

W353_Colossians_13.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book, and it is number 13 of the series of studies in the Epistle to the Colossians. We are now dealing with the great section which distinguishes Colossians from Ephesians devote so much space to the word of warning, starting from Colossians two, verse four and to the end of the chapter. We were looking last time at the first specific warning. Verse eight, Beware. Beware, lest any man spoil you make a preview, capture you, lead you off as a defeated foe. Through philosophy and vain deceit. Let's put that way around to emphasize the famous, the vanity and the deceit. It's through a vain, deceitful philosophy. Now, it's not possible in meetings of this character for us to spend a tremendous time giving a survey of ancient philosophy for two reasons. One of the best reasons is I couldn't do it if you asked me. Not very effectively. I have attempted it on the surface. And so for the benefit of those who are not here at this meeting in the chapel, who may not be so acquainted with our literature, I'm going to just read the contents that are printed at the back of a booklet called *Wisdom Human and Divine*, and then leave it. If there's anything there that stimulates your interest, you will immediately discover that the whole book cost two shillings. Post-free can be obtained in the ordinary way. I have no hesitation in advertising a book because the written page, the printed page, the tape recording and the spoken word is all one and the same, only using different methods.

[00:01:59] So this little booklet has this as its contents. The personal Christ, the end of all philosophy. That's true philosophy. The work of the law written on the heart as exhibited in the writings of two philosophers. Now that's outside the testimony of Scripture. Some who knew not God, as far as we know, yet, manifest in their writings that God had not quite left himself without witness. As we read. And then some extracts from the writings of Seneca, the Roman tutor of Nero. The link between Malachi and Matthew and the failure of human wisdom. Then we start at the beginning of what we call Greek philosophy. The search for the first principle and its result. The result was what instead of who? That's the difference between Greek philosophy and the Bible. Greek philosophy. Philosophy says. What is the answer? And the Bible says, Who is the answer? We see the glory of God in the face of Jesus Christ. Oh, what a difference. Then we have Anaximander loses his way and finds only an eternal something poor. Then he'd beat us hollow with regard to his ability to argue. But he found an eternal something. And since his conception of the first principle approaches the scriptural spirit

but fails to reach it, the formless being of xenophanes and the scriptural revelation of him who was in the form of God, contrasted see how they approaching it, the condescension of the great I am.

[00:03:45] Moses and Parmenides. A world of change without him who changes not. The philosophy of Heraclitus. He saw that everything was changing. He said you couldn't step into the same river twice. In one sense. Empedocles and the need of a mediator. Chance or intelligence. The final phase. Democritus and Anaxagoras. Then we have a little reference to the Sophists. Every man did that, which was right in his own eyes. Socrates and moral philosophy. A splendid building. But without sufficient foundation. The successes of Socrates and their failure. Plato, the idealist. Aristotle, the realist and the philosophers of the New Testament times. Stoicism. The philosophy of pride. Epicureanism The philosophy of pleasure. Skepticism. The philosophy of indifference. And although the person would look at you and say, Me a philosopher. When somebody returns, the answer to your endeavor to lead them to the truth, he says. So what? That's the final word of philosophy. The Sophists and one of them stood in the presence of the Savior. A witness said something about truth. He said, What is truth? See, that's where they got. Surely to survive just like that. The result of the cream of human wisdom. This tragedy, isn't it? Shouldn't we be glad to think that we haven't been left to our own resources, but that the Son of God has come and given us an understanding and we know Him? That is true and we are in him.

[00:05:41] That is true, even Jesus Christ. This is the true God in eternal life. Think of those words. So we leave it and ask you to remember that that book is available. If it can give you any satisfaction in reading about the wisdom of this world that ultimately comes to naught, in contrast to the wisdom which comes from above. Well, now that means to say, instead of dwelling on verse eight any further. We can to the next stage. You see that the word vain in the Greek is the word empty. And in contrast to that which is empty in him dwelleth all the fullness of the Godhead bodily. What fools we should be if the fullness is waiting for us in the person of Christ and we follow that which God says is empty. And ye are filled to the full. The word is complete. You are filled to the full in him, which is the head of all principality and power. We are directed when we get these warnings to the corrective. You see on this chart there's the plausible speech philosophy, the traditions of men, the rudiments of the world, and then the corrective,

not after Christ. We are filled to the full in him. And you go down and you find as a corrective each time. And in most of the cases the corrective is Christ fills that bill.

