decision and take full responsibility for that decision.

In this particular decision we have the grace issue brought up before Philemon. Philemon can be very cruel and very evil, and he can in effect be right in being evil. It is the same principle again: there were two forces here when we were born and these two forces will be here after we die. The first of these is evil. Evil has always been here and no matter how you try to change evil or destroy evil, evil will be just as big and just as fat after you are gone. The reason being that Satan, the ruler of this world, is the father of all evil and the

author of evil. So there is no way that Philemon can change the course of slavery, there is no way that he can solve social problems, there is no way that Rome can do it, there is no way that any nation can do it or any type of person. The problem of a grace crisis is that a grace crisis always takes a situation where right versus right is the issue.

Now here is Philemon. When he came into the world there was doctrine and there was evil. When he died doctrine and evil were still there. The point is Philemon cannot change doctrine; Philemon cannot change evil. The only thing that Philemon can do is to be influenced by doctrine or he can be influenced by evil. Either way he goes he makes a right decision. If he makes a right decision which is legalistic it is an evil decision even though it is right. He is within his rights to punish Onesimus, and to torture him, to brand him. He can do any of these things and be absolutely right but if he does so then evil has influenced him and out of it will come his own spiritual detriment as well as that of the entire Colossian church, because if he does that the Colossian church is going to be split and torn asunder. On the other hand, if he forgives and even manumits his slave, Onesimus, then he will have been influenced by doctrine where the grace influence exists, and his ministry of refreshment will have been intensified and even increased in its greatness. It all depends on what is going to influence his life, evil or doctrine.

“for my son [student]” — *peri* plus the genitive of *teknon* (τέκνον) [pronounced *TEK-non*], a word which has several meanings. It is used for a child in relationship to his father or mother. It is also used for descendants or posterity. It is used for inhabitants of a city and sometimes for the citizens of a nation. But it is generally used by Paul for a theological student, his spiritual children, as it were. To Philemon Onesimus is a runaway slave, a thief. But to Paul he is a spiritual child, a student in Paul’s travelling seminary.

“Onesimus” — a word which means profitable or useful. *Onêsimos* (Ὀνήσιμος) [pronounced *on-AY-sim-oss*].

“whom” — the accusative singular, relative pronoun *hos*; “whom I have begotten [fathered]” — aorist active indicative from *gennaw*, which means to give birth when a woman is the subject. But when a man is the subject *gennaw* means to sire, to become the father of. The aorist tense is the constative aorist, it gathers into one entirety the fathering of Onesimus. That includes the conversion, the days of instruction, the resultant ending up in a supergrace slave. The active voice: Paul both evangelized and taught the slave Onesimus, and the indicative mood is the fact that the apostle Paul is making a simple statement of fact, he has fathered Onesimus. He led him to the Lord and then he taught him doctrine so that Onesimus, who came to him as an unbelieving slave, leaves Rome as a great believer.

“in my bonds” is literally, in my chains. So Paul says: “I appeal to you on behalf of my son, whom I have fathered in my chains, Onesimus.” He mentions the name last to prepare Philemon for the shock. His runaway slave is now a believer and has been a student of Paul’s. In his daily function of GAP he has become a supergrace believer.

Philemon 11 **He was once useless to me, but is now useful to [both] you and me.** [Note: Since the name Onesimus means “useful,” it appears Paul is making an intentional play on the word].

Verse 11 — Onesimus is the last word in verse 10 and the subject of Onesimus is the subject of verse 11.

“Which” — there is no relative pronoun. It should read: “the one formerly useless to you.” So the translation would be: “I appeal to you on behalf of my son, whom I have fathered in my chains, Onesimus [useful], the one formerly useless to you.” In this way there is a paronomasia developing. The word “useless” is áchrēstos (ἄχρηστος) [pronounced AKH-race-toss], which means totally useless.

“but now profitable” — eúchrēstos (εὐχρηστος) [pronounced YOO-khrays-toss], which means very profitable, highly useful. So áchrēstos (ἄχρηστος) [pronounced AKH-race-toss] has become eúchrēstos (εὐχρηστος) [pronounced YOO-khrays-toss] by regeneration, followed by going all the way to supergrace — “to thee and to me” — kai soi, kai e)moi, both to you and to me.

Philemon 12 [Now] **I am sending him back to you in person, [as though he were] part of my very self.**

Verse 12 — “Whom I have sent” — anapémō (ἀναπέμπω) [pronounced an-ap-EHM-po] means to send back. Paul doesn’t want to send him back but he does send him back.

“thou therefore receive” is not found in the original; “him, that is, mine own bowels [tender affections].”

Paul is sending Onesimus back, but he is sending him as a great blessing to Philemon.

Verses 13 — 15, the supergrace status of Onesimus.

Philemon 13 **I really wanted to keep him [here] with me so that, on your behalf, he could minister to me while in prison for the sake of the Gospel.**

Verse 13 — “Whom I would [keep desiring]” — the imperfect active indicative of boulomai (βούλομαι) [pronounced BOO-lohm-ahee], a desire based upon very deep thinking. Paul does not really want to part with Onesimus because he is such a blessing to Paul.

“have retained” — the word “retained” in the present active infinitive of katechō (κατέχω) [pronounced kaht-EH-khoh], means really to detain. Every day Paul keeps Onesimus after he reaches supergrace he is detaining him from his own destiny before the Lord; his grace destiny can never be resolved as long as Paul retains him.

“with me” — prós (πρός) [pronounced pros] plus the accusative of the reflexive pronoun means “for myself.”

“that in thy stead” — the conjunction hina (ἵνα) [pronounced *HEE-na*] introduces a final clause and should be translated so “that” or “in order that on behalf of you” — hupér (ὑπέρ) [pronounced *hoop-AIR*] plus the genitive of su.

“he might keep on ministering” — he was ministering to Paul in his chains. The present tense is a present tense of continued result. Onesimus apparently helped Paul out a lot while Paul was in prison.

“to me in my chains,” literally; “of the gospel” — this is a partative genitive, a very difficult type of genitive to explain but it indicates the whole of which something is a part. Here the gospel is the whole and the chains are a part of Paul’s ministry. In other words, you might call his whole ministry a gospel ministry. That is the whole and chains are only a part of it. The principle is that wherever Paul is he can serve the Lord. His whole life is the gospel ministry and wherever he goes, whether he is in chains or whether he is free, no matter where he is, there he has a ministry and a service.

Philemon 13 **Whom I kept desiring to detain for myself, in order that on behalf of you he might keep on ministering to me in my chains of the gospel.**

All the time that Onesimus has been gone from Colosse he has been useful. If his master, Philemon, had come to Rome he could not have done more for Paul than Onesimus did. Therefore this suggests that Philemon regards Onesimus as a loan to Paul in chains.

Philemon 14 **But I did not want to do anything without your permission, so that your goodness [of heart] would not be shown out of a feeling of obligation, but out of willingness.**

Verse 14 — “But without thy mind” — gnômē (γνώμη) [pronounced *GNOH-may*], which means consent; “would I do nothing” — the word “willing” is etheleô, which means desire. So it should be translated: “But without your consent I did not desire [or want] to do anything ...” Paul’s desire was to keep Onesimus but he couldn’t possibly do it because once Onesimus reaches supergrace Paul in detaining him is doing both of them a disservice. Onesimus, a supergrace believer, must return to his master, a supergrace believer.

“that thy benefit” — should be “in order that your intrinsic good.” The word for “benefit” is agathos (ἀγαθός) [pronounced *ag-ath-OSS*], which is an adjective for intrinsic good, and here the intrinsic good is doctrine in Philemon’s soul.

“should not be as it were of necessity [or of compulsion], but willingly” or literally, from your own free will.

Philemon 14 **But without your consent I did not want to do anything; in order that your intrinsic good [doctrine in your soul] should not be as from compulsion, but from your own free will.**

Solving Social Problems by Force or by Legislation

1. Social problems and social evils cannot be solved by force or coercion any more than they can be solved by legislation. You can't force solutions; you can't legislate solutions.
2. In seeking to solve problems by force greater problems are created.
3. Seeking to solve social problems and evils by legislature is the greatest of fallacies.
4. Legislation and law is designed to protect freedom, not destroy it. Therefore, legislation is distorted to destroy freedom.
5. Neither violence nor legislation can solve social problems or turn back the tide of evil.
6. Solutions to life and life's problems must be solved by the use of man's freedom and free will. Criminal law is legitimate to protect freedom and free will.
7. The solution to life resides in the free will of man — his freedom to break out and break away from the evils of life. All solutions to life — social evils, and so on — must be accomplished on an individual basis and must be accomplished from free will. They are inevitably accomplished from one of two sources: the believer with maximum doctrine in his soul or the unbeliever with the laws of establishment in his soul.
8. You cannot change evil and you cannot change doctrine. They can change you but you cannot change them. One or the other will change you.
9. Therefore you must comply with one or the other. For the believer to comply with doctrine is the tactical victory of supergrace as well as solving life's problems. For the believer to comply with evil is the defeat of reversionism. Remember that evil is more than sin, it is the human panaceas, it is getting involved, trying to solve problems by legislation, by compulsion, by the government playing God.

Application: Philemon cannot be coerced or forced by the authority of Paul to forgive Onesimus. Philemon cannot be bullied into an act of manumission. The solution must come from the free will of Philemon without compulsion or coercion. It must be his own decision, a decision based on doctrine resident in the soul; it must be a grace decision.

1971 Colossians (1974 Philemon #7)

Lesson #57

57 12/20/1974 Philemon 15–25 Divine viewpoint for grace crisis. Robert E. Lee's letter. This is a very long lesson.

Philemon 15 **For possibly Onesimus left you for a short time so that you could have him [back] forever,...**

Verse 15 — the dynamics of divine viewpoint in facing the problem. Remember that the great issue found in the book of Philemon is the grace solution versus the legalistic solution. Both solutions are right versus right but grace is the one that must avail.

“For perhaps he therefore” — “therefore” is really “for this reason,” dia plus the accusative from the demonstrative pronoun houtos.

“he departed” — the aorist passive indicative of *chôrizô* (χωρίζω) [pronounced *kho-RIHD-zoh*], which means to be separated. The constative aorist gathers into one entirety all the time that Onesimus has been away from Philemon. “for a season” is a very interesting way of putting it because we have the preposition *prós* (πρός) [pronounced *pros*] plus the accusative singular of *w(ra*, which means an hour. Paul says that the two years that he has been gone should be just counted as an hour. The time is short when the results are positive is the point. If he returns to Philemon as a supergrace believer instead of an unsaved fugitive slave then just count it as an hour. And no matter how long it takes when people go wandering off into reversionism and failure it is a short time if it succeeds in bringing them around to what is important. So two years are counted as an hour when the benefits of grace are effective. Regardless of the extent of time grace makes it short in duration when a person goes from unbeliever reversionism to supergrace status. Time is meaningless to the Lord, He counts a day as a thousand years.

“that” introduces a new clause, a purpose clause; “thou shouldest receive” — present active subjunctive of *apechô* (ἀπέχω) [pronounced *ap-EKH-oh*]. This means to receive back. The customary present means that we have a situation where Philemon has him back now for as long as he wants him. The active voice: Philemon produces the action of getting him back; the subjunctive mood: for a purpose clause.

“forever” — the word here indicates that the solution to man’s problems in time must come through salvation and through the intake of doctrine. Once you have that status that is the solution.

Philippians 15 **Perhaps for this reason he was separated for an hour in order that you should have him back forever.**

Philemon the Slave Owner

1. It was obvious that Onesimus a slave in the organization of Philemon would not respond to the grace impact and the gospel witnessing of Philemon. Philemon was a decend slave owner.
2. Before Onesimus would respond he had to be placed in circumstances of abject poverty and hopelessness. He would never appreciate or understand grace until he was down and out. When he got to Rome he was a very wealthy person because he stole a tremendous amount of money. But when he was broke and down and out he came into contact with the apostle Paul, and that is when grace became of very great interest to him.
3. By running away from the pleasant environment of Colosse and the household of Philemon Onesimus brought about a situation of destitution and desperation — which is just what he needed.
4. Onesimus had to come to the end of himself before he would understand the principle of grace — and that he did as a fugitive in Rome.
5. Under pleasant environment it was impossible for him to appreciate grace and therefore it was unpleasant for Philemon and more unpleasant for Onesimus, he had to become a fugitive to appreciate grace. As a supergrace believer now

Philemon treated his slaves with great kindness and generosity. In fact there were many people like Philemon who owned a lot of slaves and it caused one Roman senator in Rome to quip: "It is better to be Philemon's slave than to be a free man in Rome". Principle: Many unbelievers will not respond to the gospel until they are in desperate circumstances. Once they are brought to the end of self and completely down and out then they will respond to the gospel. The same thing is true of born-again believers. They have to come to a set of circumstances where they are completely down and out and then they begin to have some appreciation for grace and those who have treated them in grace. The same principle then applies to believers as well as unbelievers. It is the concept that people do not have grace appreciation until they are completely out of gas.

We now have the principle that the shadow of reversionism is removed from this unbeliever by his conversion and by his growth in grace. Now it is an interesting situation. Both Philemon the master and Onesimus are both super grace believers. Both now face a crisis which could wreck the supergrace life of either one of them. For the master Philemon the attack will be right versus right — right, grace versus right, legalism. In other words, when Onesimus comes back and they have their confrontation he can seize Onesimus and have him punished, or he can treat him in grace and forgive him and forget, and even emancipate him. For Onesimus the voluntary return also brings a crisis of grace for him. He is doing the right things by returning and surrendering himself to his master. In giving himself up, if his master becomes legalistic and punishes him as a runaway slave, there is the possibility that he might very easily react bitterly, he might react with hatred or antagonism or even self-pity. Philemon has one type of crisis in grace and Onesimus has another but both of them have an opportunity of showing what grace can do and what Bible doctrine resident in the soul can do, and how this is the only answer when it comes to social problems, social evils, and so on. Only grace can resolve the impasse and that means that both men must utilize the inner resources of Bible doctrine in their souls. And this of course brings out a very important point. When we take in Bible doctrine we are building up inner resources, we are building up a command post in our souls so that wherever we are and whatever we do in life we take our orders from doctrine resident in our souls.

We are building up a command post in the soul.

There Are Some Principles That Come out of this Crisis

1. The laws of establishment sustains the spiritual even as the spiritual sustains the laws of establishment.
2. Believers must become spiritually self-sustaining when they have the opportunity to take in doctrine so that when they are scattered they will never depend upon anyone but the doctrine they have in their souls.
3. The moral order of a nation sustains the social order of a nation.
4. The spiritual life of the believer sustains the social order of the nation. In your nation breaks down and becomes an immoral nation,

The entire south lived in slavery after the Civil War.

Doctrine has changed Philemon and Onesimus.

Verses 16-25, the crisis of grace.

In verses 16,17 we have Philemon's dilemma.

Philemon 16 ...not as a slave [only], but more than a slave, as a dearly loved brother. [He is that] to me especially, but how much more to you, both in a physical way [i.e., by continuing to serve as your slave] and in [the fellowship of] the Lord [i.e., now also as your brother in Christ].

Verse 16 — “Not now as a servant, but above a servant.” That is all wrong. It is ou)keti o(l doulon. O)uketi means no longer; hos means as; doulon is a slave — “no longer as a slave, but more than a slave” — hupér (ὑπέρ) [pronounced *hoop-AIR*] plus the accusative of doulos (δούλος) [pronounced *DEW-loss*]. He is still a slave but now he is more than a slave. He is a “brother beloved,” which means he is respected by the believers in Rome.

“specially to me” — malista e)moi. Malista is a superlative adverb which means “most of all — to me [e)moi], but how much more to you” — he says in effect, You have the wonderful privilege now of receiving him back. And then he adds, “both in the flesh and in the Lord?”

Philemon 16 No longer a slave, but more than a slave, a beloved brother, most of all to me, but how much more to you, both in the flesh, and in the Lord?

Onesimus Is a Mature Believer along with Philemon

1. Though still a slave Onesimus is equal to Philemon his master in spiritual matters.
2. So whether Onesimus remains a slave or is emancipated he is still a fellow believer, a member of the royal family of God forever, and he has advanced to maturity.
3. Paul is not pushing for manumission here but establishing the fact that the fugitive slave of yesterday is the supergrace believer of today.
4. Furthermore Paul has stated in this verse his admiration for Onesimus and he wants Philemon, the master, to share in this admiration. Here is a person who was down to rock bottom and through the grace of God has come all of the way to the top.
5. That is why we have the phrase “in the flesh.” In the flesh means that Onesimus is Philemon's slave. Then we have the phrase “in the Lord,” which means that Onesimus is Philemon's brother in Christ. Both are now members of the royal family of God.
6. Note that the fact of both being saved and royal family forever does not change their human relationship in the flesh. In the flesh one is master, one is slave. Being members of the family of God never changes the principle of authority and never changes the principle of establishment. In other words, brotherhood does not destroy authority.

Philemon 17 **If then you consider me to be a partner [in the faith], welcome him [back] as [you would] me.**

Verse 17 — “If thou count me” is wrong, it is present active indicative of echô (ἔχω) [pronounced *EKKH-oh*], which means to have. There is no counting here at all. It should be: “If you have me as a partner” — koinônia (κοινωνία) [pronounced *koi-nohn-EE-ah*]. In other words, Paul and Philemon are old partners.

“receive him” — aorist middle imperative of proslambánō (προσλαμβάνω) [pronounced *pros-lam-BAHN-oh*]. In the active voice this verb means to partake of food. It also means to take advantage of someone. But in the middle voice it means to receive into one’s society, so the middle voice here is important. The aorist tense is a constative aorist which gathers into one entirety the reception of Onesimus by Philemon. The middle voice then is indirect middle which uses the agent Philemon as the producer of the action. But the imperative mood is not a command. This is the imperative of entreaty which does not contain the finality of a command but has the force and the urgency of a request. This is a request and not a command.

We also have the accusative singular direct object of the intensive pronoun autos (αὐτός) [pronounced *ow-TOSS*]. Autos (αὐτός) [pronounced *ow-TOSS*] always emphasizes someone on the passage as being very special. There is emphasis here on Onesimus.

“as myself” — hos e)me, which means “as you would receive me.”

Philemon 17 **If therefore you have me as a partner [and you do], receive him [Onesimus] as you would receive me [Paul].**

And Philemon would do anything for Paul. “Receive Onesimus as you would receive me” means forgive as Christ forgave. Instead of branding him as a fugitive, instead of torturing him as per the Roman law, do the right thing by him; receive him. To do the right thing by the law would be right but to do the right thing by grace would glorify God as only a supergrace believer can. So the crisis of grace can only be resolved by the function of grace.

Principle: No grace crisis can ever be resolved except by a grace principle. The crisis of grace can only be resolved by the function of grace. You can be right and still be wrong if you do not operate under grace principles. While legalism produces cursing, grace function produces grace blessing.

Verses 18-19, the case for grace.

Philemon 18 **But if he has done anything wrong to you, or owes you any [money], charge it to my account.**

Verse 18 — “If.” This introduces the second first class condition — “he hath wronged you [and he has].” So Paul does not in any way soft-pedal the fact that Onesimus wronged Philemon by stealing all of that money and running away. The aorist tense gathers up into one entirety the wronging. The active voice: Onesimus produced the action, he is the one who has wronged Philemon. The indicative mood is the historical reality.

“or oweth thee ought” — the word for “owe” is the present active indicative of *opheilō/opheileō* (ὀφείλω/ὀφειλέω) [pronounced *of-ī-low, of-ī-LEH-oh*]; the word “ought” is the indefinite relative pronoun *tis*, and we say today, “anything” — “If he owes you anything [and he does].” It is a hopeless debt, there is no way that Onesimus could pay it. Only grace can actually solve the debt .

“put that on mine account” — present active imperative of *ellogéō* (ἐλλογέω) [pronounced *el-log-EH-oh*], which means to charge or to put on one’s account. Hopeless situations are only solved by grace. We were in a hopeless situation of sin; and all of our debt was transferred over to the Lord.

Paul led Philemon to the Lord and he taught him doctrine. Philemon reached the high ground. He is a wealthy man; his SG2 paragraph. He has great estates, slaves, money, wealth of all kinds.

Philemon 18

Philemon 19 I, Paul, am writing this in my own handwriting: I will pay you back. [But] I will not mention that you owe me your own self, as well.

Verse 19 — “I Paul have written it by mine own hand, I will repay it.” “I will repay” is the future active indicative of *apotínō* (ἀποτίνω) [pronounced *ap-ot-EE-no*], and it means to pay damages.

“albeit” — the conjunction *hina* (ἵνα) [pronounced *HEE-na*] which introduces a final clause and should be translated “so that.”

“I do not say” — present active subjunctive of *légō* (λέγω) [pronounced *LEH-goh*] plus the negative *mh*. *Légō* (λέγω) [pronounced *LEH-goh*] here means to mention. Literally, “So that I do not have to mention.” Accept this debt, and I will not have to mention the debt that you owe to me.

“to thee” — dative of advantage. It is to Philemon’s advantage not to be reminded of how much he owes Paul; “how thou owest” — present active indicative from *prosopheíō* (προσopheίλω) [pronounced *pros-of-ī-low*].

“unto me even thine own self” — With *prosopheíō* (προσopheίλω) [pronounced *pros-of-ī-low*] we have a reflexive pronoun, *seautou*, therefore Paul is stating the fact that Philemon owes his life to Paul. But Paul in his subtle sarcastic way is saying, “I don’t want to mention

it,” or “I don’t want to mention what you owe me.” Paul would rather pay back this money as to mention that Philemon owes Paul everything.

Philemon 19 **I Paul have written this by my own hand, I will pay damages so that I do not have to mention to you that you owe me even yourself.**

Grace must come from Philemon’s own command post. Paul is reminding Philemon of the whole principle of grace. **Grace function is the only solution to social evil.** Paul graced out Philemon, and now Philemon can grace out Paul.

Philemon 20 **So, brother, I would like to have your help in [the fellowship of] the Lord; cheer me up in Christ [i.e., by welcoming Onesimus back on good terms].**

Verse 20 — “Ye, brother.” This is actually “Affirmative brother” or, we might say, “Okay brother.”

“let me have joy” — the aorist middle optative of *onínēmi* (ὀνίνημι) [pronounced *on-IN-ay-mee*], which means to profit or benefit. In other words, “Let me have benefit from the fact that I led you to the Lord and helped you all the way to spiritual maturity” .This is built upon the name of Onesimus. This is a culminative aorist, it views the event in its entirety but regards it from the viewpoint of existing results. The results will be that Philemon’s ministry of refreshment will be directed toward Onesimus just as Paul’s ministry of refreshment was directed towards Philemon. The middle voice is a permissive middle, it represents the agent Paul securing the results of the action in his own interest as well as the interests of Philemon and Onesimus. The optative mood is a voluntative optative, it is used to express a wish for someone but they must do it from their own free will — so it is called the optative of freedom.

“Paul had an absolutely riotous sense of humor, and I am glad that you are enjoying it so much.”

“in the Lord” — this is *en* plus the instrumental and should be “because of the Lord.” The prepositional phrase sets up the perfect standard for grace. As the Lord has treated us in Christ so we must treat others. It is the same concept that we find in Colossians 3:13 — “putting up with one another,” etc.

“refresh my bowels” — “refresh” is the aorist active imperative of *anapaúō* (ἀναπαύω) [pronounced *ahn-ahp-OW-oh*], which means the forgiveness principle of grace here. The imperative is the imperative of entreaty, not of command. The word “bowels” is *splagchnon* (σπλάγχνον) [pronounced *SPLANGKH-non*] and it refers to tender affections: “refresh my deep affections in Christ.” In other words, he has always had a great love [category three] for Philemon; he says refresh it.

The grace function of the royal family stimulates refreshment from others of the royal family. This stimulation and refreshment elicits admiration. Admiration is the basis for capacity for love. Philemon’s ministry of refreshment takes another stride by his grace

treatment of Onesimus and this excites the admiration of Paul and increases his category three love for Philemon.

Principle: No one ever loses with grace. Grace function is based on maximum doctrine resident in the soul. Grace function produces admiration and respect from those who count and capacity for love in every category is increased and strengthened.

Philemon 21 **I am writing you, confident that you will be obedient [to my requests], and I know that you will do even more than I am asking [of you].**

Verse 21 — We have one of those verses which is always misunderstood. (It appears as though Paul is going to have confidence in people. Far from it. He had confidence in Philemon's command post, not in Philemon. Doctrine resident in the soul is Philemon's command post. His confidence is not in a person but in the doctrine resident in the soul.

"Having confidence" — perfect active participle of peithô (πείθω) [pronounced *PIE-thoh*]. The perfect tense is an intensive perfect, something that happens in the past and the results keep going. When a person has maximum doctrine in his soul you have confidence in that person with the result that you have confidence in their doctrine with the result that you have confidence in their decisions and their judgement. The active voice: Paul produces the action, he has confidence in Philemon's resident doctrine and therefore in Philemon. The participle is circumstantial. "Obedience" is the locative of sphere hupakoê (ὑπακοή) [pronounced *hoop-ak-oh-AY*], it is correctly translated. Philemon's command post in the soul makes it possible for him to obey and that same doctrine makes it possible for Paul to have confidence in him. Note that Paul does not have confidence in people but he does have confidence in doctrine in people.

Philemon 21 **Having confidence in your obedience [to the doctrine resident in your soul] I wrote to you knowing that you will do even over and above what I say.**

This brings us to the point that Paul anticipates that he will free Onesimus as well as forgive him. The first implication of this is manumission, which is beyond forgiveness. Note that social problems and evils are resolved by doctrine in the soul, not by legislation and not by violence.

In 1856 Lee summarized his beliefs in a telling letter to his wife. "In this enlightened age, there are few, I believe, but will acknowledge that slavery as an institution is a moral and political evil in any country. It is useless to expiate on its disadvantages. I think it, however, a greater evil to the white than to the black race, and while my feelings are strongly interested in the latter, my sympathies are stronger for the former. The blacks are immeasurably better off here than in Africa, morally, socially, and physically. The painful discipline they are undergoing is necessary for their instruction as a race, and, I hope will prepare and lead them to better things. How long their subjugation may be necessary is known and ordered by a wise and merciful Providence."

The fate of enslaved millions, he insisted, should be left in God's hands: "Their emancipation will sooner result from the mild & melting influence of Christianity, than the storms & tempests of fiery Controversy."

The doctrines and miracles of our Saviour have required nearly two thousand years to convert but a small part of the human race, and even among the Christian nations what gross errors still exist!"

Bob gives a more extensive reading.

This looks interesting:

<https://www.grunge.com/218664/the-untold-truth-of-ulysses-s-grant/>

Principles

1. This verse anticipates the grace function of supergrace Philemon. There is your resolving it. From the command post of doctrine resident in the soul Philemon will forgive, restore, and manumit his former slave, Onesimus. Robt E. Lee will free his own slaves.
2. However, the solution can only exist in freedom — while Philemon was free. No one coerced or pressured him. Philemon did it because of doctrine in his soul, not because of interference, and not because of do-gooders.

We lost so much to gain so little. We lost states' rights.

Historical Perspective of Slavery in the United States

1. In the minds of the north, slavery was associated with atrocity and cruelty. In the eyes of the south, it was associated with kindness and affection between master and slave.
2. While the men of the south were away fighting the Yankees, the slaves took care of their children, wives and property. The slaves protected all of this.
3. To emancipate slaves by violence has resulted in violence and hardship for whites and Blacks.
4. It has given precedence to federal control the enslavement of us all.
5. The means does not justify the end. That is a Satanic doctrine. The means was violence and warfare. Communist slavery is placed over a great portion of the world. Their means justifies the end. Violence and warfare was the means of the north to achieve emancipation.
6. Points out of whack here.
7. The south did not fight to maintain slavery, but to maintain freedom as it existed in the Constitution. Very few slave owners left in the south. Most of the people who fought were not slave owners at all. The confederates had those who loved the

union as much as the Yankees; but they loved freedom more than union. The Confederates were fighting for a great cause than the Yankees. Freedom.

8. However, there is another principle...manifest destiny. It was also greater than either cause. Jesus Christ controls history. Both sides said that God was on our side. Lincoln: "I hope that I am fighting on God's side."
9. Who are the winners? Both north and south, those who believed in Jesus Christ. Great revivals in the north and south. Moody in the north. Major Whittington.
10. Where any social evil exists, the only believers who were winners were those with doctrine in their souls.

Corrected Philemon of verses 22-25.

Philemon 22 **And another thing: Prepare a place for me to stay, because I hope that through [an answer to] your prayers I will be returned to you. [Note: Paul was hoping to be released from imprisonment to visit Philemon at Colosse].**

Philemon 22 **And at the same time also prepare me a lodging: for I hope that through your prayers I shall be graciously given to you**

— Paul anticipates his own freedom. He wants to come and visit Philemon and Onesimus and what a party thought would have been. .

Final Greetings

Philemon 23 **Epaphras, my fellow-prisoner in [the service of] Christ sends you his greetings,**

Philemon 23 **Epaphras, my fellow prisoner in Christ Jesus, greets you;**

Philemon 24 **...along with [John] Mark [Note: This shows that Mark was now back in the good graces of Paul. See Acts 15:36-40], Aristarchus, Demas [Note: This man later deserted Paul. See II Tim. 4:10] and Luke, who are [also] my fellow-workers. [Note: These men, unlike Epaphras who was imprisoned with Paul, were free to minister for Christ there in Rome].**

Philemon 24 **Likewise Mark, Aristarchus, Demas, Luke, my fellow workers .**

Philemon 25 **May the unearned favor of our Lord Jesus Christ be with your spirit. May it be so.**

Philemon 25 **The grace of our Lord Jesus Christ be with your spirit.**

This is the end of Lesson #57, which also marks the end of the Philemon series. About a page of notes follow...is this the beginning of lesson #58. Does Bob read Lee's letter twice?

1971 Colossians

Lesson #58

58 12/22/1974 Philemon ; Col. 4:9–10 Strong/weak believer; Lee's letter on slavery (again)

This is only 2 days later.

Evil was here when we came and evil will be here long after we are gone. Much is done to change evil, but evil cannot be changed.

Colossians 4:9 **Together with Onesimus, that faithful and beloved brother.**

Bob goes back to Philemon 1 to read the entire book.

This brings us to the big issue. Should believers get involved in social action? Should believers try to change evil? Doctrine will be after we are gone. One of these two will change us. We cannot change evil and we cannot change doctrine.

Once again let us look at the conclusion of the entire letter. The first impression is that manumission is something of great issue in the epistle. However, grace is the great issue. The implication of manumission is obvious when Paul signs a personal IOU. Note that social problems and evils are resolved by doctrine in the soul coupled with individual volition. They are never solved by legislature and they are never solved by violence. The passage which we have been studying actually anticipates the supergrace function of Philemon in facing the grace crisis of right versus right. From the command post of doctrine resident in his soul we know that there is a perfect solution, but the solution can only exist in freedom and Philemon was free to emancipate Onesimus. He did it from the doctrinal standards in his soul but not from violence, not from coercion and not because of law or a government trying to force him into a course of action.

Social problems are not solved by violence or legislation.

Bob reads the letter from Robert E. Lee again.

Stonewall Jackson taught a Black Sunday school.

Going back to Colossians 4:9, "Together with Onesimus, a faithful and beloved brother, who is from among you. They [Tychicus and Onesimus] will report to you about the entire situation here." The situation was one of reversionism versus grace, of those who had the ministry of refreshment and those who had been influenced by evil.

It is tragic that our own slavery problem was not solved in the same way that Paul interacted with Philemon.

Too many Christians get involved in social action. They lose track of the great issues in life because they get involved in evil. He is in the worst form of reversionism.

Slavery in the United States

1. In the eyes of the north, slavery was associated with atrocity and cruelty.
2. In the eyes of the south, it was associated with kindness and affectionate relationships between master and slave.
3. This is demonstrated by the fact that, while the men of the south were away fighting the Yankees, their children and women were left in the care of Negro slaves. And both their lives and properties were safe under these conditions.
4. To emancipate slaves by violence has resulted in violence and hardship for both colored and whites of the south. When Abraham Lincoln chose violence, he violated the Constitution. He started the system of federal control over the states. We have become slaves to the federal government. A sign that says, 55 mph is the example of federal control. Federal funds are withheld unless we do what the government requires. Instead of having good administration, we end up with slavery for all. Universal slavery to the federal government. The south went to war to fight for freedom. Very few slaveholders left in the south. This was the second great war for freedom. In both cases, while the south fought for a right cause, God overruled and permitted neither to win. The doctrine of manifest destiny of the United States, to go all the way to the Pacific coast. The only winners were those who believed in Jesus Christ. The south was oppressed like almost no other nation. This forced people back to Bible doctrine. We are called the Bible belt as a result. The south becomes the winner as a result.

Colossians 4:9 **Together with Onesimus, that faithful and beloved brother, who is from among you, they, Tychicus and Onesimus, will report to you about the entire situation here.**

The situation was one of reversionism versus grace. Some had the ministry of refreshment and others had been taken in by the evil of the age.

There are two distinct types of reversionism, both are connected with evil. There is the self-righteous legalistic type of reversionism which is just as much evil as the sin type of reversionism. These are both evil and evil influences every believer or doctrine. If doctrine influences then we have the ministry of refreshment; if evil influences then we have some phase of reversionism. Remember that sin is a very small part of evil, that evil includes many other factors.

Now we have a roster of the great ones. These people are not known today because of their great deeds, they are not known because there are many passages written about them, they are not known the same way that David is known because the Bible has so much to say about him. But the Bible in saying little is much. This is the ministry of refreshment or the great believers. These believers have all done exactly the same thing, they have been faithful in taking in doctrine, they have followed the colours to the high ground of supergrace. They now have resident in their souls a command post, and while the maintenance of supergrace demands that they be under their pastor-teacher they are now making all of their decisions from doctrine in the soul. Therefore they have their paragraph SG2. They have first of all the great spiritual blessing of having a command

post, of being spiritually self-sustaining, of having the great ability to face every issue, every tragedy, every heartache, every unusual situation in life and to come up on top.

Colossians 4:10 **Aristarchus, my fellow-prisoner, sends you his greetings, along with Barnabas' cousin [John] Mark. [See Acts 12:12]. (You have received instructions to welcome Mark if he comes to you),**

Verse 10, the first one mentioned is Aristarchus, a Jew with a famous Greek name. His name means "best ruler," Aristarchos (Ἀρίσταρχος) [pronounced *ar-IHS-tar-khos*]. This particular name apparently was acquired because he was a famous man in the city, a Roman citizen, and he took this name when he became a Roman citizen. He is also a native of Thessalonica who joined Paul's missionary team on its third missionary journey. In Ephesus Aristarchus was seized and nearly killed by a mob, Acts 19:29, but he survived it because God had a plan for his life. Principle: God has a plan for your life and you may survive some very devastating things for that very reason. But God's plan for your life calls for two factors: spiritual advance, for you to have a command post in your soul so that Bible doctrine dictates your course of action at all times. We enjoy life, and shortness of breath or any other physical problem should not concern us. We remain in this life as long as God wants us here.

Aristarchus was influenced by doctrine rather than by evil. Therefore he did not try to change the situation and in A.D. 59 he left Ephesus and went with Paul to Greece. He has his own command post, he is a truly great believer. Paul was his right pastor and Paul was teaching him and he was maintaining the high ground. But along with Paul at this time he was a prisoner. He did a rather interesting thing. While he was on his jaunt with Paul, when he had the opportunity once again after the Ephesian mob scene he had the opportunity of breaking off from Paul when the great shipwreck voyage began. At that time he had the option of avoiding all of the problems but he decided to go along. He had a great ministry of refreshment and he went along with Paul. He is a prisoner right now with Paul. Like Paul he was martyred in Rome during Nero's administration. Though he possesses a famous Greek name he is called a Jew in the category here and the principle is obvious. The Romans awarded some of their citizens who were non-Roman by race by giving them a new name. He was apparently a Roman knight; but he is also a born again Jew. He is called "my fellow prisoner," he was sharing with the apostle Paul the problems related to this situation. Aristarchus has been influenced by doctrine and not by evil. There are many Jews in Rome who have been influenced by evil but Aristarchus has taken the right step. Therefore when believers are influenced by doctrine, going to supergrace, they are called strong believers. When they are influenced by evil they become weak believers.

Two forms of slavery today, under Russia and under China. There were about 25,000 slaves in the Roman empire around the time of Philemon; and today, billions are slaves to China or Russia.

The evil of the greatest good for the greatest number. All panaceas are in the same area. Legislation has also become an attempt to fix evil. Evil has changed many people.

Doctrine is what turns everyone around. The overflow of evil in our federal government has overflowed to the armed forces.

Aristarchus has been influenced by doctrine (the produces the strong believer) and not by evil (this influence produces the weak believer).

The strong believer

The strong believer is influenced by doctrine rather than by evil. He is a royal priest who has consistently functioned under GAP to attain supergrace status. He possesses paragraph SG2, he is blessed magnificently of the Lord, and he consistently makes grace decisions when he faces the issue of right versus right. He has the command post in the soul. He is an island to himself in that he makes all of his own decisions and they are correct ones before the Lord. He has put on the whole armour from God, he has established the altar of the priesthood, he is a mature believer, he has become the salt or the preservation of the nation. The strong believer receives maximum blessing from his paragraph SG2, and this blessing overflows to others. His spiritual blessing includes occupation with Christ, sharing God's happiness (+H), maximum grace orientation from the command post in the soul, he is spiritually self-sustaining through doctrine resident in his soul. His temporal blessings include promotion, wealth, success, prosperity, social prosperity, sexual prosperity, material prosperity, technical prosperity, leadership dynamics. And he has the most wonderful capacity for life in all circumstances. He always has the capacity to avoid evil and line up with doctrine. He has maximum blessing and influence from doctrine and minimal influence from evil. He is not, therefore, sidetracked into causes which try to resolve the problems of evil.

Our future is in God's hands. When God chooses to take us, that is our time. A woman that Bob knows in CA, eaten up with cancer, and she is fine with it. The nice thing about dying is knowing that you have a paragraph SG3.

The weak believer

The weak believer is the one who rejects Bible doctrine. He lives in evil, he is a reversionist. His sins may be refined so that people think he is a great person. He is involved in human good, in panaceas, and he is constantly trying to improve the devil's world by his own actions. For example, a weak believer, female type, would be up to her heels in women's lib. Or a man would be trying to resolve the problems of ecology. All of these people who get involved in social action and trying to help the downtrodden. The weak believer is always involved in trying to solve the problems of evil. The weak believer must never be confused, however, with the new believer. The new believer has recently regenerated but the weak believer is a reversionist. The weak believer is negative toward Bible doctrine, failing to function under GAP, is unstable, can never be counted on in any sense of the word. The weak believer is arrogant, rejecting all authority but his own. He rejects the authority of his right pastor. The weak believer has false norms and standards, a distorted conscience, rationalism and empiricism control. The weak believer is an

emotional problem and often winds up being psychotic. The weak believer has erroneous concepts of Christian virtue, placing emphasis on sincerity as well as self-righteousness, placing emphasis on socialism, the social panaceas, pseudo morality, asceticism, tabooism, legalism. He is constantly critical of the strong believer, having no understanding or appreciation of grace and is therefore constantly picking at the grace believer. So the weak believer spends time in gossip maligning, nit-picking, being critical. He rejects doctrine, cannot understand grace, and he practices some form of pseudo spirituality or some type of immorality, depending upon the type of reversionism.

We have in this man Aristarchus a strong believer. He has great stability of life, great capacity for category #3 love as manifest by the way he stands by the apostle Paul. He was a true friend of Paul, a strong believer in the midst of weak believers.

The word “salute” is a present middle indicative of *aspazomai* (ἀσπάζομαι) [pronounced *as-PAD-zom-ah-ee*]. It means to greet or to salute. The deponent verb in the middle voice means that Aristarchus is producing the action. That means he has great capacity for life. He has many friends in the Lycus valley and he sends his greetings.

This also indicates something else. Aristarchus is a man with good manners. Good manners are an important function of spiritual growth, they are a part of the function of the command post in becoming spiritually self-sustaining. They reveal self-discipline, respect for authority, stability. Good manners are also a sign of humility and grace orientation. With good manners the supergrace believer has that poise, that courtesy that concentration necessary for the perpetuation of the supergrace status. He recognizes, therefore, the importance of doctrine. The good manners of Aristarchus contribute to his spiritual growth. He has the ability, therefore, to concentrate on doctrinal teaching, the teaching of Paul.

“and Marcus” is another Jew, John Mark, Μάρκος (Μάρκος) [pronounced *MAR-koss*]; “sister’s son to Barnabas” is literally, the cousin of Barnabas. If we have in Paul and Aristarchus two men who were pluggers we have in John Mark the antithetical principle, but still arriving. Mark was the son of Mary of Jerusalem. Her home was the place where the original local church met in Jerusalem, according to Acts 12:12, 25.

Mark was converted under the ministry of Peter, 1Peter 5:13. The Gospel of Mark actually presents Peter’s account of our Lord. Mark accompanied his cousin Barnabas on the first missionary journey. However, he failed. He was a great person, a very unusual person. He was scheduled for the Jewish priesthood. Once he was saved under the ministry of Peter he immediately decided to eliminate himself forever so what he did was to cut off the tip of his finger. The Mosaic law says that if you have any deformed parts or any parts missing you can’t function as a priest. He had everything going for him but he made a great mistake. he failed. And when he failed he ran away in a very cowardly and dramatic way. He ran away and went back to Jerusalem. Therefore when Paul and Barnabas were planning their second missionary journey, by this time John Mark had recovered from whatever reversionism he has suffered, and by his recovery he was ready to go again. Here is a case of right versus right, a case where Paul had to make a decision. Right [legalism] says don’t take him, the boy is a failure, he will never make it. But right [grace]

says take him and give him another chance, he is now a mature believer, we all make mistakes. Paul flunked his grace crisis. So Paul refused to take him and there was a split up between Paul and Barnabas. Paul went the legalistic way. By mentioning John Mark he is saying, in effect, now look Philemon I have failed in this thing, don't you ever do it. Because he failed he lost his ministry of refreshment and for awhile he lost his relationship with the Lord. He made a wrong decision. Paul became self-righteous. There is nothing that will remove a person from the ministry with more rapidity and from blessing than one's own self-righteousness.