[00:07:07] What answered all the time. So it summed up in Colossians three. We belong to a company where Christ is all and in all. It's easy to say it and it takes off a lifetime to discover it in the rest of your lifetime to make it known. And then when you've got so far as that, you realize how true it is. Behold. It was never made known at all. It's only just on the fringe. We never take our next step. We won't attempt to go into these ramifications. We draw attention to them in the large. The next section is verse 11 onwards, 11 and 12, where we have the body of flesh, the energy of God made with our hands, and then in whom? Circumcision and baptism with the corrective. He's the head of Principality and power and you are dead and buried with him. If you look down to the letter B on this chart, we have the body of the flesh and we have the mind of the flesh. We have the energy of God. We have the increase of God. And instead of made without hands and so on, we have the voluntary humility and vainly puffed up. And in whom we have that, and out of whom we receive that, I'll leave that to speak for itself. As you're watching it and we go down this little bit further in chapter two. Now, first of all, in whom also ye are circumcised with the circumcision made without hands.

[00:08:43] Circumcision is a difficult subject to deal with, but it ramifies through Scripture and it has a purpose and a meaning. Strange though it may be. And one of the reasons one of the meanings is found by getting a correct rendering of verse 11, our version says in the putting off of the body of the sins of the flesh by the circumcision of Christ. Now the word of the sins goes out. If you're reading the revised text, you'll find it's not there. He's not dealing with sins. He's dealing with flesh. Now our sins are forgiven. But you can't forgive our flesh. It's there. And it's there till the day of doom. Had you your warned as you come later on as we read in Romans six about the old man. And you were told at the sequel in Colossians three. So when he says. About putting on the old man, putting off the old man and putting on the new. Verse nine and ten of Colossians three lie, not one to another. Seeing he hath put off the old man with his deeds and have put on the new man, which is renewed in knowledge after the image of him that created him. So while we are blessedly free from condemnation. The same apostle who says there is therefore now no condemnation to them which are in Christ. Jesus said, Who shall deliver me from the body of this flesh when I would do good? Evil is present with me.

[00:10:18] You see, we are not quite home yet. We are half way. Blessed be God, but we mustn't take advantages. Otherwise it'll take advantage of us. We are not yet, as the apostle Paul wrote in Philippians. Not as though I were already perfect. The man who is going to trip and fail most is the man who thinks he is. I told you before of the I don't know whether it's apocryphal story of the days of SPURGEON when you become a popular figure like Spurgeon, he's supposed to have said a lot of things that most likely he didn't say. But somebody once went into his study and told him he belonged to a company of God's people who believed a certain doctrine. And he said, this man said, I haven't committed sin for seven years. At sinless perfection. Well, something to aim at. Friends. But to say that it's true of you may mean that you're rather shortsighted. He said, I haven't committed sin for seven years. So Spurgeon is supposed to pick up a half a glass of water that was on his table and threw it in the man's face. And when the man splattered himself, he's always in our thoughts. So the old man was only asleep. He wasn't dead, and half a glass of water woke him up again. Well, now, whether that's true or not, it doesn't matter.

[00:11:31] You see, that's what happens. The old man is not dead. He's rendered inoperative. Sin need not have dominion over you. But it might do if you let it. Otherwise, you see, there will be no need for a long chapter of warnings were there in Colossians. If it was utterly impossible for you to be beguiled. Or let us try. He wouldn't spend all that time saying an unnecessary thing. It's evidently most necessary. In Ephesians. He does it quickly. In Philippians again, he says, Watch those who walk. So as you have asked for an example. For, I tell you, weeping over the Enemies of the cross of Christ, That's it. Telling a church like Philippi not to follow the example of those who are enemies of the cross of Christ, but they weren't committing what we would call external obvious sins. Whose God is their belly? Who mind earthly things. My aunt met any amount of gods, people who may have come out of that eddy, you see, and you will find here there is no gross immorality. There is no obvious what we might call sinful living. In fact, when you look at the end, you might say to yourself, well. Neglecting of the body says one of the things to put away. Instilling instead of saying that these people were gross in their living. They were aesthetics. They were neglecting themselves. They were the people who wore a hair shirts in the Middle Ages and flogged themselves every morning.