John Mark recovered from his state of reversionism, he rebounded and he didn't let anyone slow him down. As a result he was ready to go and Barnabas took him. Paul, by mentioning Mark at this time, mentions his own mistake in the same paragraph that he is encouraging someone else to do what he didn't do. *Don't do what I did; do what I say.*

In Acts 15, Barnabas and Paul separated one from the other. Barnabas took Mark with him; who Paul refused to take. Paul is saying, "I failed this way; don't fail in this way."

Barnabas after Acts 15

1. The church at Antioch delivered Paul into the Lord's hands without censor or approval when Paul made his great mistake. They continued to recognize his authority understanding that the Lord, not they, possessed the authority in the matter
2. This grace action on the part of Barnabas is the last major activity recorded of this supergrace hero. He went on to have a great ministry but it is not a part of the Word of God. Barnabas continues a ministry, but it is not recorded in the book of Acts.
3. Historical tradition, however, associates Barnabas with both Rome and Alexandria. Because of his association with Alexandria, the academic centre for Classical Greek, it is suspected that Barnabas is the writer of Hebrews. But again, the writer of Hebrews remains anonymous.
4. The silence of the Word is not a censoring of Barnabas.
5. Mark, Barnabas and Paul are all split up; but they are all on the road of supergrace.

"touching whom," literally, "concerning whom," peri plus the genitive of the relative pronoun hos.

"you have received commandments [orders]" — the aorist active indicative of lambánō (λαμβάνω) [pronounced *lahm-BAHN-oh*] means that they have already received information that Paul was wrong in that great controversy, and Paul has now spread the word to all the churches: "Receive John Mark when he comes." So the constantive aorist contemplates the action of Paul in its entirety. He was a great man, when he was wrong he recognized it and without destroying his authority he wrote to all of the churches stating his error and reminded them that Mark was a great believer.

Colossians 4:10a **Also Mark, cousin of Barnabas, concerning whom you have received orders...**

“if,” the third class condition is introduced by the conjunction εάν (ἐάν) [pronounced *eh-AHN*]. There is a possibility he might come and then again he might not.

“he comes” is the aorist active subjunctive of *exerchomai* (ἐξέρχομαι) [pronounced *ex-EHR-khoh-mai*]. The dramatic aorist is used to anticipate an event which is possibly on the point of being accomplished.

“unto you” is *prós* (πρός) [pronounced *pros*] plus the accusative of the personal pronoun *su* in the plural, “face to face with you all,” which means if he comes he will be teaching you the Word of God.

“receive him,” the aorist active imperative of the verb *dechomai* (δέχομαι) [pronounced *DEKH-om-ah-ee*] which means to welcome with open arms. This is a culminative aorist and will indicate something else. **The culminative aorist always indicates a result.** It views the action of the verb in its entirety but it always indicates a result. As a result of always having doctrine in the soul, as a result of a maximum number of supergrace believers in Antioch they did not censor the apostle Paul when he started on his second missionary journey. In fact they encouraged him and launched him. With maximum doctrine in the souls of the people of Colosse they will do the same thing, they will welcome John Mark. The imperative mood is the imperative of entreaty. In other words, this is not a command, it is a suggestion to those who have doctrine. so in this case a command isn't necessary.

Colossians 4:10 *Aristarchus my fellowprisoner conveys greetings, also Mark the cousin of Barnabas, (concerning whom you have received orders: if he comes to you, welcome him with open arms).*

Principle: When believers reach supergrace, pettiness, pride, vindictiveness, implacability, controversy and conflict are blotted out. And as individuals as well as groups they always face the same crisis that we will face: doctrine was here before we came; doctrine will be here after we are gone. Evil was here before we came; evil will be here after we are gone. We cannot change doctrine but doctrine can change us; we cannot change evil but evil will change us. If you are minus doctrine you will be influenced by evil and you will always do the right thing and the right thing will always be self-righteousness, and you will fade into oblivion. Or you will always with doctrine do the right thing and the right thing will be grace, the ministry of refreshment.

1971 Colossians

Lesson #59

59 12/22/1974 Colossians 4:11–13 Encouragement role of super–grace believer

A medal of honor recipient, Private Reese.

Another one in the Philippines against the Japanese. He killed 70 Japs in one hour and wounded about 140. A team of Americans including a Private Reese. Somewhat confused about this one.

Colossians 4:11 **Jesus, who is called Justus, also sends his greetings. These men are the only Jews among my fellow-workers for God's kingdom; they have proved to be an encouragement to me,...**

Verse 11, we begin with the adjunctive use of the conjunction *kai* which includes Joshua the lawyer as the third Jewish Christian in Rome who is sending his greetings to the Colossian church. But there is more than a salutation, in effect this is the roster of supergrace believers among the Jewish Christians in Rome at that time. His name "Jesus," *I)hsouj*, is actually taken from the Hebrew "Joshua," and that is what we will call him.

"which is called" is the present passive participle of the verb *légō* (λέγω) [pronounced *LEH-goh*], a very common verb having two or three meanings all having to do with speaking. The present tense is an aoristic present for punctiliar action in present time. The aoristic present indicates that this is what they are now calling a man by the name of Joshua. The passive voice: Joshua receives the title as a lawyer defending Paul in the Roman court when no one else would. The participle is circumstantial to indicate that Joshua is Paul's legal representative in his trial before Nero. Translated therefore: "Joshua who is called the just [a technical word here for the fact that he was a lawyer]"

"Justus," *Ioûstos* (ἰοῦστος) [pronounced *ee-OOCE-toss*] which indicates not his name but his function. He was a barrister in Rome and as a lawyer he had the courage to stand up and defend the apostle Paul when no one else would touch Paul. He was a hot potato and to be associated with him meant the possibility of persecution and execution.

"who are of the circumcision" indicates that they were Jews by race and they are now believers by new birth.

"These only" is the nominative plural from the demonstrative pronoun *houtos* emphasizes that only these three men out of the tremendous number of Jewish believers in Rome were in supergrace status and the only ones who were standing by the apostle Paul.

"fellowworkers," *sunergós* (συνεργός) [pronounced *soon-er-GOSS*], co-workers; "unto the kingdom of God," the preposition *eis* (εἰς) [pronounced *ICE*] is translated "with reference to the kingdom of our God." Because the apostle Paul was *persona non grata* in the Roman empire — in other words a very controversial person — most of the Christian Jews had deserted him and only these three had stood by him during this difficult time.

Supergrace Believers Loyal to Paul

1. Supergrace believers are never embarrassed by controversy started over grace. If you find yourself by knowing believers involved in controversy over grace, take a good look at yourself.
2. These supergrace believers, these Christian Jews, had stability generated by doctrine resident in their souls. They were not ashamed of Paul's chains, nor did they fear for their own personal safety. They were courageous, made strong by doctrine resident in their souls.

3. As supergrace believers they understood that God had a plan for their lives and that no evil or legalistic forces on earth could remove them from the scene until God was ready to call them home. Therefore they were not embarrassed to go and see Paul and to offer him encouragement.
4. They therefore moved around Rome in a completely relaxed manner and associated themselves with Paul as a minority of Christians.
5. Of course the majority of believers in separation from Paul were wrong, reversionistic, cowardly, hypocritical, depending on Roman politics for their existence instead of the grace of God. In the day that you find that you are depending upon politics instead of upon God's grace you are in trouble up to your ears.
6. The "kingdom of our God" here refers to the Church as the royal family of God.
7. This same phrase is used for regenerate persons of the Old Testament as well. Basically the kingdom of God is divided into two general categories as follows: The family of God — Old Testament believers. Jew and Gentile, anyone in the Old Testament who believed in the Lord Jesus Christ plus Tribulational and Millennial saints; the royal family of God — Church Age believers only. The difference is in the baptism of the Holy Spirit which only occurs in this dispensation.

"which [are of such a category]," the nominative masculine plural from the qualitative relative pronoun *hostis*. The qualitative relative pronoun emphasizes that these are not just Jewish believers in the minority but they are supergrace believers, probably making them every much in the minority in that way as in any other way. They are stand-outs, they are different from anyone else around them. Therefore the characteristic quality of supergrace is emphasized in contrast to the rest of the Jewish believers in Rome.

"have been," the aorist passive indicative of *ginomai* which means to become, "have become." The aorist tense is a constantive aorist, it gathers into one entirety the action of the verb. That is, supergrace believers becoming a comfort to the apostle Paul in his adversity. The passive voice: this is a defective verb. That means it is an irregular verb, it is passive in form but it is active in meaning, and three supergrace believers produce the action of the verb. They stand by the apostle Paul, they offer him comfort. It is a beautiful picture of the fact that people are often very lonely when they are serving the Lord the way the apostle Paul is. The declarative indicative views the action of the verb from the standpoint of reality.

"a comfort," the word for comfort here is the predicate nominative of *parēgoría* (παρηγορία) [pronounced *par-ay-gor-EE-ah*]. It meant comfort, consolation and encouragement.

"to me," dative singular indirect object from the personal pronoun *egó* (ἐγώ) [pronounced *eg-OH*]. One person is standing alone at this time and they are a great source of blessing and comfort to him. The dative of indirect object indicates that the person Paul is the one in whose interest they are performing their acts of encouragement and comfort. The verb is close to a dative of advantage.

Colossians 4:11 Also Joshua who is called Justus [a lawyer], they who are from the circumcision [Jews by birth, royal family by regeneration}. These are the only co-workers with reference to the kingdom of God, who as a category of supergrace believers have become a source of encouragement to me.

Summary of Colossians 4:11

1. Doctrine resident in the soul of the supergrace believer overflows to others, causing both comfort and encouragement.
2. The great word parēgoría (παρηγορία) [pronounced *par-ay-gor-EE-ah*] is the source of our word paregoric, and there are people in life who are just that. You can be down and they act as an encouragement.
3. It is wonderful to know that when the majority of Jewish Christians in Rome had turned their backs upon the apostle Paul certain supergrace believers did not panic, swayed by the majority, and stuck by the apostle Paul. In your lifetime, you will have a few friends like this who will stand by you no matter what.
4. The vindictiveness of reversionistic Jews in Rome was only exceeded by the vindictiveness of reversionistic Jews in Jerusalem. In these two great cities the Jews really despised the apostle Paul.
5. When Paul found among Jewish Christians in Jerusalem he found those who were antagonistic; he found the same thing in Rome. The only difference was that when Paul was in Jerusalem he was in reversionism. Paul in Rome was in supergrace.
6. Here are three exceptions. They are a memorial to God's grace, to the true principle of friendship.

These are 3 men who were completely and totally relaxed and they had a proper set of values.

In verses 12-14 we have a roster of the Christian Gentiles in Rome who are standing by the apostle Paul.

Colossians 4:12 Epaphras, who is one of you [See 1:7; 4:9], a slave of Christ Jesus, sends you his greetings. He always struggles in his prayers on your behalf so that you will remain mature and be fully convinced [that you are living] by all that God wants [for your life],

Verse 12, the first of these is Epaphras. He is mentioned in three passages: Colossians 1:7; 4:12; Philemon 23. Epaphras was the pastor of the Colossian church, 1:7. He was a "faithful minister" and the reason for this was that he constantly taught the Word of God. In Philemon 23 it is indicated that Epaphras is now in Rome sharing Paul's imprisonment. Epaphras as the pastor of the Colossian church, having come to Rome, now finds himself also caught up in Paul's problems. He has been made a prisoner. Apparently the Romans were suspicious of him, thinking that he was dangerous to the Roman empire, seizing quite a few people associated with Paul. They were afraid that Paul was going to start a revolution. They didn't understand that Paul would never dream of starting a revolution. Paul just taught doctrine that turned the world upside down. Paul didn't believe in revolutions. This explains why Epaphras had not come back to his pastorate. Epaphras

was retained as a witness is Paul's trial. Eventually he would be released with Paul and returned to Colosse, and he would die in the ministry at Colosse, a martyr executed by the Roman empire.

"who is one of you," literally, "who is one from among you," one unique person. We have ek here plus the ablative which is "one from the source of you." He was unique.

Bob is a slave to the Lord Jesus Christ and to the Bible. It does not matter how he feels; that is the way it is. Bob is a slave and he likes it that way. There is still slavery in the south. It is a voluntary type of slave. It is very honorable to be a slave. The 20th century has the wrong attitude towards slavery.

"a servant of Christ" is literally, "a slave of Christ," doulos (δούλος) [pronounced *DEW-loss*] Xristou Iêsou. The pastor is the servant of the congregation in the sense of providing spiritual food, but to be the servant of the congregation you have to be the slave of the Lord Jesus Christ.

"saluteth you," present active indicative of aspazomai (ἀσπάζομαι) [pronounced *as-PAD-zom-ahée*] which means to salute, to greet. He salutes his congregation because during his absence they have been remaining faithful to the Word of God. He recognizes the nobility of his congregation, the tremendous way they have handled the situation in his absence. The word "you" should be "you all."

"always," the adverb pántote (πάντοτε) [pronounced *PAHN-toht-eh*] means "at all times." In other words, Epaphras was consistent in whatever he did. Stability, then, is the key to anyone who is faithful. Stability of soul comes from that inner residency of Bible doctrine, and stability is the great thing which is honoured in these closing verses.

"labouring fervently" is the present active participle from the verb agōnízomai (ἀγωνίζομαι) [pronounced *ag-oh-NIHD-zohm-ahée*]. This is actually an athletic term for competition, it means to contend in the Olympic Games. It is also a military term, it means to fight in combat. Epaphras is fighting for them while he is away by praying for them, when he is there he is fighting for them by teaching. The retroactive progressive present denotes what has begun in the past and continues into the present time. Epaphras is fighting on behalf of them in prayer, he is separated from them and prayer is the way he maintains contact. The active voice: Epaphras the absent pastor produces the action of the verb. The participle is circumstantial.

"for you" is hupér (ὑπέρ) [pronounced *hoop-AIR*] plus the ablative and it means "on behalf of you."

"in prayers," literally, "by means of prayers": en plus the instrumental of proseuchê (προσευχή) [pronounced *pros-yoo-KHAY*]. We have a definite article here which is used as a pronoun, "his prayers."

“that” introduces a final clause, hina (ἵνα) [pronounced *HEE-na*] plus the subjunctive. The final clause denotes purpose, goal, aim.

“ye may stand,” aorist active subjunctive of histêmi (ἵστημι) [pronounced *HIHS-tay-mee*], used here in the military connotation of holding one’s ground. There will be times when you are away from Bible teaching, when there is no way that you can get it. That is called holding your ground, when you are thrown on your inner resources of doctrine to sustain you. The aorist tense is a culminative aorist, it views the fact that many of his congregation had reached supergrace status before Epaphras departed and they are holding there. The active voice: supergrace believers in the congregation of the Colossian church produce the action of the verb. The subjunctive mood goes with hina (ἵνα) [pronounced *HEE-na*] in order to introduce the purpose. It is our purpose to always hold your ground.

“perfect” is not correct. It is the nominative masculine plural of téléios (τέλειος) [pronounced *TEHL-i-os*] and it should be translated “mature ones.”

“and” should be translated “also”; “complete,” perfect passive participle of plêroforeô which means to fill completely, to fulfill. It is a synonym for plêroô (πληρώω) [pronounced *play-ROH-oh*], it means to fulfill your life here in the perfect sense of holding the high ground of supergrace. The intensive perfect emphasizes the existing results which fall into two categories in this perfect tense. a) Temporal blessings which are spiritual and material. b) Dying blessings. ll of these come from completing out your life on the high ground. The passive voice: the supergrace believer receives the action of the verb through doctrine in the soul, through holding the high ground. The participle is circumstantial and it should be translated, “having been completely filled up in all [literally, By all].” “in all,” en plus the instrumental of pas, “by all [doctrine].”

“the will,” this is a locative of sphere from the objective connotation of thelêma (θέλημα) [pronounced *THEHL-ay-mah*], and it means what is willed.

“of God,” ablative of source for theos (θεός) [pronounced *theh-OSS*] should be “from God.”

Colossians 4:12 Epaphras, who is one of you, a bond slave of Christ Jesus, salutes you; at all times he is contending on your behalf by means of his prayers, in order that you mature ones [supergrace believers] may hold your ground, also being completely filled up by all doctrine which is what is willed from our God.

Colossians 4:13 For I testify about Epaphras, that he has worked hard for you, and [also] for those people in Laodicia and Hierapolis. [Note: These are towns close to Colosse],

Verse 13, “For” is the inferential use of gar; “I bear him record [testify],” martureô (μαρτυρέω) [pronounced *mar-too-REH-oh*], present active, which means to give a solemn testimony, to be under oath and give a testimony. The aorist present denotes punctiliar action, testimony under oath. Paul is giving the testimony. The indicative mood is declarative for a simple statement of fact. “For I testify with reference to this same one [Epaphras].”

“that,” *hóti* (ὅτι) [pronounced *HOH-tee*] after words of judgement or evaluation. The apostle Paul is now permitted to give an evaluation.

“that he hath,” present active indicative of *echô* (ἔχω) [pronounced *EKKH-oh*]. This is retroactive progressive present, “he keeps having.” The active voice: Epaphras produces the action and the declarative mood here is historical.

“a great zeal,” the word for “great” is *polus, polos* (πολύς, πολλός) [pronounced *poll-OOS*], “much.” The word for “zeal” is *ponoj* and it doesn’t mean zeal, it means “pain” or “distress.”

“for you,” *hupér* (ὑπέρ) [pronounced *hoop-AIR*] plus the ablative, “on behalf of you.”

“and them in Laodicea,” the adjunctive use of the *kai* should be translated “also”. Then we have a definite article used as a demonstrative pronoun, “also those.” Then we have *prós* (πρός) [pronounced *pros*] plus the locative for Laodicea.

“and them in Hierpolis,” this is the adjunctive and it should be “also those in Hierpolis.” Hierpolis means the city of Hera. It had now become a famous medical centre.

“and them in Laodicea,” the adjunctive use of the conjunction *kai* plus the definite article used as a demonstrative pronoun, plus *pros* plus the locative of *Laodíkeia* (Λαοδίκεια) [pronounced *lah-od-IK-i-ah*]. It should be translated, “also those in Laodicea.” This was named after a gal who was a hell-raiser and a poisoner. At this time, it was a prosperous city on a main road. They have a pastor who will not teach doctrine.

“Hierapolis” is another medical centre famous for its baths. Another city named after a woman. Hera was the amazon queen, the original women’s lib, a great woman athlete. The Amazon women are not myths, although there are myths about them. Their water was called Plutonium, which means it was right out of Hades, it was so hot.

Bob talks about Tombstone. All of these open mine shafts, so you do not walk around there drunk. One of the great reservoirs of water there.

Colossians 4:13 **For I testify with reference to this same one [Epaphras], that he keeps on having much distress for you, also them in Laodicea, also those in Hierapolis.**

1971 Colossians

Lesson #60

60 02/19/1975 Colossians 1:7; 4:12 Doctrine of DIAKONOS, pastor–teacher (pt.1–4) Two months have passed since the last lesson in Colossians. There was apparently a special right in here.

Before prayer, Bob sets up the ground rules. If you cannot sit still, go out during the silent prayer.

There are two pastors we want to study in this passage. The first is Epaphras the pastor of Colosse, and the second one is found in verse 17, Archippus (Ἀρχιππος) [pronounced *AHR-khip-poss*]. One man is viewed by Paul as being successful, the other as a failure.

Colossians 4:12 **Epaphras, who is one of you [See 1:7; 4:9], a slave of Christ Jesus, sends you his greetings. He always struggles in his prayers on your behalf so that you will remain mature and be fully convinced [that you are living] by all that God wants [for your life],**

We first hear of Epaphras in Colossians 1:7 where it says, “As you have been taught from the source of Epaphras, our beloved fellow servant, who is a faithful minister of Christ on behalf of you.” Nothing greater could ever be said for a pastor than this. God has not called any one of us as pastors to be brilliant, to be scintillating, to be celebrities in the human sense, to be successful by human standards, to be some kind of an unusual person in some aspect of life. God has called every pastor to be a plugger, to be steady, to be faithful. For the word “minister” in 1:7 we have the word diakonos (διάκονος) [pronounced *dee-AK-on-os*]. As it is used here it refers to one of many many meanings, a pastor-teacher. It is used in the sense of being the servant of the Lord and therefore the chef for the congregation. He serves them doctrine.

One of them is seen as being successful; the other is seen as a failure. God has called every pastor to be a plugger, and to study and to teach, whether anyone shows up or not. God provides the hearers. John the Baptizer did everything wrong. A group in CA said, for a fee, they would give him a good public relations image. “To hell with that.”

How do you go out in the middle of nowhere and teach? John the Baptizer knew what to do. John had a terrible personality and he probably did not look very good. He did not know how to make people feel wanted. He spotted the pharisees and he called them vipers, snakes. He never wrote a letter saying, “We were happy to have you in the desert today.” He knew what it was like to be a plugger. He was a prepared man; he was therefore a voice. He would provide his congregation. There is no substitute for *study and teach*. God could take a hymnal and make a better preacher out of it than any other person could be; but he uses people, all who are flawed.

Epaphras was a plugger and faithful; Archippus was not.