[00:13:00] And what he'd done only pampered the poor old flesh and made them more proud of their humility than ever. It's not an easy pathway, is it, friends? And it's not right for us to say it's a bed of roses at the moment. You believe Christ, so you wouldn't be speaking the truth. Well, now then we come back to verse 11, in whom also ye are circumcised, with a circumcision made without hands. So, you know, you're only dealing with the spiritual meaning of circumcision in the putting off or the repudiating of the flesh, the body of the flesh. Now, sin mentioned. It's the flesh itself. The apostle speaks about the body of this death. In Romans the fifth chapter. Who shall deliver me from the body of this death? He speaks about the carnal mind, the fleshly mind, as well as the body. And so these things are in view. One reference to circumcision, which we ought to include, is Philippians chapter three, because it practically puts in a nutshell what he intends it to mean. I'll read the first three verses. A Philippians three. Finally, my brethren rejoice in the Lord. To write the same things to you, to me indeed, is not grievous. But for you it is safe. The word safe asphalenes means giving a good grip for your feet when you're running a race. And I have a feeling I believe that our word asphalt is derived from this fact that they use that for the race course.

[00:14:37] Beware of dogs. Beware of evil workers. Beware of the concision. That's the way he spoke of the ordinary Jew then. So we are the circumcision which worship God in spirit. Now that's the meaning which worship God in spirit and rejoice in Christ Jesus and have no confidence in the flesh. So he's touching the flesh. Not what you might call sin or immorality or vice. But the religious elements coming in. The ceremonies. The touch, not taste, not handle, not prohibitions which all are to perish with the using. And you see, this is an aspect of truth that is often sounded. You may have a congregation of God's people and not one of them would be guilty of gross sin. But they may be in need of this chapter because they're as stiff as starch in their humility. And the angels of God are grieving to see them without their realization that while sin may have been forgiven, the flesh is still there, very obviously, even in connection with their religion. So we'll look a bit closer. Immediately follows the word in verse 11. Buried with him in baptism. Now, it doesn't seem to me to be an indication of logic to say we quite agree that circumcision is only the spiritual equivalent. I don't think anybody takes it otherwise than that. But at the moment we see the word baptism.

[00:16:20] It must mean the literal ordinance because they are both joined together. Buried with him in baptism. Now, for the moment, there are two aspects of baptism that

we need to distinguish. Will you turn to Hebrews Chapter nine? Writing to those who knew the Old Testament. And it's. Ceremonies. He said this. After the first few verses down to verse seven, giving a little resumé of the furniture of the tabernacle and an indication of its typical character, he says in verse eight, The Holy Ghost. This signifying. And that's a most important little word. Here. The apostle doesn't say that this tabernacle was erected by the ingenuity of man. It was the Holy Ghost signifying something. The types of the tabernacle are endorsed by God here, that the way into the holiest of all was not yet made manifest. While as the first tabernacle was standing, which was a figure for the time then present in which were offered both gifts and sacrifices that could not make him that did the service perfect as pertaining to the conscience, which stood only in meats and drinks and divers washings. That's the word baptisms. In the Tabernacle Service, there were washings. And so we have a baptism which has to do with washing. Will you look at the acts of the apostles? The eighth chapter. The second chapter? Sorry. A second chapter and verse. I think it's verse 38. Yes, says in verse 37. Now, when they heard this, they were pricked in their heart and said unto Peter and to the rest of the apostles, men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you, for the remission in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

[00:18:41] So their baptism was for or unto the remission of sins. And later on you will read that Ananias said to Paul, the Apostle Paul, Arise, be baptized and wash away your sins. So there's a baptism in the Scriptures, which has to do with cleansing from sin. But there's another baptism in the Old Testament in its type, which has nothing whatever to do with the cleansing of sin, but which has to do with uniting the believer with His Lord. Now, in the Old Testament, Moses was the representative of God and the people of Israel were baptized into Moses. You know where that comes, don't you? One Corinthians, Chapter ten. But let's see it. One Corinthians Chapter ten. Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud and all passed through the sea. And were all baptized unto Moses in the cloud and in the sea. And so on. But the statement which we ought to confirm in Exodus 15 is one of many which assures us that not a spot of water touched those Israelites who were baptized at the Red Sea.

[00:20:08] You notice in Exodus 15. Thus 22. So Moses brought Israel from the Red Sea and they went out into the wilderness of Shuwa and went three days in the wilderness and found no water. Wait a minute. Have I read the wrong. Yes, I'm reading the wrong base. Uh. The passage I'm looking for. But you know full well is that they walked through the sea as men walk on dry land. And if you will look up the references in the Psalms, you'll find that is repeated more than once, that they walk through the Red Sea as men walk on dry land. Now, therefore, you've got to remember there are two aspects of baptism and not one. It's not wise for us to insist upon the washing and the sprinkling that went on in the Tabernacle Service and forget the other one, which are to which our attention is drawn by the Apostle that there was an initial baptism which never washed away sin. These people who went through the Red Sea, they lapsed into idolatry on the other side when or just at that time Aaron was making a golden calf and whatnot. Oh, they're a lot to learn before they were, in any measure, a picture of the saint of God. But they were one. They were baptized into Moses. Well, now he says you have been baptized into Christ. But whether that was accomplished by an ordinance by dipping you in water is another question.

[00:21:50] In most cases, and this is a very extreme ritualist If you said to anybody who believed what water baptism, if you said to them now, do you believe that the water itself has got a virtue in it? They'd say, oh, no, oh, no, it's not different water from any other water. We don't call it holy water. We don't do that. So that when a person says he doesn't believe in baptism or he does believe in baptism, it doesn't necessarily follow that he's referring to water at all. It's the real thing. Well, then there's another way in which we may approach this vexed question. Our savior was baptized by John the Baptist. And we are told definitely the reason why in the gospel, according to John, shall we have chapter and verse for it? The Gospel, according to John, tells us that our Savior was baptized in answer to a desire on the part of John the Baptist to have an assurance that the one whom they were expecting was the true Messiah. It says in John one verse 32 and John bare record saying, I saw the spirit descending from heaven like a dove. I did about upon him and I knew him not, but he that sent me to baptize with water. The same said unto me unto whom thou shalt see the spirit descending, then remaining on him. The same is he which baptizeth with the Holy Ghost.

[00:23:17] So the baptism of Christ at the banks of the Jordan was not done. As you can hear, people exhorted to follow Christ in the waters of baptism, and they tell you to do

what Christ did. Well, you can't do that. He was singular. There was nothing like the idea of following him there. There was no example to us in that sense. Well, then there's another statement with regard to baptism. After that baptism was endured and finished, our Savior said to his disciples, I think it is in Matthew the summer around about the 22nd chapter. What happened was that the mother of Zebedee's children were very concerned about her two sons. And so she came to the Lord and made a request. And she said, Grant, that these my two sons may sit the one on thy right hand and the other on thy left in thy kingdom. She wasn't asking much, was he? The two of them are going to be there. But still there was a mother and her sons. But Jesus answered and said, Ye know not what he asked. Are you able to drink of the cup that I should drink and be baptized with the baptism that I am baptized with? What baptism was that? He'd already been baptized in water. What baptism was in front of him now? Well, the Old Testament says in the language of prophecy, all thy waves and thy billows have gone over me.

[00:24:42] He was baptized in the death of the cross. And that's where we come in. Whether you're baptized in water, whether you've been sprinkled or immersed is not the question. You may have been through all that and never know this. I wouldn't argue with anybody if a person said, I feel I ought to be baptized in water. I said, Oh, that's all right. It makes no odds. But be sure of this baptism. This baptism, which by faith, unites you to Christ your head. As the baptism of the Red Sea, united those slaves who were now redeemed out of Egypt by the Passover to their head. Moses, who was a picture of him that was to come. So the vital thing in all this is not the ceremony itself, but the object. And this is to unite the believer in the death, the burial, the resurrection of Christ. Well, now he says, there it is. You have gone through the spiritual equivalent of circumcision in repudiating the body of the flesh. You have been buried with him in baptism. Buried. That your reason? Now, we read Romans the sixth chapter, and it insisted that if we could reckon ourselves to be dead, indeed unto sin, we should reckon ourselves to be alive unto God. You don't stop there. God doesn't want you to stop there. He says you've been buried, but you live. If we turn the page in Colossians, he's on the same subject.