Diakonos

1. The political use of diakonos. One with authority. So used in Romans 13:3–4. **For he is a minister from God to you with reference to intrinsic good.**
2. Two connotations; high authority and the ability to administer in some field.
3. Universal ministry of the believer. In this sense, every believer is a minister in full-time Christian service. 2Corinthians 3:6 4:1 6:1, 3
4. The administrative use of this word. Here it is often transliterated it, *deacon*. This is used of those who have the gift of administrations under the pastor. Philippians 1:1 Here, deacon is contrasted with all believers and with the pastor. The pastor is the policy maker rather than the deacons.

5. There is the pastoral use of deakonos. Colossians 1:7, 23 Hebrews 6:10
6. 2Corinthians 11:7–15 an evil use of this word. They disguise themselves as ministers of righteousness.

As pastors, we have been called ministers of the gospel.

No basis for calling any pastor-teacher *reverend*. Bob has only used this word once or twice and this is when he was stopped for speeding and the cop looks like he might be religious.

Epaphras is called a ἐπίσκοπος (ἐπίσκοπος) [pronounced *ep-IS-kohp-oss*].

Epaphras was called a minister in the scripture and “minister” is a correct term. Also, “pastor” is a correct term. “Bishop” is not really a correct translation of ἐπίσκοπος (ἐπίσκοπος) [pronounced *ep-IS-kohp-oss*]. It means “overseer.” it indicates authority, nothing more. Epaphras was said to be in Colossians 1:7 a faithful minister. The reason is found in the aorist active indicative of the verb manthanō (μανθάνω) [pronounced *mahn-THAHN-oh*] which means to teach. It means to be a prepared teacher, and that is much more important. This is a constative aorist, it gathers into one entirety the faithful teaching, the plugging, of Epaphras, “as you have been taught.”

manthano means a *prepared teacher*. Philemon 23.

The Doctrine of the Pastor-Teacher (revamped)

1. Since every believer is a priest, as well as being born into the royal family of God, it is important to understand the system of authority authorized by God. The system authorized by God for spiritual growth and progress in the church is found in one surviving gift (originally there were apostles, there are none today). The only communicating gift inside the local church is the pastor-teacher. There is one specialized communicating gift outside of the local church, the gift of evangelism, but an evangelist has absolutely no authority in the local church.
 - a. There are two basic categories of authority in the Church Age: overt authority, which includes the divine delegation of authority to the royal priest in the form of the Word of God. The pastor-teacher is the communicator of the Word and therefore the overt authority in learning doctrine is the pastor-teacher; secondly, there is the inner authority which is the function of the believer’s soul with doctrine resident in the soul.
 - b. The function of the pastor-teacher brings together the two basic systems of authority: Bible doctrine transferred to the individual believer by means of pastoral teaching of the Word. he teaches the Word [his authority]; he teaches with authority.
 - c. Consequently, the pastor-teacher is a spiritual gift sovereignly given by the Holy Spirit at the point of salvation, completely and totally apart from any human merit. Like everything else it is a grace operation. Pastors are not special or deserving of their gift. Mother prayed he would be another moody;

or it was a stormy night, and lightning struck nearby, and God said, “Get into the ministry.”

- d. The pastor-teacher teaches through the ear-gate.
- e. The spiritual gift provides both the ability and the authority to communicate doctrine to the congregation — via monologue; there is no place for dialogue, no place for “sharing.” One person speaks, everyone else listens.
- f. The gift of pastor teacher, like all spiritual gifts, is bestowed on the principle of grace and is bestowed at salvation. The gift is restricted to male members of the royal family and is based on the sovereign decision of God without regard to stereotype personalities. There is no such thing, therefore, as “surrendering to preach.,” or dedication to full-time Christian service. It is having a spiritual gift and being in a congregation where doctrine is taught, so that you grow up spiritually. And with spiritual growth comes the awareness of the spiritual gift. That is the only way anyone ever discovers his gift. It is amazing where the gift resides. If you are a male and God the Holy Spirit gave you the gift, so, sooner or later, you will discover it.

2. Nomenclature:

- a. The authority of the pastor comes under the Greek word *presbuteros* (πρεσβύτερος) [pronounced *pres-BOO-ter-oss*]. Every pastor is a *presbuteros* (πρεσβύτερος) [pronounced *pres-BOO-ter-oss*]. “Presbyterian” is a transliteration of this word. It is translated generally by the word “elder” and there is only one in each local church. There may be fifty local churches in an area and therefore fifty elders. Unless a church has a pastor-teacher it does not have an elder, and there is no such thing as plurality of elders. There is only one “old man” and old man means the one in authority. *Presbuteros* (πρεσβύτερος) [pronounced *pres-BOO-ter-oss*] means the one who has the authority, 1Timothy 5:17, 19; Titus 1:5; James 1:5; 5:14; 1Peter 5:1. The worst conspiracies occur under a plurality of elders. There is just one old man.
- b. The function of the pastor, *poimên* (ποιμήν) [pronounced *poi-MANE*] *kai didaskalos* (διδάσκαλος) [pronounced *did-AS-kal-oss*]. The *kai* here merely hyphenates; it is “pastor-teacher.” This is taken from Ephesians 4:1. The literal translation: “and others, pastor-teachers.” This is a spiritual gift which emphasizes the function and the authority. This is another authority word. This time it isn’t “elder” or *presbuteros* (πρεσβύτερος) [pronounced *pres-BOO-ter-oss*], it is “shepherd.” He is the shepherd-teacher. A pastor is a shepherd, with emphasis on the feeding ground. Every pastor is a shepherd with a flock. Why don’t we have *presbuteros* (πρεσβύτερος) [pronounced *pres-BOO-ter-oss*]-teacher? For the simple reason that the old man sits up there and gives the orders — absolute authority, but the shepherd kicks butts! That is exactly what the teaching of the Word of God does. Sheep are very contrary and very stupid with no sense of direction. They stink. They are weak and helpless, always wandering off somewhere. Everything about them is stupid and irrational. Therefore they have to be kicked into line and

kept in line. They have to be protected (they're dumb). That is the job of the pastor and all of this is accomplished through teaching.

- c. *Epískopos* (ἐπίσκοπος) [pronounced *ep-IS-kohp-oss*]. It is translated bishop but it means an overseer. But that isn't quite correct either. It means a policy-maker in a big estate. So *epískopos* (ἐπίσκοπος) [pronounced *ep-IS-kohp-oss*] emphasizes the pastor as a policy-maker. You can't study the Word of God day in and day out without coming to firm conclusions about policy. Therefore the pastor is the policy-maker, Philippians 1:1; 1Timothy 3:2; Titus 1:7.
 - d. The administrative function of a pastor, *diakonos* (διάκονος) [pronounced *dee-AK-on-os*]. This does not mean that he handles administration, it means that he gets people to handle administration.
3. The purpose of the pastor-teacher, Ephesians 4:12,13. **“For the purpose of training and equipping the saints for combat,”** the first objective is preparing the royal family for the angelic conflict. This is accomplished by teaching, “for the purpose of the vocation of the ministry,” with Bible doctrine as the inner dictator of the believer’s soul, with an altar of the soul established, the believer on the basis of that doctrine can find his area of ministry — for the purpose of the edification of the body of Christ, until we all [members of the royal family] have attained the goal [spiritual maturity; supergrace] because of the consistency of doctrine, and *epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] of the Son of God,” no one ever loves Jesus Christ until they know Him, and you must have *epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] of the Son of God before you can be occupied with the person of Christ, “with reference to a mature nobleman,” it is the objective of the pastor-teacher through the teaching of the Word to bring each one of his congregation to the point of being a mature nobleman, “to the standard of maturity which belongs to the fullness of Christ.” In other words, there is a standard that can only be achieved by maximum doctrine in the soul. The pastor is the communicator.
 4. The function of the pastor-teacher, Ephesians 4:20,21, **“But you [members of the royal family of God] have not been taught this manner in Christ, inasmuch as you have begun to hear him, and have been taught by him, since doctrine is in the Jesus.”** The teaching of the Word of God therefore fulfills the principle of giving us the minds in Christ. With that in mind we have certain words, such as *didaskô* (διδάσκω) [pronounced *did-AS-koh*]. It is always used of one person teaching a group, in a group. No one-on-one. The public assembly of the local church is the classroom in this dispensation. Note: There is no spiritual growth outside of the local church. Part of spiritual growth is the academic authority, and this is why no one ever grows up in any service organization. You do not grow up in a service organization. No one is going to grow up apart from a local church. Fundamentalism has umpteen organizations outside of the church. They are all gimmick people; they are divisive; they are not Scriptural. The pastor is the only communicator in the local church. The public assembly of the local church is designed by God to provide privacy for each member of the royal family. That is why it is set up this way. The local church may fail here but the principle of the local church is privacy. Privacy is the only way to learn. The only time that it becomes necessary not to give people

their privacy is when they are troublemakers. Always a pastor must know his troublemakers. He must communicate [monologue] to a group. Personal time with members of the congregation is an intrusion upon the freedom and privacy of the priesthood and it results in pastoral dictatorship through personal coercion, bullying, overpowering salesmanship, and it violates the right of the royal priesthood to live his life as unto the Lord. The pastor-teacher must be a plugger; and is a student of the Word. Notice two things that are missing. A pastor is not promoter and he is not a counselor. There is a legitimate place for counseling but he is definitely never a promoter and he does minimal counseling. **[End of lesson #60 and beginning of lesson #61]**

5. The appointment of the pastor-teacher. The pastor is appointed at the point of salvation, and only males. No one at the point of salvation is aware of it. The individual becomes aware of it as a result of spiritual growth. It is the function of the Holy Spirit to decide who gets the gift. The gift is bestowed on the basis of God the Holy Spirit determining how many people are going to be positive in any generation, where and how, and under what circumstances. God has chosen to make pastors out of men, out of all sorts. They are pluggers. It is better to plug than to be the brilliant one. A lot of men from Berachah Church have not caught on to this yet. They want to set up a taper's room. They also get their group together to publish right away. Your job in the pastorate is to plug, plug, plug. It is the flash in the pan that goes down.
6. The principle of right pastor/right congregation is found in 1Peter 5:2 (**shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly;...**). The highest honor and the noblest profession in the world is to communicate the Word of God. A pastor should never take any guff off of anyone at anytime.
 - a. You rear your own children. Bob remembers when Bobby decided to go dance. "Have you had any lessons?" "No, sir." "What are you planning to do?" "I will just go out there and fake around." "Let me know how that works out."
 - b. Generally speaking, if there is someone teaching Bible doctrine where you are, then that is your right pastor.
 - c. This is apparently a pastor's conference. Bob appreciates their excellent manners.
 - d. What would happen if any of the 40 employees at T&P if they got a million dollars, what would they do? Sometimes, money does not change your lifestyle. A man who lived on skid row was a millionaire many times over, with a mansion. He stayed on skid row most of the time; his servants lived at his house.
 - e. It is extremely important for the minister to have that enthusiasm for the Lord and for His Word. When a man is enthusiastic about the Word of God, God will provide the hearers. When you find your right pastor, you will hate him and sometimes you like him and sometimes you don't. You don't like her personality. But you find out, this is not the issue.

7. The concept of the pastor as the total product of grace is found in 1 Corinthians 15:10 (**But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me.**). Paul makes it very clear that it is a grace type of labour. Ephesians 3:7 Every pastor owes his ministry to the omnipotence of God, and that only. 1 Timothy 1:12-16, the only thing that grace can use is a plodder: “faithful.” Spiritual growth is based upon consistent teaching, day in and day out.
- a. Paul was the 12th Apostle. He was the greatest of the Apostles. But he always understood that he was a product of grace.
 - b. All divine love is based upon God’s justice and righteousness.
 - c. Paul was the greatest killer of Christians. People were afraid to go hear him, being feared.
 - d. Good sermons many not exist until you have given 3 or 4000 of them.
 - e. Bob’s pulpit is a medicine cabinet. Spiritual growth is based upon consistent teaching day-in-and-day-out. He’s been a pastor at Berachah for 25 years; and he thinks that he has kind of mellowed.
 - f. The pastor-teacher is a demonstration of God’s patience.
8. There are many passages on the pastor: Ephesians 3:7-10; Colossians 1:23-29; 1 Timothy 2:24-26; 3:1-9; Titus 1:6-9.
9. The authority and concept of the pastor, Hebrews 13:7,17 (**Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith...**).
10. The reward of the pastor, Hebrews 6:10 (**For God is not unjust so as to overlook your work and the love that you have shown for his name in serving the saints, as you still do.**); 1 Peter 5:4. The wreath of glory is the exclusive decoration in eternity for the pastor-teacher. Remember that the reason for this particular award is faithfulness in studying and teaching. The soul is the battlefield in the angelic conflict, and if you are faithful in studying and teaching this issue will become clear. Doctrine was here before we came; doctrine will be here after we are gone. Evil was here before we came; evil will be here after we are gone. The issue with every member of the congregation, as well as the pastor: Are you influenced by doctrine? Are you influenced by evil? Notice that sin is not an issue. Sin was solved at the cross; sin is handled by rebound. The issue is doctrine versus evil. Doctrine is the manifestation of the genius of God; evil is the manifestation of the genius of Satan. David was influenced by doctrine and blessed; Saul was influenced by evil and cursed. Verse 12a: “faithful minister,” *pistós* (πιστός) [pronounced *pis-TOSS*] *diakonos* (διάκονος) [pronounced *dee-AK-on-os*].

1971 Colossians

Lesson #61

61 02/20/1975 Col. 4:12a Doctrine of the pastor–teacher (pts.5–10); faithfulness

The last 6 points from this lesson are above.

Bob was at an advanced flying school. When cadets went there, they thought they were to very best; that they had already arrived. Bob brought them out and gave them a discussion on discipline. They were taken to a dusty area for pushups and laying on their backs. Bob gave them a chance to get back at him playing football.

One guy, Gene Johnson, was from that era and Bob thought that he had died when shot down. But he is alive and well, and has become a believer. And with Bob tonite.

It will take us awhile to get past Epaphras and his name. Not many have named their children Epaphras; they always name their children Timothy. All kinds of false propaganda. It was the Apostle Paul who led Timothy to the Lord. The day-in-day-out time in the ministry, there is no one like Epaphras. He is a pistos diakonos.

Faithfulness of the pastor-teacher

1. God requires faithfulness from all believers, Matthew 25:21.
2. Much more so does God require faithfulness from pastor-teachers, ministers.
3. God does not ask the minister to be sensational, spectacular, scintillating, but faithful.
4. The key to being a pastor is found in one word: plugging. The pastor-teacher must keep right on studying and teaching.
5. Pastors must be consistent and faithful to the assigned task of the ministry which is the communication of Bible doctrine to his congregation.
6. Every time a pastor stops for counseling he is depriving his entire congregation of Bible doctrine.
7. The self-centered, egotistical, haughty, insolent, supercilious member of the congregation who demands attention should get it — on his butt!
8. It is imperative that a pastor should avoid being sidetracked by the psychopathic, imbecilic, self-centered people who demand attention. When it comes to studying the Bible or teaching the Word of God the pastor must become a plodder.

Up to point #5 above in [the Doctrine of the Pastor-teacher \(revamped\)](#).

“Epaphras who is one of you,” *ho ek humôn (ὁμῶν)* [pronounced *hoo-MONE*]. We have *e)k* plus the ablative plural of the personal pronoun *su*. In the Greek the definite article is used for the pastor, the communicator, and the definite article usually becomes a demonstrative pronoun. But when it comes to the congregation the Word of God is consistent. The congregation is always described in terms of a personal pronoun, a plural personal pronoun. Every member of the congregation is important to the Lord and members of the congregation are entrusted to an under-shepherd, the pastor-teacher. Therefore, always remember that the pastor who bullies, the pastor who confuses his congregation, the pastor who gets one-on-one and pushes them around, the pastor who is a tyrant and not a true pastor, this man will be disciplined double by the Lord. The Romans had seized Epaphras but Paul says he is “one of your number,” or “one from among you.”

“a servant of Christ,” *doulos* (δοῦλος) [pronounced *DEW-loss*] which is a bondsman. The pastor is the *doulos* (δοῦλος) [pronounced *DEW-loss*] of Jesus Christ.

Slavery is the best form of living, if your master is enlightened. Bob is a slave for life; it is very simple and this is the way that it should be.

Service is an honorable profession. Some of the greatest people in the world are servants. It is hard to get good servants today because everyone thinks it is beneath them. Bob can have more affability with a waiter than with a CEO.

Bob has only had two professions. There is nothing wrong with being a servant or a pastor. He is one or two points below a maid or a waiter. Too many of you pastors think that you need to break out. There are all kinds of traditions that you need to overcome, and study and teach.

1971 Colossians

Lesson #62

62 02/21/2975 Col. 4:12a Doctrine of the grace provision for learning Bible doctrine

This is a continuation of the 1975 Pastor's Conference. This is all about the pastor-teacher and about the spiritual growth of the congregation.

Colossians 4:12a *Epaphras, who is one of your number, a bond slave, of Christ Jesus...*

“saluteth” is a verb, the present active indicative of the verb *aspazomai* (ἀσπάζομαι) [pronounced *as-PAD-zom-ah-ee*]. The present tense is an aoristic present, it is used for punctiliar action in present time. The aoristic present has the concept here of a quick greeting, a recognition of men of honour and integrity, a recognition of authority. Epaphras recognizes his own congregation.

The Romans had several salutes. Our salute is patterned after the Germans. Bob gives a number of salutes by demonstration. Also some cadet adjustment under unusual circumstances.

“you” is the accusative plural direct object of the personal pronoun. The personal pronoun is used for the congregation; and demonstrative pronoun used for the pastor-teacher. When the pastor is present, he teaches them; when he is absent, he recognizes the results of his teaching.

It was doctrine that was holding the congregation together.

Transferring Bible doctrine from the Scriptures and placing it into the spirit of the believer is a grace operation all the way.

The Grace Provision for Learning Doctrine

1. The formation and the preservation of the canon of scripture. We must have a text book of absolute authority. This includes the mechanics of inspiration as well as the faithfulness of God in protecting the canon. The canon has been under constant Satanic attack since Moses picked up his pen and under the ministry of God the Holy Spirit began the book of Genesis. Right down to the present time the Word of God is the most attacked book. But because of the grace of God and the power of God we have always, and abiding forever, the Word of God. The result is that the 20th century believer has the canon intact, preserved the original languages of scripture, and the meaning of any passage is perspicuous today as it was 2000 years ago. The idea that something is obscure and cannot be understood is ludicrous. Because someone can't handle it it doesn't mean that it is there to be hidden. All portions of the Word of God are designed to be understood. The Word of God is divine revelation and there are no passages too difficult to comprehend. The 20th century believer has the Word of God that is available to him, and all that is found there is designed to be understood. Peter said there were things that he did not understand, but that you could go to Pauline letters for clarification. Easiest Greek that Bob ever saw was in the book of Revelation. The tough books are Hebrew, Daniel and Isaiah. We cannot understand this textbook. God designed for the pastor-teacher to dig out the information for us. A supergrace believer can handle many portions of the Word. You need first to have a command post established in the soul. Never a time when you can live without a pastor-teacher. Every time that you read a book and think you are an expert, then you are not. The pastor-teacher are the communicators of the Word of God; they are the final authority in their church. You need a pastor for spiritual growth; but not necessarily one to get married. The pastor-teacher is dependent upon the canon of Scripture.
2. Divine authorization for a classroom. The local church is the classroom for learning Bible doctrine and therefore it is the place for assembly of all believers in a specific geographical area. It includes a pastor as an absolute ruler, deacons as administrators, and a congregation which is to be benefitted by the study of the Word of God. All worship is centered around learning doctrine, therefore strict academic discipline is enjoined. The royal family of God assembled in the local church are students without portfolio.
3. The provision of a right pastor. The spiritual gift of pastor-teacher provides both the ability and the authority to communicate the Word of God via monologue. The gift of pastor-teacher, like all spiritual gifts, is a grace gift from God the Holy Spirit. There is only one way under God by which any believer ever has spiritual growth. There must be the Word of God, there must be a pastor teaching the Word of God, and there must be a local church. That means everything outside of the local church cannot bring about spiritual growth.
 - a. Bob looks back and realizes that he could have gotten into more fights, had he talked about becoming a pastor teacher, and that would have started some fights.
 - b. Bob's father derided him when he told him that he was going into the ministry.
 - c. No one gets the gift of pastor-teacher by asking for it.

- d. If you have the gift of pastor-teacher, you will not succeed at doing anything else it is like Jonah, you cannot run far enough away. It is misery if you do not act upon knowing that you have this gift.
 - e. There is no such thing as surrendering to preach; and no such thing as dedicating the full-time Christian service.
 - f. There must be the Word of God, there must be a pastor-teacher teaching the Word of God, and there must be a local church. Nothing else can bring a believer along to maturity. That is the only way to grow up.
4. The royal priesthood of the believer is necessary for learning doctrine. In this dispensation there exists a universal and royal priesthood, and that is why it is so important to stress the authority of the pastor-teacher because his whole congregation is made up of royalty. The minute you believe in the Lord Jesus Christ you are not simply a child of God, you are a royal family. You are royalty forever and you live in the palace forever. Royalty can be very hard to handle. The royal priesthood demands special consideration. The purpose of the priesthood is for privacy is reception of doctrine. The only way you can have privacy in the reception of doctrine is to be in a group. Principle: Every royal priest must construct his own altar of inner residency of doctrine. No one-on-one teaching. One-on-one is social life; not spiritual life. When you come into Berachah Church, you have privacy, you are one of a group. Bob allows for privacy in the church. Those in front of Bob as a group is a member of the royal family.
- a. It is easier if you allow others privacy.
 - b. It is easier if you bathe or where deodorant.
 - c. No visitors' cards.
 - d. No such thing as sharing.
 - e. No substitutes for spiritual growth. Every individual priest must construct his own altar in his own soul.
5. The ministry of God the Holy Spirit. The aristocracy of the believer's priesthood is related to the ministry of God the Holy Spirit who at the moment of salvation does five things for every believer. The one which makes us royalty is the baptism of the Spirit, the means by which each one of us enters into union with Christ. At the point of salvation God the Holy Spirit not only regenerates but He at the same time baptizes each one of us into union with Christ, indwells us, seals us, and provides for each one spiritual gifts. For the first time in history throughout the Church Age the believer's body is indwelt by the Holy Spirit as a sign of royalty. The indwelling of the Holy Spirit, therefore, begins the whole system. The filling of the Spirit is an experience of God the Holy Spirit controlling the soul. It is this experience that gives us objectivity in learning the Word.
6. The provision of the human spirit. The unbeliever is dichotomous, having a body and soul. The born-again believer becomes trichotomous, having a body, soul and spirit. The human spirit is an immaterial part of the believer and it is the basis for storing Bible doctrine as well as processing it. The ministry of God the Holy Spirit to the believer's human spirit is the basis of spiritual perspicacity.

7. The laws of divine establishment are designed for the believer to learn doctrine. Under the laws of divine establishment the national entity protects the freedom and the privacy of the local church. The system of authority which exists throughout the laws of establishment demands orderly function within the local church, and when a nation functions under the laws of establishment the local church is protected, church and state are always kept separate; and yet, the state takes the responsibility of protecting the privacy of the local church and permitting the local church to function under the Word of God so that believers can grow spiritually. The believer who rejects the authority of the police officer will also reject the authority of the pastor-teacher. All of the authorities go together. The policeman stands or falls with the divine establishment authorities. All of our freedoms are found with the police and the military.
8. The principle of grace in human anatomy.
 - a. The very concept of being able to breathe. Bad people, good people, etc. People are breathing the air. God does not penalize people. God sets up a very fine traffic system. In order to live, we must have oxygen in the blood. The column of air goes down, hits...and goes down into the lungs.
 - b. Eating food is a grace function. Your food goes into your stomach and not into your lungs. Even if you are out of fellowship, your trachia is shut off. That keeps the food out of your lungs.
 - c. Atheists say that there is no God. "I will put my watch on the table and give God 5 minutes to strike me with lightning." The ability for that person to live and breathe and think is all God's grace.
 - d. Our brains prints neutrons; but in order to have that, we have to have sugar derivatives which allow for this.

Colossians 4:12a **Epaphras, who is one of your number, a bond slave, of Christ Jesus...**

The next word is an adverb, πάντοτε (πάντοτε) [pronounced *PAHN-toht-eh*], it means "always." It means that Epaphras is a noble man. He is consistent in whatever he did. He was faithful in teaching doctrine when he was there, when he is away he always sends a greeting or a salute, and he always throws up a prayer for his congregation. He is stabilized. Stability is the key to any faithful type person and stability is the key to being a pastor because stability means consistency, consistency means to be a plodder, a trudge. "Always" is πάντοτε (πάντοτε) [pronounced *PAHN-toht-eh*], meaning at all times. This adverb indicates the great consistency of Epaphras and the importance of being consistent in the communication of the Word. Epaphras is in Rome and a long way from his congregation but he can still contend for them.

1971 Colossians

Lesson #63

63 02/27/1975 Col. 4:12b–14 Luke, Paul's physician and friend

The English language is a very elusive language. Words change their meaning every 25 years, depending upon its usage. It is absolutely impossible to communicate often in English. Very poor use of suffixes very poor conjugations.

An example, *whiskey*. The word has a Celtic origin. Bob discusses what liquor is produced from what; and where. Now if someone asked you what you learned in Bible class tonite,...

Language must be defined and it must become quite technical.

Translation of Colossians 4 given.

Colossians 4:12 *Epaphras, who is one of you [See 1:7; 4:9], a slave of Christ Jesus, sends you his greetings. He always struggles in his prayers on your behalf so that you will remain mature and be fully convinced [that you are living] by all that God wants [for your life],*

pántote (πάντοτε) [pronounced *PAHN-toht-eh*]; the importance of being consistent in studying and teaching.

Pastoral theology in Dallas seminary; and said the pastor ought to visualize where someone is sitting most of the time and go there and pray for them. Then go to another place where someone else sits and prayer for them.

There was a slot in the door, and messages would be dropped with a few dollars. People would call Bob long distance and ask to pray for them, and he would say, *I won't*. Then they would stop weeping and say, "What do you mean?"

Epaphras was faithful. Here, he is in Rome. "labouring fervently" is a present active participle of the verb *agōnízomai* (ἀγωνίζομαι) [pronounced *ag-oh-NIHD-zohm-ahee*]. This is an athletic term for contending in the Olympic Games and also in the sense of fighting in combat in a military situation. It is derived from the Greek word *agôn* (ἀγών) [pronounced *ag-OHN*] which means a stadium or a combat situation. This means to fight or contend. The retroactive progressive present or the present tense of duration denotes what was begun in the past and continues into the present time. Epaphras is fighting on behalf of his congregation and he is using one of the greatest weapons of all: prayer. The active voice: Epaphras as the absent pastor produces the action. The participle is circumstantial.

"for you" is the preposition *hupér* (ὑπέρ) [pronounced *hoop-AIR*] plus the ablative of the personal pronoun *su*. This should be translated, "at all times fighting on your behalf."

"in prayers" is the weapon, the preposition *en* plus the instrumental of the definite article, plus the instrumental of the noun *proseuchê* (προσευχή) [pronounced *pros-yoo-KHAY*]. It should be translated, "by means of his prayers." The definite article is used as a personal pronoun.

“that” is the conjunction hina (ἵνα) [pronounced *HEE-na*] and it introduces a final clause. It should be translated “in order that.”

“ye may stand” is the aorist active subjunctive of the verb histēmi (ἵστημι) [pronounced *HIHS-tay-mee*]. It is used here in the military connotation of holding one’s ground. The aorist tense is the culminative aorist, it views the fact that many in his congregation have reached supergrace status because of his faithful teaching. The fact that he has so many mature believers in his congregation and in the fact that Paul is not critical of the Colossians — as he is the Corinthians, the Galatians, and other people — is indicative of the fact that there is a tremendous amount of maturity. The culminative aorist views the action of the verb in its entirety — they are holding their ground — but it emphasizes the existing results. By taking in doctrine and by standing on doctrine they are holding their ground on the supergrace life. The active voice: the supergrace believers in the congregation at Colosse produce the action of the verb. This is why Epaphras is contending on their behalf. The subjunctive mood goes with the conjunction hina (ἵνα) [pronounced *HEE-na*] to indicate a purpose clause. The purpose is potential.

“perfect” is erroneously translated. This is the nominative masculine plural from the noun *téleios* (τέλειος) [pronounced *TEHL-i-os*]. It refers to a mature believer, “mature ones.” The nominative is actually vocative, Paul is addressing himself to these who are mature. The principle is that the stability of a congregation is found in its supergrace believers. As goes the supergrace believer so goes the congregation.

“and” is the adjunctive use of the conjunction kai and it should be translated “also.”

“complete,” perfect passive participle from the compound verb plêrophoreō (πληροφορέω) [pronounced *play-rof-or-EH-oh*]. It means to fill completely, a synonym for plêroō (πληρώω) [pronounced *play-ROH-oh*]. It is a reference to maximum doctrine resident in the soul by which the believer attains supergrace and maintains that status in life. The perfect tense is an intensive perfect. That means something that happens in the past with results continuing. The point is that they have reached supergrace, now they must continue. The passive voice: the supergrace believer receives the action of the verb through doctrine resident in the soul by which he holds the high ground. The participle is circumstantial and it should be translated, “also having been completely filled up.”

“in all,” en plus the instrumental neuter of pás (πάς) [pronounced *pahs*]. Pas in the neuter refers to doctrine here, “by all doctrine.”

“the will of God,” the locative of sphere from the objective connotation of thelêma (θέλημα) [pronounced *THEHL-ay-mah*] which means what is willed. Then we have the ablative of source, theos (θεός) [pronounced *theh-OSS*], for “God.”

Colossians 4:12 Epaphras who is one of you, a bond slave of Christ Jesus, salutes you, at all times he is contending on your behalf by means of his prayers, in order that you mature ones may hold your ground, also having been completely filled up by all doctrine which is what is willed from our God.

Colossians 4:13 **For I testify about Epaphras, that he has worked hard for you, and [also] for those people in Laodicia and Hierapolis.** [Note: These are towns close to Colosse],

Verse 13, Paul gives a testimony to Epaphras. The inferential particle *gar* expresses a cause or a reason. “For” is all right if you understand that a reason is being expressed.

“I bear him record,” present active indicative of the verb *martureô* (μαρτυρέω) [pronounced *mar-too-REH-oh*] which means to testify. We also have a dative singular of reference from the intensive pronoun *autos* (αὐτός) [pronounced *ow-TOSS*]. The intensive pronoun is used to emphasize the identity of Epaphras as the pastor. This is the attributive use of the intensive pronoun and it should be translated “with reference to this same one.” The present tense is an aoristic present, it denotes punctiliar action in present time. The aorist denotes punctiliar action in past time. The active voice: Paul produces the action of the verb in vouching for the character of Epaphras. The indicative mood is declarative indicating a simple statement of fact.

“that,” this time it is the conjunction *hóti* (ὅτι) [pronounced *HOH-tee*] which is used after verbs of judgement or evaluation to indicate the content of that judgement or evaluation.

“he hath” — present active indicative of *echô* (ἔχω) [pronounced *EHKH-oh*]. *Hóti* (ὅτι) [pronounced *HOH-tee*] indicates he is now going to estimate Epaphras, he is going to judge him, “he keeps having.” The present tense is retroactive progressive present, indicating the fact that he has always been this way, he is a stabilized individual. The active voice: the pastor Epaphras produces the action of the verb. The indicative mood is declarative for historical reality of the fact. This is what Epaphras is really like. He is consistent, honourable, stabilized, and he keeps on having a great zeal.

“a great zeal,” this is one thing he does not have. We have an adjective of degree here, *polus, polos* (πολύς, πολλός) [pronounced *poll-OOS*], meaning much or great. It is not *zêlos* (ζήλος) [pronounced *DZAY-loss*] here, but *ponos* (πόνος) [pronounced *PON-oss*], which means pain or distress. This is apparently a difference of manuscript readings, as the KJV has *zeal*, but the Westcott-Hort text has *pain, distress*.

“for you,” *hupér* (ὑπέρ) [pronounced *hoop-AIR*] plus the ablative plural of *su*, “on behalf of you all.” This is a reference to his own congregation in Colosse which is under attack from Gnosticism. And not only them but there are two other churches nearby which are weaker churches.

“and them in Laodicea,” the adjunctive use of the conjunction *kai* plus the definite article used as a demonstrative pronoun, plus *pros* plus the locative of *Laodíkeia* (Λαοδίκεια) [pronounced *lah-od-IK-i-ah*]. It should be translated, “also those in Laodicea.” This was named after a gal who was a hell-raiser and a poisoner. At this time, it was a prosperous city on a main road. They have a pastor who will not teach doctrine.

Destroyed by earthquakes 3x, Marcus Aurelius rebuilt it the second time. It was a very prosperous city based upon where it was located. A famous place for betting on horse.

“Hierapolis” is another medical centre famous for its baths. Another city named after a woman. Hera was the amazon queen, the original women’s lib, a great woman athlete. The Amazon women are not myths, although there are myths about them. Their water was called Plutonium, which means it was right out of Hades, it was so hot.

People go to Tombstone, Arizona for hot underground waters. Bob mentions caduceus and suggests you ask a doctor to see his caduceus.

Colossians 4:13 **For I testify with reference to this same one [Epaphras], that he keeps on having much distress for you, also them in Laodicea, also those in Hierapolis.**

This is another reference to the fact of the Satanic attack in the Lycus valley. It was of deep concern to Epaphras and because of it he had made the long journey to Rome. He was obviously aware of the fact that the area had been a demon headquarters for centuries. he was aware of the fact that the people were in great danger of being hooked by one of several possibilities. This, along with the infiltration of evil, meant that there was going to be a very serious battleground. In fact it did become a battleground and it is the subject of a short passage in Revelation.

Colossians 4:14 **Luke, my dearly loved physician, and Demas [See II Tim. 4:10] send you their greetings,**

Verse 14, a true man of medicine. “Luke” was not only a great physician but a demonstration of the fact that a man can be great in his profession and even greater beside. He had such a capacity for life that not only was he a great doctor but his capacity for life went from his profession into the fact that he was a historian and the closest companion that Paul ever had. Reason: In intellect Luke and Paul were very close. They had the mentality to enjoy one another. Luke was a well educated Gentile from Antioch.

Luke 1:1–4 is pure Classical Greek. He was possibly the brother of Titus. Luke was very observant. 2Cor. 8:18 in the Greek. The definite article. He joined Paul’s team at Troy on the second missionary journey, Acts 16:10, 11. He accompanied Paul to Philippi but was not involved in the persecutions of Paul and Silas which are recorded in Acts 16. When Paul left Philippi he had to leave Luke behind, but he rejoined Paul on the third missionary journey.

Paul had to leave Luke behind; but he rejoins Paul for the 3rd missionary journey and then from there until his death. He was in jail with Paul in Caesarea and in the famous shipwreck.

Many legends about Luke. Believed to die in age 84. He is called “the beloved physician,” ο(ι)ατρο(ι)ο(α)γαπητός (ἀγαπητός) [pronounced *ag-ap-ay-TOSS*]. This confirms the fact that Luke was a medical doctor. He was Paul’s medical adviser and personal physician, and God used this man not only as Paul’s closest companion, his closest friend, but He used him to preserve the life of Paul on many occasions.

He practiced medicine in Malta and then in Rome.

“and Demas [Demetrius],” mentioned here, also in 2Timothy 4:10; 3John. As long as we are alive God has a purpose for our lives, and if we have failed miserably the purpose is rebound, reversion recovery, whatever it takes to get back and to get cracking.

1971 Colossians

Lesson #64

64 02/28/1975 Colossians 4:14b Demas; doctrine of reversionism

Demas is the shortened form of Demetrius and they are one person. He is the subject of the last part of this verse, kai Dēmâs (Δημᾶς) [pronounced *day-MASS*]. This is a Gentile name and the first thing we recognize about Demas is that he is a believer, and along with Luke we have a representation of Gentiles in Rome. He is mentioned in the same verse with Luke which means that at this point he was either close to or in supergrace status.

The fact that he becomes a reversionist is not discovered until we get to 2Timothy 4:10, “Demas has deserted me, having loved the now age, and has gone to Thessalonica.” So we learn that between the first and second imprisonments something happened to him. Desertion here is desertion under fire. This represents his reversionism. “Having loved the now age” means that some detail of life, or details, some frantic search for happiness, caused him to move from Rome to Thessalonica. The passage reveals that Demas has now become a reversionist.

There is one more passage on Demas, 3John 12. John is explaining that Demas is no longer the Demas that he was in 2Timothy 4, he is now Demetrius and a recovered believer. The reversion recovery of Demas was noted in one of the last things that John ever wrote. “He had received “a good testimony from everyone, and from doctrine itself.’ He made a complete recovery.

We see in Colossians 4:14 two kinds of spiritual greatness. Luke who has great stability, who never faltered, who did not ever go into reversionism but kept right on going. Demas went down and then back up. These are two different kinds of greatness. One is stability greatness. The believer with stability greatness has a fantastic life and he eliminates a great deal of sorrow and misery simply by his stability.. However, Demas is also great but his is recovery greatness. The principle is that greatness comes in reversion recovery as well. So the great ones are not those who have never failed but those who never let their failures keep them down. That is Demas.

Demas took a nosedive. Luke is steady as a rock. When Paul dies, Luke is with him (during the 2nd imprisonment).

The Doctrine of Reversionism

1. Reversionism is the negative status quo of the believer in phase II. The coin of apostasy has two sides. On one side is reversionism and on the other side is evil.

Synonymous terms with the differentiation. Perpetual carnality and negative volition toward doctrine. Sin and evil are different. Carnality is the result of sin. Reversionism is the result of evil. Both result in divine discipline. Double portion of discipline comes down on the reversionist. The reversionist gets away from rebound; and he becomes under the influence of evil. He receives discipline for both. Demas was headed in the same direction as Saul. Reversionism is apostasy and recession from any stage of spiritual growth. Advance and then the withdrawal. The positive believer is positive toward doctrine; the carnal believer is simple a believer who has sinned (mental, verbal or overt); his recovery is as simple as rebound. This is handled in a relatively short time. Reversionism recovery can take 5 or 10 years; whereas carnality is handled quickly. These are some of the more obvious distinctions in life. We must learn that a carnal believer is not necessarily a retrogressing believer. David was carnal many times, and still a mature believer. Let's say this mature believer has cheated on the last deal playing cards. The baby believer sees this and judges him. Let's say he peaked at another hand but now he rebounded. The baby is going to be the one to get the discipline. The judge everyone in church. It is just one massive failure. Our judgment does not mean a thing except we stick our necks out for divine discipline. The beautiful thing about reversionism and about sin, God does the judging and He does not need our help. Why judge? You'll get the other person's discipline and the discipline for judging.

- a. Reversionism is a technical term for being influenced by evil.
 - b. God blesses the believer influenced by doctrine and disciplines the believer influenced by evil.
2. The mechanics or stages of reversionism.
- a. The reaction stage. Boredom, disillusion, overcome by pity; when you have these reactor factors, you have no capacity for life. This is characteristic of the immature believer. You can have these things and be mature. But they are temporary things. When you grow up, you won't be bored all of the time, disillusioned all of the time. Hypersensitivity, mental attitude sins, operation vengeance (you cannot build your happiness upon vengeance); distractions from Bible doctrine. Drug addiction. Marijuana is not alright and it will never be alright. Academic incompetence.
 - b. Discouragement, self-pity, boredom, etc. lead to a frantic search for happiness. This follows the trends of evil, might be ascetic, victorious life conferences, legalism, spirituality by self-denial, tabooism (giving up stuff); social gospel (trust everyone, love everyone). Drunkenness, hell-raising, on the town, chasing. We all have a trend toward asceticism or lasciviousness. You have a lust pattern and you have a trend. Which trend will dominate you? Perhaps you were brought up in a strong conservative home, you might lean towards asceticism. Or let's say that you were brought up in a liberal household, you might have a trend toward lasciviousness. Preacher kids can often be the wildest. They will get skunk drunk. Environment only explains the trends; but it does not explain everything that you do.

- c. 3rd stage is operation boomerang, after you have been on a frantic search for happiness. Frantic search for happiness always intensifies whatever started you off in the first place. That is always amplified.
- d. The spiritual things occur, which is evil. Emotional revolt of the soul. There are so many things where a person has developed certain concepts, certain tastes; and it would be terrible to have all of these things in the right lobe and not have a right woman to respond. We all have emotion and it is designed to respond. The RM/RW is built into the soul (emotion is the RW). We all have emotion. Whenever a man hooks up with a nagging, screaming, bitching woman. The holy rollers and the hippies all have that as their emotion. Holy rollers, victorious lifers, those who hypnotize themselves. That is a woman taking over the soul. That leads to a psychotic condition. Emotion in the right place is the most wonderful thing in the world. When emotion revolts, it becomes the controller of the soul; and the emotion becomes that nagging, screaming woman. The believer not controlled by doctrine is controlled by his emotion.
- e. Negative volition towards doctrine is the 5th stage as a result of the reactor factors. The believer becomes confirmed in negative volition toward doctrine. Indifference, too busy, personality hangups with the pastor, antagonism and conflicts with other members of the congregation. Under living grace, God makes it possible for the believer to take in doctrine. Everything that it takes to keep us alive is living grace. Disorientation to living grace means a disorientation to life.
- f. 6th stage, blackout of the soul; the believer is under the influence of evil. Liberal panaceas.
- g. Scar tissue of the soul. Freezing the lobes; blackout of the soul starts here; and scar tissue starts in the right lobe. All of the valves are frozen. A loss of doctrine in the right lobe. Prov. 21:29–30 The reversionist hardens his face...there is no counsel with the Lord... Neh. 9:15–16 They refuse to listen and they do not remember Your wonderful deeds among them. Jer. 7:25–27
- h. Reverse process reversionism. Influenced by Satan's plan of evil. This is how far the Demas went. 2Tim. 4:10. He was in Rome for the 2nd imprisonment, but he went from there to somewhere else; geographically out of the will of God.
- i. 3John has Demetrius in recovery. A.D. 96. He has recovered and he is a famous pastor. 1John 12 We see in Colossians 4:14 we find Luke, who never faltered; who lived to be 84; right up to the time of 3John 12. Demas lived a long time as well. Demas went down and then back up. Luke is stability greatness. Demas is also great; recovery greatness. If you find that you are still alive, then rebound and keep moving forward.