[00:26:14] He says in Colossians three. And. If ye then be risen with Christ. Seek those things which are above where Christ sitteth at the right hand of God. Set your affection on things above, not on things on the earth. For you died and your life is hid. You died, but you live. Or coming into chapter two. He says in verse 20, wherefore if ye be dead

with Christ from the rudiments of the world, why? As though living in the world, this is to be a reality to us. We are so united with the death and the burial and the resurrection of Christ that it becomes the very power whereby we are able to rise and walk in newness of life and serve in newness of spirit, but has always been that temptation and tendency to have something to lean upon, something visible. Which is, of course, human nature. But ultimately we get it summed up for us in verse 16. Let no man therefore judge you in meat or in drink or in respect of a holy day or of the new moon or of the Sabbath days. Even the Sabbath is included, which are a shadow of things to come. But the body is of Christ. We've got the body. The reality. Why chase after shadows? So Paul, who wrote one Corinthians ten and said all our fathers were baptized into Moses, wrote in Corinthians one, Christ sent me not to baptize but to preach the gospel.

[00:27:50] Or it is that I've been baptized though. And so I baptize so-and-so. I don't quite remember, but he could never have been sent like Peter was to preach baptism for the remission of sins. So Paul had a distinctive ministry. And whatever Peter said, he said to those who were entrusted to his care. And what Paul says, he says to you and to me. So the one essential thing is that we should realize that in the purpose of God, we reckon ourselves to have died with Christ, to be raised with him, to be seated with him, and to walk in harmony with that new calling and that new strength. Now we come just a shade nearer and buried with him in baptism, wherein also our risen with him through the faith of the operation of God who raised him from the dead. That's the means. You believe God raised him from the dead? Yes. Well, when he was raised from the dead, he was the first fruits of them. That sleep and the first fruits is the pledge of the harvest. That's the way it's used in the Bible. You go through your field of corn, you pluck a few ears that are prematurely ripened. Ah, you wave those before God in the temple because you know that those few ears are a first. Fruits of the whole harvest are to be gathered. If Christ is raised as your representative head, you are raised together in him potentially.

[00:29:11] And so it says, And you being dead in your sins and the uncircumcision of your flesh, there's the two now or parts that ought to be rendered being dead to the sins and the uncircumcision of your flesh hath he quickened together with him having forgiven you all trespasses. And now here comes the complete elimination of all these other things that can come in between you and your relationship with Christ. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it

out of the way, nailing it to his cross. There's the figure of nailing it to the counter, nailing it to the doorpost. And I think it was a custom in the East that when a person had paid all his bills, he put a nail through them on his door post so the rest of the village would see. Not a bad idea, was it? And that's what the Lord has done for us. And principalities and powers are brought into the issue. Notice he suddenly jumps from you are completing him to say that Christ is the head over all principality and power in verse ten. And again you notice. Having spoiled principalities and powers. What's that got to do with it? What's principalities and powers got to do with being baptized or whatnot? What? It only shows you. We don't quite know, do we? That's the first step to understand, isn't it? Principalities and powers are learning by the church the manifold wisdom of God, says Ephesians.

[00:30:42] We don't know much about that, do we? But suppose we take to step down and look at somebody on a lower platform? Perhaps we may get a little hint in Hebrews chapter two. Hebrews Chapter two. Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward. How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord? Now, what does he mean by the word spoken by angels? Well, it's evidently a law because it speaks about transgression, disobedience and a recompense. Now you know that on two occasions in the New Testament, we are told once in Stephen's speech and once in the third chapter of the Galatians, that the law Mt. Sinai was given by the mediation of angels. Angels and all the way through Hebrews history, the Old Testament, there is angelic ministry, so it looks as though angels had something to do with the administration of the law of Mount Sinai and its observances. Now you belong to another calling. Angels having anything to do with you. You are associated with principalities and powers and they are also some of them.