“greet,” the present middle indicative from the verb *aspazomai* (ἀσπάζομαι) [pronounced *as-PAD-zom-ah-ee*] which means to salute. The present tense is an aoristic present for punctiliar action in present time. Therefore it means this is a greeting in the moment in which this is received. This is what is called a deponent verb, middle in form but active in

meaning. These two Gentiles produce the action. The indicative mood is declarative for a simple statement of historical fact.

“you” is the accusative plural direct object from the personal pronoun *su*, a reference to the congregation.

Colossians in the Greek word order: **Luke, the beloved physician, salutes you, also Demas.**

1971 Colossians

Lesson #65

65 03/02/1975 Colossians 4:15–18; Rev. 3:14–15 Epistle to the Laodicean

Wherever you find really good environment, there is often a gathering of negative volition at that same place. Being the pastor in Laodicea was difficult. Many men in the ministry feel called to southern California. Negative volition gathers to playgrounds. One of the playgrounds of the ancient world is Laodicea. All descriptions suggest that it must have been fantastic, with beautiful weather and a clean city (because it had been rebuilt several times due to earthquakes).

Colossians 4:15 **Greet the brothers who are at Laodicea, and Nympha, along with the church that meets in her house,**

Verse 15, we move now to the city of Laodicea. Negative volition gathers to playgrounds is the principle. One of the playgrounds of the ancient world was Laodicea.

The word “salute” is the aorist active imperative of the verb *aspazomai* (ἀσπάζομαι) [pronounced *as-PAD-zom-ah-ee*] which means to salute or to send greetings. The constantive aorist tense gathers up into one entirety the action of the verb, i.e. the salutation. The salutation consists of an apostolic recognition of that local church. Then active voice: the Colossian believers will produce the action. They are told to greet those who are nearby when the Colossian epistle is delivered. Obviously this epistle was written to all of the churches in the Lycus valley. The imperative mood of command orders the Colossians to circulate this letter. When an epistle was circulated, it was assumed to be canonical.

The word “brethren” is wrong here. We have the accusative plural direct object from the definite article and it simply means “the ones, the people, the individuals.”

“and Nymphas,” the adjunctive use of the conjunction *kai* plus the accusative singular direct object of the proper noun *Nymphas* (Νυμφᾶς) [pronounced *noom-FAHS*] which is a woman’s name.

“and the church which is in his house,” is incorrect. *Nymphas* (Νυμφᾶς) [pronounced *noom-FAHS*] is a woman. She is “the elect lady” of 2 John, verse one. It should be translated “in her home.” We have the genitive feminine singular intensive pronoun *autos* (αὐτός) [pronounced *ow-TOSS*]. The fact that churches met in homes is found in Acts

12:12; 20:8; Romans 16:3-5; 1Corinthians 16:19; Philemon 2. Church buildings did not come into being until the 3rd century.

Colossians 4:16 **And when this letter has been read to you people, see that it is read in the church of the Laodicians also. And see that you read the letter [coming] from Laodicia also.** *[Note: This could have been a reference to the letter to the Ephesians],*

verse 16, the importance of circulating this epistle. The word for “epistle” here refers to Colossians which was to be taught throughout the Lycus valley, and then circulated throughout Asia Minor.

The word “is read” is a misnomer. This is the aorist passive subjunctive from a compound verb, *anaginōskō* (ἀναγινώσκω) [pronounced *an-ag-in-OCE-koh*], which means to exegete, to gather exact knowledge, to discern, to distinguish the content of a passage, to know accurately what is taught and then to communicate it. This is where the idea of reading comes in here — reading in the sense of communication. Taught verse by verse would be a better translation. It is a reference to exegetical, expository teaching. The aorist tense is a constantive aorist which gathers into one entirety the teaching of this epistle. The passive voice: the epistle is the subject and receives the action of the verb, namely analysis and exposition. The subjunctive mood is potential and is for a future reference in a subordinate clause. In other words, it is now being written in the concept of the context and as soon as it is received it is to be taught and to be taught thereafter as long as the Church Age exists and as long as time exists. The pastor-teacher is to read and explain, read and explain.

“among you,” the preposition *para* plus the locative plural of the personal pronoun *su*. It means “in your presence.”

Church Age Functions of the Pastor and the Believer

1. The prepositional phrase emphasizes the system of teaching doctrine which is ordained by God for the Church Age.
2. Inasmuch as believers involved are royalty the Local church is a special school for royalty, a school to make royalty spiritually self-sustaining.
3. Royalty becomes spiritually self-sustaining by the daily function of GAP, resulting in maximum doctrine resident in the soul.
4. This doctrine resident in the soul establishes the command post in the individual believer in the angelic conflict. He becomes spiritually self-sustaining because he receives his orders on a daily basis from doctrine in his soul.
5. This command post, therefore, is tantamount to a dictator in the soul whereby the believer knows the will of God in all circumstances and has the power to execute that will.
6. When this command post of inner doctrine is established, the believer does not have to rely on anyone else for advice or direction in the function of his, own life. He has the privacy of his priesthood and the option of living his life as unto the Lord.
7. he is totally dependent upon the inner residency of Bible doctrine.

8. His only other dependence is on his right pastor who continues to feed him the Word of God and makes it possible for him to seize and hold the high ground of supergrace.
9. The maintenance of maturity means the perpetuation of blessing in dying grace, and surpassing grace for all eternity.
10. So a principle emerges. No member of the royal family of God in phase two will ever be independent of his right pastor or the Word of God. The maintenance of supergrace is essential and demands that the mature believer continues to GAP it as long as he lives on this earth, for even reaching maturity and being spiritually self-sustaining does not remove the maintenance principle.

“cause that,” the aorist active imperative of poieô (ποιέω) [pronounced *poi-EH-oh*] plus the conjunction hina (ἵνα) [pronounced *HEE-na*] which introduces a final clause expressing purpose, aim, goal, objective. The aorist active imperative of poieô (ποιέω) [pronounced *poi-EH-oh*] should be translated “execute” — “execute in order that.” In other words, “Execute this command in order that.” Someone has to teach Colossians to the Laodiceans. This says to them in effect that someone has to teach them the epistle. Obviously there is only one qualified person and he will be mentioned shortly. In the meantime, the aorist tense of poieô (ποιέω) [pronounced *poi-EH-oh*] is a culminative aorist emphasizing the completion of verse by verse exposition of Colossians so that it can be taught in Laodicea and that it will result in spiritual growth in both places. The active voice: in the absence of the pastor the apostolic command to teach this epistle will be accomplished by the one who brings it, Tychicus. Then it goes to Archippus (Ἀρχιππος) [pronounced *AHR-khip-poss*]. The imperative mood is the imperative of command.

“it may be taught,” same anaginôskô (ἀναγινώσκω) [pronounced *an-ag-in-OCE-koh*], same aorist passive subjunctive,. However this time the subjunctive goes with hina (ἵνα) [pronounced *HEE-na*] to introduce a purpose clause. “Accomplish this command in order that it may be taught exegetically in Laodicea.”

“and that ye likewise read this epistle from Laodicea” — showing that at the end , starting at verse 15, we actually have the Laodicean epistle. In other words, the Colossians were also to study what was said to the Laodiceans. This emphasizes the fact that all of this is a part of the canon of scripture. It actually reads, “the epistle from the Laodiceans,” ek plus the ablative plus the definite article used as a demonstrative pronoun to emphasize also the other epistle, the Ephesian epistle which is now being taught in Laodicea, according to the implications here. Ephesians was addressed to all the believers in the Roman province of Asia and the Lycus valley was a part of that province.

Marcion said that the epistle to the Ephesians was really to the Laodiceans.

“that,” the conjunction hina (ἵνα) [pronounced *HEE-na*] introducing a final clause; “you likewise read it [the Ephesians epistle] exegetically.”

Colossians 4:16 **And when this epistle has been taught exegetically in your presence, execute the following command in order that it [Colossians] may be taught exegetically in**

the Church of the Laodiceans; and that one [Ephesians] from Laodicea circulate it in order that Ephesians might be taught.

We in the Church Age have the completed canon of Scripture and because of that, we have all the advantages.

Colossians 4:17 **And tell Archippus** [Note: He may have been the preacher at Colosse or Laodicia. See Philemon 1:1-2]; **“See to it that you fulfill your ministry [there], which you have received in [the service of] the Lord.”**

Verse 17, the apostolic command to the pastor of Laodicea. His name is Archipus.

“And say,” the connective use of the conjunction, but we have the aorist active imperative of the verb légō (λέγω) [pronounced *LEH-goh*]. The imperative means that this is really a command. The aorist tense is ingressive, “begin to command him.” The active voice: Tychicus, the bearer of the epistle, will walk in and tell him to get off his butt and start teaching. “Archipus,” Archippus (Ἀρχιππος) [pronounced *AHR-khip-poss*] [i(p)pos means horse; archê means master]. He was the chief of horse, the master of horse., therefore he should have understood something about discipline.

The master of the horse is the one in charge of a fox hunt. This sort of riding requires discipline.

From the context of the first two verses in Philemon he appears to be the son of Philemon and Apphia. As pastor of the local church he had failed to teach doctrine and this was the problem. But the arrival of the two epistles in this context, Ephesians and Colossians, indicates that it is time to fulfill his ministry. “Archipus” is in the dative of indirect object, indicating the one in whose interest the command to teach is transmitted.

“take heed,” present active imperative of blepō (βλέπω) [pronounced *BLEHP-oh*]. It means here to beware. The tendencial present tense is used for an action which is purposed but not taking place. He is not aware of the fact that he should be teaching it and he is ignoring it. Therefore it implies that Archipus had neglected to be faithful in teaching his congregation. The active voice: Archippus (Ἀρχιππος) [pronounced *AHR-khip-poss*] must produce the action of the verb by understanding the true function of the ministry. The imperative is a direct command.

“to the ministry” should be “your ministry.” The definite article is used as a possessive pronoun and the word for ministry is diakonos (διάκονος) [pronounced *dee-AK-on-os*].

“which thou hast received,” the accusative singular of the relative pronoun hos, translated “which.” The ministry is something that he has received. He didn’t earn it and he didn’t deserve it. With it is paralambanō (παραλαμβάνω) [pronounced *pahr-al-am-BAHN-oh*] as the verb, which means to take over. This is a dramatic aorist tense used to state a present reality from the certitude of a past event. The active voice: Archippus (Ἀρχιππος)

[pronounced *AHR-kip-poss*] has taken over the pastorship of the church but has done nothing about it in the way of teaching.

“in the Lord,” en plus the instrumental of kurios (κύριος) [pronounced *KOO-ree-oss*], “because of the Lord.” This says in effect that the Lord calls pastors and even assigns them to churches. Even though churches may vote they have nothing to do with whether the pastor is the right one or not, it is the job of the Lord to do the assigning. The Lord ordered Archipus to take over the ministry there and even if the congregation voted it was still the Lord’s will and that was the only thing that counted.

“that” introduces the final clause: the conjunction hina (ἵνα) [pronounced *HEE-na*] for a purpose clause or an objective clause; “thou fulfil it,” the present active subjunctive of the verb plêroō (πληρῶω) [pronounced *play-ROH-oh*]. Plêroō (πληρῶω) [pronounced *play-ROH-oh*] is a very strong verb and it takes a lot of analysis.

There are four basic meanings of **plêroō** (πληρῶω) [pronounced *play-ROH-oh*]: It means to fill up a deficiency. The function of the pastor is to fill up the deficiency of doctrine in the souls of the congregation. It means to fully possess. The function of the pastor-teacher is to be so faithful in teaching that doctrine fully possess the souls of his congregation. Thirdly, it means to fully influence. The pastor must continue to teach doctrine so that doctrine fully influences the life of the believer. The word also means to fill up with a certain quality. Doctrine resident in the soul is the highest quality in life.

Uses of Plêroō (πληρῶω) [pronounced *play-ROH-oh*] is used for the royal priest filled with the Spirit in Ephesians 5:18. It is also used for the fulfillment of the law through the filling of the Spirit in Romans 8:4 and in Galatians 5:14.. It is used for the pastor-teacher communicating doctrine, Colossians 1:25; 4:17. It is used for the believer’s function under GAP, the believer erecting the ECS and his entrance into the supergrace life. It is used for the humanity of Christ fulfilling this function in Luke 2;40 and for the royal priest fulfilling this function, Ephesians 3:19; 4:10; Colossians 1:9. It is used for the construction of the ECS in the supergrace believer in 1John 1:4. It is also used for the priestly function of the royal family in giving, Phil. 4:18; for the production of divine good, Phil. 1:11.

“it” is the intensive pronoun autos (αὐτός) [pronounced *ow-TOSS*], used for his ministry not being fulfilled; used in connection with the verb. This is the accusative singular direct object, the object of the verb. The present tense is a customary present in the Greek, it has linear aktionsart, it denotes what should habitually occur. He ought to be studying and teaching. The subjunctive mood is used with the conjunction hina (ἵνα) [pronounced *HEE-na*] to introduce a final clause. This was his aim, his goal, his objective, and he wasn’t doing it.

Colossians4:17 **And tell Archipus, Pay attention to your ministry which you have taken over because of the Lord, in order that you might fulfill that same ministry.**

Colossians 4:18 **This greeting [is being written] by me, Paul, in my own handwriting. Remember my imprisonment. [Note: This was probably a request for them to pray for him]. May God's favor be with you,**

Verse 18, the word "salutation" is simply the word "saluting"; "by the hand of me Paul." "The salutation from Paul with my own hand" is the literal translation.

"Remember," present active imperative of mnēmoneúō (μνημονεύω) [pronounced *mnay-mon-YOO-oh*] should be translated, "Keep remembering." The present tense is the iterative present which means repeated action. The active voice: the Colossian church produces the action of the verb through intercessory prayer, and the Laodiceans are included here. The imperative mood is a command.

"my bonds," "my chains." In other words, this is a command to pray. Remembering is prayer, to recall to mind, to be specific to God about someone is prayer.

"Grace be with you," hê charis (χάρις) [pronounced *KHAHR-ic*] meq humôn (ὁμῶν) [pronounced *hoo-MONE*], "The grace be with you."

"Amen," I believe it.

The ministry of Archipus has been challenged.

Revelation 3:14–15

Revelation 3:14 **"Write [this] to the angel of the church at Laodicia: These are the words of the Amen, the faithful and true Witness, the source [or, ruler] of God's creation [See John 1:3; Heb. 1:1-2]:**

It reads and to the agapaō (ἀγαπάω) [pronounced *ahg-ahp-AH-oh*]. This is transliterated and it should not be. It refers to the pastor of the church at Laodicia. This is a specific reference to Archipus. He has neglected what Paul commanded him to do. **To the communicator-messenger in the area of Laodicia:...**

This is a very beautiful place. Destroyed several times and it was always rebuilt. Anthiachus II and Marcus Arrelius both rebuilt it. It was the banking center. A wealthy town. Famous for racetracks and theaters. Headquarters for the Roman IRS. The place where Cicero wrote many of his famous letters.

Earthquakes finally destroyed it. It is called Old Castle by the Turks today.

Thriving beautiful city; but weak spiritually. It is Jesus Who is speaking. The Lord Jesus is presented as a celebrity. Present active indicative of laléō (λαλέω) [pronounced *lah-LEH-oh*].

He calls Himself ho amên, describing Himself, derived from the Hebrew word ,to believe, to trust, to have faith in. This word is often used in a casual way. It is a title of celebrityship. This is the One the object of our faith. This congregation fortunately did not have to be trained not to say this word. Those who throw this word around do not understand it. When people say this, and it is blasphemous. This can be said at the end of a prayer. It means, *I am trusting in Christ; Amen*. This is a sacred name related to Jesus Christ. Someone calling this out is a rabble rouser. The whole thing is blasphemous. It is like calling out hallelujah.

Jesus is the center of our concentration. The last word in Colossians is the first word in this epistle. The last 4 verses are addressed to the Laodicians. *The Amen Himself now speaks*. Ho Amen is the subject; it is Jesus Christ in His uniqueness. The One Who is the object of faith is the witness, the faithful, the dependable One.

He is called the Witness. mártus (μάρτυς) [pronounced MAHR-tooç].

He is also called Ho Pistos, the faithful One. pistos (πιστός) [pronounced pis-TOSS]. He was faithful towards us in eternity past. All that we will ever have was provided for us billions of years ago. He is also called alêtheinos, the source of truth. alêthinós (ἀληθινός) [pronounced al-ay-thee-NOSS]. Or, *the Dependable One*.

He is called hê archê (ἀρχή) [pronounced ar-KHAY], which is the *Originating Source*. He is the Creator of the Universe. This is of the ktisis (κτίσις) [pronounced KTEES-iss], which is, original creation. This is the bridge that takes us from Colossians 4:15–19 to Revelation 3:14. It is the last word, *the Amen*.

Amen is the last word in Colossians and this leads us to this point in Revelation 3:14

Revelation 3:14 **And to the messenger (the pastor-communicator) of the local church in the area of Laodicia, write. The One Who is the Amen (the object of faith), Who is the Witness [to the reality] of God [the Godhead], the Faithful One (the Dependable One), the Originating Source of the Act of Creation, from the God, communicates these things:...**

Now we get the evaluation.

Revelation 3:15 **I know about your deeds, that you are neither [spiritually] cold nor hot. I wish you were [either] cold or hot.**

The perfect tense oida used as a present tense. eidô (εἶδω) [pronounced Ī-doh] (Bob always refers to this as oida, as this is the perfect tense of the verb). God always possessed this knowledge. This is the knowledge possessed by Jesus from eternity past.

This is the neuter plural accusative case of ergon (ἔργον) [pronounced EHR-gon]. This refers to production or to evaluation. “This is your efficiency rating,” is what Jesus is saying. Hoti is used after verbs of cognizance to indicate the content of that thinking.

They are neither cold nor hot. The negative conjunction οὔτε (οὔτε) [pronounced *OO-the*] plus the adjective ψυχρός (ψυχρός) [pronounced *psoo-CHROSS*], which means, *cold*. This word would refer to unbelievers. They are not cold. These are born again believers.

Furthermore, they are not zestos (ζεστός) [pronounced *dzes-TOSS*], which means, *boiling*. So we have the two extremes in the human race. Cold, unbelievers; hot, supergrace believers on the high ground.

When something that was boiling cools off, it becomes lukewarm, and that is their efficiency rating. They are chliarós (χλιαρός) [pronounced *khlee-ar-OSS*], which means, *lukewarm*. You don't like lukewarm coffee, tea, people. Aesop said, it was an unpleasant (taste). This is the believer influenced by evil.

Then he adds, *o that*. ophelion (ὄφελον) [pronounced *OAF-el-on*], in interjection idiom. Any Greek dictionary will tell you, it means, *O that!* It ought to be, *I wish that you were*. Imperfect active indicative of eimi for *you were*. Simple solution for the cold is believe in Jesus Christ. No solution needed for *hot*; just blessing. It is simply to handle the cold or the hot. The hot, *stay with the doctrine and enjoy the blessings*.

1971 Colossians

Lesson #66

66 03/02/1975 Rev. 3:16–22 Epistle to the Laodiceans (cont.)

You flunk the test if you cannot find Revelation.

Certain coffee commercials are among the more interesting television programing. The people who write dialogue for coffee, and it changes every person's brand of life who drinks their coffee.

If they say, "This is the greatest cup of coffee that I have ever had." The great test for a cup of coffee is, *how does it taste lukewarm?*

Revelation 3:16 **But since you are lukewarm, and neither hot nor cold, I am about to vomit you out of my mouth.**

Lukewarm is a believer who once was boiling; is now lukewarm. Lukewarm food is no good.

So then because you are lukewarm. chliarós (χλιαρός) [pronounced *khlee-ar-OSS*] The testimony is, I was cold, then I was turned to boiling; and then the heat was off, and I turned to lukewarm. Cold is analogous to the unbeliever; hot is analogous to the supergrace believer.

mellō (μέλλω) [pronounced *MEHL-low*], which means, *to be about to*. Archippus was the master of the hunt, but that is the last thing that he became a master of.

eméō (ἐμέω) [pronounced *em-EH-oh*], which means, *to vomit up*. This refers to the sin unto death. The aorist tense is the culminative aorist, gathering the action of the verb into its entirety, but viewing it from the end result. This would be the 5th cycle of discipline for this congregation. Sometimes congregations are removed when doctrine is ignored or rejected. Everyone has thrown up, and what is thrown up is always repulsive. Bob suggests some alternate words, like *making a public display of the contents of your stomach*.

Revelation 3:16 **So therefore, because you are lukewarm and you are neither cold nor hot, I am about to vomit you out from my mouth,...**

Revelation 3:17 **For you are saying, 'I am wealthy; I have made plenty of money and do not need anything.' But you do not know that you are [spiritually] wretched and miserable and poor and blind and naked.**

Here now is the explanation. We now have the pattern of these people. These had once been in supergrace. But they did not stay. They got on the road down, having their paragraph SG2. This is a group of people with wealth, pleasures, capacity for love, capacity for life, etc.

God can discipline in a number of ways. He can remove all of their blessings or He can allow the believer to retain all of these blessings. But they lack capacity for happiness, capacity for love, and capacity for life. Their blessings now make these people miserable.

Example of a saddle, which was a great invention. But, after 40 hours in the saddle, it is a source of misery.

The word to describe this in context is *wretched*. Some people in this situation use their wealth to fake out everyone else. They claim that they are doing well; but they are very unhappy. For the believer, it is what is in the soul that makes us happy.

They were on the high ground and they had +H. They still have all the accouterments of blessing, but they are miserable. Some have even become richer. plouteō (πλουτέω) [pronounced *ploo-TEH-o*], which means, *to be rich*. Perfect active indicative. The active voice means they take the credit for their wealth.

When they went negative, they eventually lost their doctrine. They have nothing, but their trust is in their wealth (which they still have). They try to use their wealth to solve all of their problems.

The adjective which describes the believer who reaches supergrace, slacks off with doctrine, and retains the material blessings. You might have RM or RW; and still have the month.

talaířōros (ταλαίρωρος) [pronounced *tal-AH-ee-po-ross*], which means, *miserable, wretched*.. Miserable. You can be miserable with people; you can be miserable with money, with promotion and with success.

eleeinós (ἐλεεινός) [pronounced *el-eh-i-NOSS*], which means, *pitiable*. It means to go around and try to get attention and affection by making people feel sorry for you. It is to elicit mercy. A lot of males do this. When someone feels sorry for you and that is the basis for your relationship, then you have nothing. There was a person in Berachah who was like that. He was a wimp.

Then Jesus calls them ptōchos (πτωκός) [pronounced *ptoh-KHOSS*], which means *poor, miserable, beggarly, impotent, destitute*. They have the things of this life, but they have nothing in the soul.

They are also called taphlos (τυφλός) [pronounced *toof-LOSS*], which means *enveloped with smoke, unable to see clearly, blind*; used figuratively to mean *[willfully] blind, ignorant, stupid, slow in understanding*. This is spiritual blindness; soul blindness, blackout of the soul. They are influenced by evil. Jesus uses a very common word in that town.

gumnós (γυμνός) [pronounced *goom-NOSS*], which means, *naked*. It is related to the word *gym*, where athletes would work out naked. Greeks did not wear anything except for oil. Clothing on the body seem ludicrous to them. Nakedness here refers to reverse process reversionism; or where reversionism and evil cross. Here is where a believer to totally influenced by evil.

Revelation 3:18 [Because of that], **I advise you to buy from me gold, refined by fire, so that you will become rich; and white clothing to wear, so that you can cover yourself and not be seen as shamefully naked; and eye drops for your eyes, so that you can see.** [Note: The foregoing all refer to taking measures for becoming more spiritual].

Beginning v. 18: sumbouleúō (συμβουλεύω) [pronounced *soom-bool-YOO-oh*]. It means, *to advise*. Tendential present. God warns them, even though He knows that they will not heed His warnings.

agorazō (ἀγοράζω) [pronounced *ag-ohr-AD-zoh*], which means, *to buy*. This is from the word *market*. The idea here is, you have capitol in order to make this purchase. The idea is, they have time, time which they can purchase. "I advise you to purchase from Me."

Para + egō. This means *from the source of Me*.

This is doctrine which they need to purchase, and it is called here, chrusion. They are to buy, chrusion (χρυσίον) [pronounced *khroo-SEE-on*], which means, *gold*. What they do not have but what they need is Bible doctrine. This is positive volition + time = recovery (in this case).

puróō (πυρόω) [pronounced *poo-ROE-oh*], which means, *to burn; to be refined by heat*. Dramatic perfect tense. Refining process is heating the gold down and skimming off the slag.

Ek + pur = from the fire. The Word of God is purified and it is their only hope for recovery.

I advise for to purchase gold from Me which has been refined from the fire.

The final clause is begun with hina. Aorist active subjunctive of pluteō again. It is one thing to be rich; but this is to be truly rich. Without the doctrine, you are wretched. The daily function of gap means reversionism recovery. The subjunctive is potential; and this is God's purpose which has not yet been fulfilled.

In recovery, the edification complex is rebuilt, which is the white raiment. The building is torn down and you must begin again. Grace orientation, the mastery of the details of; your relaxed mental attitude, then you get into your capacities.

The nakedness is nakedness of soul.

Bob thinks of hell week. People are stripped of all clothing, and they are told to get back to the house, naked. You saw all of these poor characters, with no clothes and nothing on their feet. The stickers were worse than being unclothed.

enchriō (ἐγγρίω) [pronounced *eng-KHREE-oh*], which means, *to anoint, to smear on, to rub in*. Constativ aorist, the daily function of gap. The infinitive of intended result. Purpose and result are blended.

ophthalmos (ὀφθαλμός) [pronounced *opf-thahl-MOSS*], which means *eye*. We get the name for an eye doctor here. A vast difference between the medical doctor and the mechanic working with glasses.

There was a famous eye clinic here. kolloúriōn (κολλούριον) [pronounced *kol-LOO-ree-on*], which means, *eye salve; the actual name of the medication*. This is the actual medication. This is equivalent to doctrine.

That you might look around again the translation for blepō. Or, *so that you might recover your capacity*.

Revelation 3:18 I advise for to purchase gold from Me which has been refined from the fire, that you may become rich [in supergrace capacities], and purchase white clothes [the edification complex] that you may clothe yourself, and the shame of your nakedness [your emotional revolt; your being influenced by evil] may not be revealed; and purchase kolerium to run in the eyes that you may against be able to look around and see.

Revelation 3:19 "I rebuke and discipline those I love, so be earnest and repent.

V. 19 is what will happen if they do not take God's advice.

As many as I love (using the strongest word for love). Present active indicative.

elegchos (ἔλεγχος) [pronounced *EHL-ehg-khoss* or *EL-eng-khos*], which means, *to punish*. Followed by the verb paideúō (παιδεύω) [pronounced *pahee-DYOO-oh*], which means, *to scourge, to discipline, to train up a child, to educate, (by implication), discipline (by punishment), to chasten (-ise), to instruct, to learn, to teach*. This is to train a child through discipline.

Present active imperative of zêlóō (ζηλόω) [pronounced *dzay-LOH-oh*], which means *to be zealous, to burn with zeal; to boil with envy (hatred, anger); to desire earnestly, pursue*.

It is more painful to recover from reversionism and then recovery. This is a painful process, so this word is used.

Aorist active imperative metanoéō (μετανοέω) [pronounced *meh-tah-noh-EH-oh*], which means *to change one's thinking, to change one's mind*. This is not expressing a guilt complex but changing your mind. Ingressive aorist. Looking at the beginning of the action.

Revelation 3:19 **Those I love, I punish and correct by discipline, be boiling again, therefore, change your mind.**

Next, we come to the verse which everyone screws up.

Revelation 3:20 **Look, I am standing at [your] door and knocking; if anyone hears my voice [i.e., the sound of my knocking], and opens the door, I will [surely] come in to him and eat with him and he [will eat] with Me.**

This is not a salvation verse. idou (ἰδοῦ) [pronounced *ih-DOO*], which means *behold, lo; listen, listen up, focus on this, get this, look, look here; see, see here*. Although we do not use this language anymore, it was found in the Hebrew, the Greek and the King James' English. To give a modern translation, we might use something like *listen, listen up, focus on this, get this, look, look here*. This word demands the strongest possible attention.

Jesus Christ says, "I stand" the perfect active indicative of histēmi (ἵστημι) [pronounced *HIHS-tay-mee*], which means, *to stand [up, by]; to set up; to place, to make firm; to keep intact; to establish; to stop*. Intensive perfect emphasizes the completed action and result. All discipline is done outside of your eternal life. When Jesus knocks on the door, that is equivalent to warning discipline. The indicative mood is the mood of reality.

The Lord uses discipline.

krouō (κρούω) [pronounced *KROO-oh*], which means, *to knock*. This is the retroactive progressive present, it describes what has been going on and continues. Discipline is a teaching aid.

The conjunction ean + the subjective mood. Indefinite pronoun tis. This is to bring in some objectivity. It is hard for people to understand principle; they want to put themselves into it.

Recover is gap; *my voice* is a reference to Bible doctrine.

Aorist active subjunctive of anoigô (ἀνοίγω) [pronounced *an-OY-go*], which means, to open [up]. The opening of the door is a constative aorist, the process of recovery. The door is volition.

Future middle indicative of eiserchomai (εἰσερχομαι) [pronounced *ice-ER-khom-ahee*], which means, *to enter [in]; to go in*. It means to enter in the sense of having fellowship. Persistent positive volition is the basis of recovery. Jesus restores to the believer the capacities as related to the temporary blessing. You must have the capacity to enjoy the blessings.

To sum means to have dinner with Him; that is fellowship.

Revelation 3:20 Behold, I have stood up to the door with the result that I keep on standing at the door and knocking repeatedly [knocking is discipline]. If anyone has heard my voice and opens the door, I will enter face to face with him and have dinner with him (and he will have dinner with Me).

Restored capacity; occupation with Christ; category #1 love.

Revelation 3:21 The person who has victory [in the Christian life], I will grant him [the privilege of] sitting down with me on my throne, as I also had victory and sat down with my Father on His throne.

This is paragraph SG3.

Revelation 3:21 The one conquering, I will give to him to sit in association with Me on My throne as I also have conquered and have sat down in association with My Father on His throne.

Now that you have recovered and have understood the importance of doctrine, you will stay there till you hit the high golden bridge of the supergrace life. You can recover from reversionism and go on to receive reward.

Revelation 3:22 The person who has an ear should listen to what the Holy Spirit is saying to the churches.”

This is the road to supergrace. The basic system for getting Bible doctrine is the ear-gate, which demands the recognition of someone else's authority. It does not read, *he who has eyes, let him read for himself*. The navigators have not advanced an inch since it was first established.

In order to listen to someone else, you must have ears. Aorist active imperative of akouô, which is the daily function of gap. You listen to someone teach who has the authority. Concentration of the message that he communicates. Constative aorist. You must make the many decisions to come or not to Bible class.

END OF SERIES

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

R. B. Thieme, Jr.'s Corrected Translation of Several Passages

Passages Translated in Colossians		
Bob's Corrected Translation of Colossians 1-4	Psalm 128:1-4	Proverbs 29:18
Isaiah 33:6	Ephesians 4:11-13	The Book of Philemon
Revelation 3:14-22	Revelation 19:6-9	

Bob's Corrected Translation of Colossians 1-4:

Sometimes Bob did not stop to give the final rendering of some verses.

Colossians 1:3 We keep on giving thanks to the God, the Father of our Lord Jesus Christ, at all times concerning you, offering face to face prayers.

Colossians 1:4 Having heard the report of the faith of you all in Christ Jesus, and the love which you have toward all the saints.

Colossians 1:6 Being present in you, even as in all the world; is constantly bearing fruit and increasing, even as also in you from the day you heard, and began to fully understand the grace of God in the sphere of doctrine.

Colossians 1:7 Even as you have been taught from the ultimate source of Epaphras our beloved fellowslave, who is a faithful minister of Christ on behalf of you.

Colossians 1:9 Because of this we also, from the day we heard, do not cease to pray on behalf of you, constantly asking with the result that you might be filled with the epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] of his sovereign purpose and design by means of all wisdom and spiritual understanding.

Colossians 1:10 That you might walk worthy of the Lord pleasing God in all things, constantly producing in the sphere of every good work, constantly receiving growth by means of epignōsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] from the ultimate source of God.

Colossians 1:11 By every enabling power constantly being strengthened, according to the standard of the power of his glory, resulting in all patience [faith-rest in suffering] and longsuffering [stability in suffering] associated with inner happiness.

Colossians 1:12 Constantly being thankful to the Father, having qualified you all for a share of the inheritance [assigned portion] of the saints in the sphere of light [union with Christ].

Colossians 1:13 Who has rescued us out from the dictatorship of darkness, and has transferred us into them kingdom of the Son of his love...

Colossians 1:14 By means of whom we have redemption through his blood, the cancellation of sins.

Colossians 1:15 Who keeps on being the exact image of the unseen God, the privileged firstborn with reference to all creatures.

Colossians 1:16 Because by means of him [Christ] the all things were created, in the sphere of the heavens, and upon the earth, the visible things and the invisible things, whether human governments or constituted authorities, or angelic rulers and authorities: the all things through him and for his purpose stand created.

Colossians 1:17 And he is before all, and the all things by means of him hold together.

Colossians 1:18 And he is the head of the body, the church; himself who is the first cause of the church, the privileged firstborn out from the dead; that he might become the holder of the highest rank [in the Church].

Colossians 1:19 Because in him [Christ] he [God the Father] has determined with pleasure that all the quintessence of blessing and happiness should have permanent residence [in Christ].

Colossians 1:20 And through Him [God the Father] to reconcile the all things to Himself, having made peace through the blood of his cross, through Him and only through Him; whether things on earth or things in the heavens. (This translation following the word order of the Greek)

Colossians 1:22 But now he has reconciled in the body of his flesh through the death [spiritual], because in him [Christ] he [the Father] has determined with pleasure to present all of you consecrated, without blame, irreprouchable, in his presence.

Colossians 1:23 If you persist in the doctrine having laid the foundation, being stabilized and not swerving from the ultimate source of confidence in the gospel, having been publicly proclaimed to all creation under heaven in which I, Paul, have become a minister. .

Colossians 1:24 Now I rejoice in the sufferings on your behalf, and fill up in turn the deficiency [which is doctrine] the things which are lacking [doctrine] with reference to the pressures of Christ in my flesh on behalf of His body, which is the Church.

Colossians 1:25 Of which [Church Age] I have become a minister according to the standard of the dispensation of God, having been given to you [for your advantage] for the purpose of communicating it to you to fill up the deficiency of the Word of God.

Colossians 1:26 The mystery having been concealed from the ages [dispensations] and from the generations, but now has been revealed to his saints.

Colossians 1:27 To whom the God decreed to make known what the wealth of the glory of the mystery in the Gentiles [believers] which keeps on being Christ in you [ECS] the confidence of the glory [ECS].

Colossians 1:28 Whom we solemnly proclaim, instructing with warning all [saved] mankind, and publicly teaching all [saved] mankind in the sphere of every wisdom; that we may consecrate all [saved] mankind mature in Christ.

Colossians 1:29 Toward which I labour to the point of exhaustion, straining according to the standard of his operational power, which constantly functions in me in omnipotent power.

Missing a verse or two

Colossians 2:2 That their own right lobes might be encouraged [stabilized by doctrine], having been taught by means of a relaxed mental attitude [love, filling of the Spirit], resulting in all the wealth of full assurances from the source of technical knowledge [doctrine in the right lobe], resulting in the epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] of the mystery of the God from the source of Christ.

Colossians 2:3 From the source of Christ in whom are stored up all the treasures of wisdom [doctrine on the launching pad of the right lobe] and knowledge [doctrine in the ECS].

Colossians 2:4 This I keep on communicating that no one distort you (reversionism) by plausible but false (arguments and) discourse.

Colossians 2:5 For if I also in the flesh am absent [and I am], yet by means of the Spirit I am together with you, being happy and inspecting your steadiness in rank, and the solid front of your faith [doctrine] toward Christ.

Colossians 2:6 According as you have received to yourself the Christ Jesus the Lord, keep on walking in Him.

Colossians 2:8 Constantly be on your guard that there will not be anyone who will capture and enslave you through human speculation, even empty deceit, according to the pseudo traditions of mankind [religious liberalism], according to the basic teachings of the cosmos [political liberalism], and not according to the standard of Christ.

Colossians 2:9 Because in Him dwells permanently all of the fulness [essence, thinking, and plan] of the Godhead, and in bodily frame.

Colossians 2:10 And you are in him, having been fulfilled, him who is the sovereign head of all angelic princes and all angelic and human authority.

Colossians 1:11 In whom [Christ] also we have been circumcised by a circumcision not accomplished with hands by the renunciation of the essence of the old sin nature [body of the flesh], by means of the circumcision of Christ.

Colossians 2:12 Having been buried with him by means of the baptism, by which [baptism] you have been raised up [with Christ] through faith in the operational power from the source of the God, having raised him out from the deaths.

Very literal translation of Colossians 2:13 And you (and only you) has He given life to you together with Him [Christ], being dead by means of trespasses, and the uncircumcision from the source of your flesh [from the old sin nature], graciously forgiving us all our trespasses [or, having graced us all our trespasses].

Colossians 2:13 And as for you, being dead by means of your trespasses and by the uncircumcision from your flesh [the old sin nature], having graciously forgiven us all our trespasses he has given you life together with Him.

Colossians 2:13 And when you were dead, by means of your transgressions, and by means of the uncircumcision of your old sin nature, He (God the Father) having graciously forgiven us all our transgressions, has given you life together with Him (Christ).

Colossians 2:14 Having canceled the note of indebtedness against us — by means of the decrees — which was hostile to us, He even removed it permanently out of the way [as a barrier], having nailed it to the cross.

Colossians 2:15 Having disarmed demon archons and commissioned officers, he made a public display of them, having celebrated a triumphal procession over them [demons] by means of him [Christ].

Colossians 2:16 Consequently stop allowing anyone to judge you in the matter of eating or in drinking or in the matter of the feasts or of the new moon festival or of the sabbaths.

Colossians 2:17 Which keep on being a shadow of those things about to come; but the reality is from the source of the Christ.

Colossians 2:18 Let no one deprive you of reward taking pleasure in self-effacement and in worship of angels, taking a stand on those things which you have seen, being inflated with arrogance under the influence of the thinking from the source of his old sin nature.

Colossians 2:19 And not occupied with the Head [Christ], from whom all the body through joints and ligaments [doctrine] being supplied and being taught, keeps on growing from the source of God.

Colossians 2:20 If you have died together with Christ from the ultimate source of the basic principles of the world [and you have], why, as functioning in a world are you constantly submitting to legalism,...

Colossians 2:21 You shall not have sex; you shall not taste forbidden foods; nor shall you touch anyone for the purpose of harming or killing.

V. 22 closes out v. 20; v. 21 is parenthetical. V. 21 are examples of those legalistic concepts.

Colossians 2:22 ...according to the ordinances and doctrines of men.

Colossians 2:23 Which category of things is a show of wisdom by self-made religion, and neglect of grooming, not by means of any value against gratification from the source of the flesh [sin nature].

Colossians 3:1 If therefore you have been raised in the Christ, keep on desiring to possess and endeavouring to obtain the above things [doctrine], where the Christ is sitting on the right hand side of the God.

Colossians 3:2 Keep thinking objectively about the above things [Bible doctrine], not the things upon the earth.

Colossians 3:3 For you have died, and your life has been hidden together with the Christ by means of the God.

Colossians 3:4 On the occasion when the Christ our life, shall become manifest, also you shall become manifest together with him in glory.

Colossians 3:5 Therefore begin to render impotent [through doctrine] the members [OSN] the things upon the earth; namely, fornication, unnatural sexual vices, degenerate passions, evil lust, phallic search for happiness, which category of things keeps on being idolatry.

Colossians 3:6 Because of which things [phallic reversionism] the wrath of God comes.

Colossians 3:7 In the sphere of which things you also walked once upon a time when you were living in them.

Colossians 3:8 But now you also begin to lay aside all these; outbursts of temper, volatile anger, emotional turbulence, depravity [to hurt someone at the expense of someone else: hurting X by using Y], slander, language designed to hurt, from the source of your mouth.

Colossians 3:9 Stop lying to one another of the same kind, having disarmed the old man [OSN] together with his modus operandi.

Colossians 3:10 and have put on the new person, who is being [daily] renewed with full knowledge, according to the image of God, who [re-] created him,

Colossians 3:10 And having put on the new, being renewed because of epignôsis doctrine according to the image of the One having created him.

Colossians 3:11 In which place [union with Christ] there does not exist Greek and Jew, circumcision and uncircumcision, Barbarian, Scythian, slave, free: but all things and the cause of all things, Christ.” This is the literal Greek word order.

Colossians 3:12 “Dress yourselves therefore, as the elected ones of the God, separated ones [saints], having been loved with the result that you keep on being loved, I say, dress yourselves with affections of grace compassion [capacity for love], a gracious disposition leading to generosity, a mental attitude of grace, meekness [RMA], steadfastness.[= mastery of the details of life through the accumulation of doctrine in the soul].

Colossians 3:13 Putting up with one another [of the same kind], and graciously forgiving others [believers or unbelievers], if anyone has a complaint against anyone else: even as also the Lord has graciously forgiven you, in this way also you [graciously forgive].

Colossians 3:14 And on these put on the love [RMA] which is the cementer of maturity.

Colossians 3:15 And the tranquillity [blessing, prosperity] from the Christ be of cause to umpire your right lobes, into which also you have been called into one body; and keep on becoming thankful ones.

Colossians 3:16 And the doctrine [lit., word] from the Christ let it keep on dwelling inside in you abundantly to the point of wealth in all wisdom; teaching and warning [or,

admonishing], self and others by musical accompaniment, by songs of praise, by means of spiritual things, by grace in your hearts keep singing to the Lord.

Colossians 3:17 And all whatever things if you do in doctrine or in deed, all things by the name of the Lord Jesus, constantly giving thanks to the God even the Father through him.

Colossians 3:18 The women keep voluntarily yielding yourselves in love to the noble men

v. 18 is unfinished

Colossians 3:19 The husbands, keep loving the wives [RMA] and stop being bitter face to face with them.

Colossians 3:20 The children, keep obeying the parents according to the standard of all things [the content of the laws of establishment]: for this is commendable in the Lord.

Colossians 3:21 Parents, do not provoke your children [with unfairness, with poor discipline, with emotional outbursts when disciplining], so that they do not become discouraged (or despondent).

Colossians 1:22 Labour, keep on submitting to the authority of the lord's according to the flesh; according to the standard of all things [the laws of divine establishment], not in the sphere of eyeslavery as menpleasers; but by means of integrity of the right lobe, respecting the Lord.

Colossians 3:23 In whatever you do [in the business world], keep on functioning from the soul, as to the Lord and not [to] men,...

Colossians 3:24 Knowing that from the ultimate source of the Lord you shall receive in return the reward from the inheritance; for you are the servant to the Lord Christ.

Colossians 3:25 Therefore the one doing wrong shall receive back for the thing which he has done wrong; and there is not partiality.

Colossians 4:1 Management, be rendering [from your own resources and power] both fair treatment and equal wages to your employees, knowing that you also have management in heaven. [V. 4:1 belongs at the end of Colossians 3.]

Colossians 4:2 Be devoting yourselves to prayer, constantly being alert by means of the same function of prayer in the sphere of thanksgiving.

Colossians 4:3 Also at the same time be praying for us, that the God would open a door of doctrine, to communicate the mystery of the Christ, because of which mystery doctrine I also have been chained...

Colossians 4:4 ...in order that I might make known by teaching the same doctrine as I ought to communicate.

Colossians 4:5 Keep walking in wisdom toward the ones outside [unbelievers]; keep purchasing the time [where they are concerned].

Colossians 4:6 Your word always in the sphere of grace, having been seasoned with salt, so that you may know how you ought to answer each one.

Colossians 4:7 Tychicus, a beloved brother and faithful minister and fellow servant in the Lord will provide information for you about my situation. .

Colossians 4:8 [Tychicus] whom I have sent face to face with you for this very purpose, that you might know our situation, also that he might encourage your right lobes [with doctrinal teaching].

Colossians 4:9 Together with Onesimus, that faithful and beloved brother, who is from among you, they, Tychicus and Onesimus, will report to you about the entire situation here.

Colossians 4:10 Aristarchus my fellow prisoner conveys greetings, also Mark the cousin of Barnabas, (concerning whom you have received orders: namely, if he comes to you, welcome him with open arms).

Colossians 4:11 Also Joshua who is called Justus [a lawyer], they who are from the circumcision [Jews by birth, royal family by regeneration]. These are the only co-workers with reference to the kingdom of God, who as a category of supergrace believers have become a source of encouragement to me.

Colossians 4:12 Epaphras, who is one of you, a bond slave of Christ Jesus, salutes you; at all times he is contending on your behalf by means of his prayers, in order that you mature ones [supergrace believers] may hold your ground, also being completely filled up by all doctrine which is what is willed from our God.

Colossians 4:12 Epaphras who is one of you, a bonds slave of Christ Jesus, salutes you, at all times he is contending on your behalf by means of his prayers, in order that you mature ones may hold your ground, also having been completely filled up by all doctrine which is what is willed from our God.

Colossians 4:13 For I testify with reference to this same one [Epaphras], that he keeps on having much distress for you, also them in Laodicea, also those in Hierapolis.

Colossians 4:14 Luke, the beloved physician, salutes you, also Demas.

Colossians 4:15

Colossians 4:16 And when this epistle has been taught exegetically in your presence, execute the following command in order that it [Colossians] may be taught exegetically in the Church of the Laodiceans; and that one [Ephesians] from Laodicea circulate it in order that Ephesians might be taught.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Psalms 128:1–4 How blessed (happy) is every one who is occupied with the Lord; who walks in his ways. When you shall eat the labour of your hands: and you will be happy, it will be well with you. Your wife will be a fruitful vine in the innermost parts of your home: your children are like olive plants around the table. Behold, for thus shall the man be happy who is occupied with the Lord.

Proverbs 29:18 — Where there is no revelation [of doctrine] the people are unrestrained.

Isaiah 33:6 Both wisdom [doctrine in the right lobe and in the human spirit] and knowledge [doctrine in the ECS] shall become the stability of your times, and the abundance and wealth of deliverance [found in Bible doctrine in the soul of the believer]; occupation with Christ his treasure house.

Ephesians 4:11–13

Ephesians 4:11 And he gave some apostles and prophets, some evangelists and pastors and teachers;...

Ephesians 4:12 Face to face with the training and equipping of the saints for combat, for the production of the ministry for the edification of the body of Christ.

Ephesians 4:13 Until we all arrive at the objective with reference to the unity of the doctrine, and [occupation with Christ] the full knowledge of the Son of God, unto [the objective] a mature nobleman, unto the standard of the maturity of the full development of Christ.

The Book of Philemon:

Philemon 1 Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon, our beloved and fellow worker....

Philemon 2 ...also to Apphia, our sister, and Archippus, our fellow soldier, and to the church in your home.

Philemon 3 Grace to you and peace/prosperity from God our Father and the Lord Jesus Christ.

Philemon 4 I keep thanking my God at all times, making mention of you at the time of my prayers.

Philemon 5 Because I hear of your love and doctrine in the soul, which you keep on having face to face with the Lord Jesus, also toward all of the saints.

Philemon 6 In order that our association with reference to your doctrine [resident in the soul] may become operational toward Christ by means of epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] [full knowledge] of all the intrinsic good.

Philemon 7: For I have come to much happiness and encouragement by your [Category #1] love [occupation with Christ], because the tender affections of the royal family have been refreshed through you, brother.

Philemon 8 Therefore, though I might have maximum authority by means of Christ to command you to do your duty...

Philemon 9–10 ...because of your love for Jesus Christ, I encourage you even more, being such a person as Paul, an ambassador and also right now a prisoner of Christ Jesus. I appeal to you on behalf of my son whom I have fathered in my chains, Onesimus,... [Onesimus was the slave of Philemon who had run away after stealing a large sum of money]

Philemon 11–12 ...the one formerly useless to you, but now to you Philemon and to me Paul highly profitable, highly useful, that is truly Onesimus, whom I sent back the same one, that is, my very own tender affections,...

Philemon 13 Whom I kept desiring to detain for myself, in order that on behalf of you he might keep on ministering to me in my chains of the gospel.

Philemon 14 But without your consent I did not want to do anything in order that your intrinsic good [doctrine resident in the soul] should not be as from compulsion but from your own free will.

Philippians 15 Perhaps for this reason he was separated for an hour in order that you should have him back forever.

Philemon 16 No longer a slave, but more than a slave, a beloved brother, most of all to me, but how much more to you, both in the flesh, and in the Lord?

Philemon 17 If therefore you have me as a partner [and you do], receive him [Onesimus] as you would receive me [Paul].

Philemon 18 If he has wronged you or owes you [and he does], charge this to my account.

Philemon 19 I Paul have written this by my own hand, I will pay damages so that I do not have to mention to you that you owe me even yourself.

Philemon 20 Okay, brother, let me have profit from you in the Lord, refresh my deep affections in Christ,...

Philemon 21 ...having confidence in your obedience [to the doctrine resident in your soul] I wrote to you knowing that you will do even over and above what I say.

Philemon 22 And at the same time also prepare me a lodging: for I hope that through your prayers I shall be graciously given to you

Philemon 23 Epaphras, my fellow prisoner in Christ Jesus, greets you;

Philemon 24 Likewise Mark, Aristarchus, Demas, Luke, my fellow workers .

Philemon 25 The grace of our Lord Jesus Christ be with your spirit.

Revelation 3:14–22

Revelation 3:14 And to the messenger (the pastor-communicator) of the local church in the area of Laodicia, write. The One Who is the Amen (the object of faith), Who is the Witness [to the reality] of God [the Godhead], the Faithful One (the Dependable One), the Originating Source of the Act of Creation, from the God, communicates these things:...

Revelation 3:16 So therefore, because you are lukewarm and you are neither cold nor hot, I am about to vomit you out from my mouth,...

Revelation 3:18 I advise for to purchase gold from Me which has been refined from the fire, that you may become rich [in supergrace capacities], and purchase white clothes [the edification complex] that you may clothe yourself, and the shame of your nakedness [your emotional revolt; your being influenced by evil] may not be revealed; and purchase kolerium to run in the eyes that you may against be able to look around and see.

Revelation 3:19 Those I love, I punish and correct by discipline, be boiling again, therefore, change your mind.

Revelation 3:20 Behold, I have stood up to the door with the result that I keep on standing at the door and knocking repeatedly [knocking is discipline]. If anyone has heard my voice and opens the door, I will enter face to face with him and have dinner with him (and he will have dinner with Me).

Revelation 3:21 The one conquering, I will give to him to sit in association with Me on My throne as I also have conquered and have sat down in association with My Father on His throne.

Revelation 19:6–9

Revelation 19:6 And I heard as the a voice of a great crowd of people [Church Age believers], and as the voice of many waters [Old Testament saints in resurrection bodies], and as the voice of mighty thunders [Tribulational saints alive at the second advent], saying, Praise the Lord because the Lord God all-powerful has become the King.

Revelation 3:7 Let us express super happiness and let us be ecstatically happy, and let us give glory to him because the wedding of the Lamb has come, and his right woman [has prepared herself].

Revelation 19:8 And it was given to her [the Church] that she herself should be clothed in fine linen, bright [imputed righteousness] and unsoiled [absence of human good]: for the fine linen is the justification of the saints.

Revelation 19:9 He said unto me, Begin to write, Happinesses to the one's having been invited to the wedding feast of the Lamb. And he said to me, These are genuine doctrines from the source of the God.

Document Links		
Index for Doctrines (Taught in Colossians)	Index for Passages Translated	Lesson Summaries and Links
Beginning of Notes	Notes for Philemon	R. B. Thieme, Jr.'s Corrected Translation of Several Passages
Addendum	What Are Enhanced Notes?	An Understandable Version (Final Revision - 2005)

Addendum

What Are *Enhanced Notes*?

1. There are a set of electronic notes of R. B. Thieme, Jr. floating about. These formed the basis for these enhanced notes.
2. These *enhanced notes* have the full Greek words where they are mentioned (included is the English transliteration, the Greek word itself, and the pronunciation, as taken from Strong's).
3. The doctrines taught in any lesson are set aside by formatting (they are in yellow boxes). These doctrines are often not included in the original electronic notes.
4. These doctrines are listed at the beginning of the document, alphabetically arranged and hyperlinked.
5. Sometimes a doctrine is transferred over from one of the two doctrinal notebooks, if the points are similar enough. Although this is not always a word-for-word transcription, it is generally very close to the notes given by Bob in whatever this study.
6. The link to those doctrines is [here](#).
7. The lesson summaries are given after the doctrine links and they are also hyperlinked to the lessons themselves.
8. The link to the [listing of the lessons](#), which includes the lesson #'s, a brief description of the lesson and the verses which are covered. This comes from the descriptions found for these lessons on the tape boxes and in the lesson summaries, which are collected here: (HTML) (PDF) (WPD). On occasion, these lesson summaries are corrected.
9. If Bob offers a corrected translation, that is also included. If the entire book or entire chapters are corrected, then that corrected translation will also be found in the index. Bob tends not to offer a lengthy corrected translation for books covered early in his ministry and for narratives (like the book of Acts). However, over the years, he developed some very excellent translations—particularly for the epistles.
10. Although Bob almost always refers back to the KJV, I have inserted a different, more up-to-date translation.

William E. Paul is apparently the translator of the AUV. This is a very readable, reasonably accurate translation, which sets off added words in brackets.

What is found below are the words of William E. Paul, taken from the e-sword version of his translation.

An Understandable Version (Final Revision - 2005)

THE NEW TESTAMENT: AN UNDERSTANDABLE VERSION
by William E. Paul

An Understandable Version (Final Revision - 2005)

This version of the New Testament was produced by consulting several Greek-English interlinear texts, a large number of English translations, and then confirming the meaning of each word from exegetical commentaries. Its purpose was to enhance the personal understanding and spiritual devotion of its publisher, his family members and those persons especially interested in Bible versions.

Copyright 1994, 2003

First Edition, 1995

Second Edition, slightly revised 2003

Third Edition, additional slight revision 2005

PREFACE TO ORIGINAL EDITION

WHAT'S IN A NAME?

Why use the term “understandable” in describing this version? Are not all Bible versions understandable? Well, they certainly are to the ones who produced them! And that is the very purpose for this one. The term “understandable” simply means that the words used are familiar to Bill Paul and convey what he believes the inspired writers were saying. Notice the title includes the word “an,” also. That means there are certainly many other understandable versions, but this one happens to express meaning in a way that offers maximum understanding to the one who produced it. In other words, of the many understandable versions available, this one says it best ... for me!

WHY ANOTHER ONE?

Probably the most frequently asked question by those who pick up a new version is, “What? Another version of the New Testament?” Akin to that one is the question, “Is there really a need for another one?” I guess I would have to answer, “I wanted a better understanding of the New Testament and this seemed the best way to acquire it.” You see, the reason for this version is that it fills a need. It afforded me the opportunity of taking a more serious and detailed look at each verse of the New Testament writings with a view to seeing what it actually said and meant. But, could not that have been done by reading one of the approximately 350 English translations in my personal collection? Yes and no! A number of them were read, and still not every verse or passage resulted in a clear understanding. (Probably because I, like you, read over some verses and thereby miss the meaning). So, the decision was made to attempt making a personal version, intended to provide me with a better understanding of the New Testament Scriptures.

This version may be unique in that it does not guarantee to be exactly what the Holy Spirit inspired the original writers to record. Instead, this work represents only what I understand those writers to be saying. There is a difference. Since this version is intended principally for personal use, it should be kept in mind, in the likely event that it falls into other hands; this is what Bill Paul understood the writers to be saying. Many Bible versions are said to be “better,” “closer,” “easier,” “simpler,” “clearer,” or “plainer”

An Understandable Version (Final Revision - 2005)

renditions of the original, inspired (Greek) documents. No such claim is being made for this one. I am not saying that everyone else must accept this version as “the most accurate one.” I, more than anyone else, am aware of its weaknesses. And yes, you may possibly find some deficiencies in its clarity of expression, in its use of proper wording, and especially in its interpretative portions. In a work of this magnitude, done by a person with limited abilities, this is inevitable. So, if you feel led to offer advice or suggestions, they would be most welcome.

The time spent working on the basic translation of this version consisted of several hours a day for twenty-three months. During that time I produced an average of twelve verses per day. However, the additional hours spent in the planning, layout, proof reading, typing, retyping, rereading and making the final corrections extended the project for another five months.

The experience of working on this version proved a special blessing. The insights gained in the process of trying to determine what each word, sentence and verse meant were very enlightening. Even though I had read the entire Bible from several translations (and the New Testament from even more), this endeavor has proven to be more rewarding than any previous reading of the New Testament.

HOW WAS IT DONE?

The rendering of each New Testament verse involved reading and studying it at least five times. It was first written out in long hand in spiral notebooks after the sources mentioned below were carefully consulted. Then, it was reviewed for proper syntax and style as it was being typed into the computer. Next, the computer printouts were reread carefully (three times), and numerous corrections and changes in wording were made each time before the final draft was placed on computer and appeared in its present form. I am deeply indebted to my dear wife, Bethel, for reading much of the manuscript carefully, and suggesting numerous ways to improve the clarity and wording of many passages. In the course of producing this version, as many as thirty English translations were constantly consulted, especially on difficult words and sentences, and some of the readings from those that provided the clearest understanding were selected and used. Especially useful was The Translator’s New Testament, prepared by the British and Foreign Bible Society for use by those preparing a version from the English language instead of directly from the Greek only.

This version was not rendered from a Greek text only for two reasons: [1] While I am familiar with New Testament Greek, having studied it in college, I do not consider myself an authority in the Greek language. (However, I did constantly consult the Nestle-Aland, 26th corrected edition (1986) Greek text, and the United Bible Societies, 4th corrected edition (1993) Greek text, with their English interlinear readings, among the original language reference works utilized). [2] The fact that I have also utilized so many English translations, most of which were made by highly competent Greek scholars, afforded me

An Understandable Version (Final Revision - 2005)

access to the studied conclusions of capable and experienced people in the field of Bible translation. (The cumulative number of years of New Testament Greek scholarship consulted would easily be in the hundreds). So, this version involved a considerable amount of evaluation and utilization of some of the English words used in the various New Testament translations which appeared to me to be the most understandable, and which best conveyed the meaning of the Greek text. However, in many cases, the wording I used was not found in any of the translations consulted. And, of course, the final choice of words, carefully selected and utilized, rests squarely upon me and I assume full responsibility for the rendition of every verse.

Also, throughout the work, the words eventually chosen were determined only after a constant examination of commentaries and atlases which were carefully studied to determine proper antecedents and to confirm historical, geographical, cultural, circumstantial and theological details. (A list of over 120 reference works used in the preparation of this work is available on request).

The words or phrases in brackets ([]), not in bold face type, are entirely mine and do not generally contain words found in any other text. Instead, they are inserted for the following four reasons: [1] To clarify the meaning of a sentence. For example "He went to the city [of Jerusalem]." The words "of Jerusalem" are not in any Greek text but helped me to keep the sense of the narrative in clearer perspective. These insertions generally do not interrupt the flow of the sentence. [2] To explain a word or phrase. In doing this the letters "i.e." (meaning "that is") are used. For example "he was a Pharisee [i.e. a strict sect of the Jewish religion]." These insertions tend to interrupt the flow of the sentence, but seemed worthwhile to me since they explain a word or phrase and thereby enhanced the meaning of the passage. [3] To provide information of a geographical, historical or cultural nature. These insertions are always introduced by the word "Note." They definitely interrupt the flow of the sentence and even the thought. But they are felt to be very helpful in gaining a better understanding of the passage. (Many translations place such items in the footnotes, but here they are placed within the text so as to insure a greater likelihood of being read). An example of this use of brackets follows the passage in Matthew 5:13, where it says that salt was "good for nothing except to be thrown out into the roadway and walked on by people [Note: This was mined salt which, when losing its 'saltiness' due to exposure to the sun or rain, was simply disposed of by being dumped onto the roadway where people walked]." Also, an occasional "Note" will include a brief explanation of the foregoing verse when it seemed helpful in understanding the passage better. Such "notes" are admittedly interpretive. [4] Brackets are frequently used to enclose words supplied to complete a sentence. These words usually do not have counterparts in the original Greek text and are used somewhat like the italics of the New American Standard Version. Sometimes they take the form of inserting an ellipsis, for added clarity. For example, "they say [the right things], but do not do them." The words "the right things" are not found in any Greek text, but I add them, in brackets, to complete the idea of the sentence. So, because of such extensive use of brackets, it would be better if this version were approached as a tool for careful study rather than being read

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aloud or as a public reading. Bold-face type is viewed as the Biblical text, while bracketed material ([]), in non-bold type, is the translator's. The flow of the Biblical text was required to be adjusted at times, however, to accommodate this bracketed material and to make for a smoother sentence.

This version takes the liberty of substituting a common or proper noun for a pronoun in many instances. For example, if the text actually says, "They came..." or "He said...", this version may substitute "Jesus and the apostles came..." or "The Pharisee said..." This was felt to be helpful in identifying to whom the nearest antecedent pronoun referred and was done to enhance understandability.

Another element of this work is the frequent substitution of another word for "And" when appearing at the beginning of a sentence. It seems the Greek language uses "And" to start a sentence far more frequently than is customary in current English usage. For this reason, many translations simply drop the "And," considering it a redundancy. In this version such an "And," when used as the first word of the sentence, is often rendered "Then," "But," "Now," "So," or just dropped altogether. This liberty is taken only when such words appear not to alter the sense of the passage in any way and was done for the purpose of enhancing the understanding.

Finally, considerable care was given in an attempt to express the exact meaning of each word, verse, sentence and passage with a minimal amount of paraphrasing. Remember, a primary objective has been to make it understandable, while at the same time remaining as true to the best Greek manuscripts as I was capable of producing.

--William E. Paul, 1994

PREFACE TO SECOND EDITION

After the first edition of this work was printed in 1995, a number of typographical and other kinds of errors were discovered. I appreciate those who kindly called my attention to them. Most of these were corrected and the entire work was then mounted on Charles Dailey's website in 1998. Since that time, the first edition went out of print. In the meantime the need for additional corrections became evident, so these have been incorporated into this present print edition. Limited arrangements for the second edition were made and orders for the fifty paperback copies are being filled as requested.

--William E. Paul, 2002

PREFACE TO THIRD EDITION

By the time the second edition of this work went out of print in mid-2005, arrangements with the publishing company AuthorHouse were underway for producing a third edition in hardback and marketed by the publisher online. I took this occasion to make a number of additional corrections, related mostly to removing the bold type font from portions of

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the bracketed material that had been left bold. Also, the monetary references, mostly in the gospels, were updated to reflect equivalent dollar amounts in 2005. A few word changes here and there were also made, both in the biblical text and bracketed material, in the interest of clarity. With these minor changes, this is expected to be the final edition of this work.

---William E. Paul, 2005

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