[00:32:16] You see, we have principalities and powers which are on the side of the Lord. And unfortunately for us, for the moment, there are principalities and powers that are antagonistic. So this is what happened. Blotting out the handwriting of ordinances that was against us and having spoiled principalities and powers. He made a show of them openly triumphing over them in it. Made a show of them openly. Let's go back to Ephesians four and see if we can gather a bit there. Wherefore verse eight. Wherefore

he says when he ascended up on high, he led captivity captive and gave gifts unto men. Now, there were two lead captivity means to lead at the point of a spear. So they were a spoil. They were a foe that were being defeated. Now, we can't stop there. We must compare the words which the Holy Ghost uses comparing spiritual with spiritual. And that's a quotation from Psalm 68. I wonder if it says anything about Mount Sinai there. And of course, those of you who know something about my method of teaching is sure it does. He wouldn't say that, would he? Well, number one, you have a look. Psalm 68. Verse 17 The Chariots of God are 20,000, even thousands of angels. The Lord is among them, as at Sinai in the Holy place. Thou hast ascended on high. Thou hast led captivity captive. Thou hast received gifts for men.

[00:33:57] There's the very passage. Well, that shows you, without explaining it fully, that some of the principalities and powers that belong to the Fallen Angels and Section were attacking and putting into bondage this church of the one body, just as other angels had been inimicable sometimes some of them to the people of Israel. I don't understand it fully. I wouldn't pretend to, but I'm pointing out a few obvious fingerposts, as it were, in the Scriptures that may help us. Well, now, he said, You see, all those things are finished. Let no man therefore judge you. They are shadows. So in verse 18, let no man beguile you of your reward. He is back again. Verse eight says, Beware lest any man spoil you. Let no man be guide you of your reward. And as I've drawn attention before, this is a hark back to Philippians three. In Philippians three, we have the prize of the high calling of God. And the Greek word for the word prize is the word Babylon. The root of the word is bribe. Now, the word for beguiled of reward is Cata Babylon. Now, you may not know a single word about Greek, but you say, I see Cata means down or against. And Brad, whatever that means. Is this prize? Yes. Yes. Satan is not wasting his time in trying to seek your life. Friends. That's a waste of his time. You remember the story of Job? Satan was given permission to touch Job's body, to touch his home, to touch his loved ones, to touch his possessions, but not his life.

[00:35:43] That's true to this very day. Satan is not attacking your life. That's wasting his time. But he'll do his utmost to rob you of your reward. And by so doing, you rob the savior of his meed too. For we are linked together. If you and I fail in a measure, he'll be sad, won't he? And have you never experienced or seen or known that when a child has come home from school for the first time with a prize, the whole family's got a prize, Mother has got a prize, Father has got a prize because the youngster has got a prize.

Well, is that am I wrong in saying that is what's going to happen? Or if I can go in the presence of my Lord with a smallish little prize, won't it be good for him? Won't it be fine to think that it's done not merely for myself, but for his sake? So here, let no man cheat you. No man spoil you. No man beguile you of your reward. Now, how can that be? Oh. Can make you one of those pecksniff sort of cringing subjects who mistake a mere. Cringing false humility for the real thing. Stand up, said the Lord, to some of his people. On one occasion, one of his people went down on his knees and flat on the floor, and the Lord said, Stand up.

[00:37:00] I want to speak to you. God doesn't want us to cringe. We need to be in our worship. We need to remember in the presence of majesty. But he has made us his sons. And he wants us to walk worthy of it. So he says, Here, let no man beguile you of your reward in a voluntary humility and the worshipping of angels. Now, it may mean that these people were actually worshiping angels. When you read some of the things they did in the early church at the beginning, you can believe almost anything. And it's still going on today, only perhaps not worshipping angels. They worship dead saints who are now supposed to be mediating between God and men. But there's another meaning which may also be kept in mind. A voluntary humility adopts the worshiping attitude of angels. Now. I don't. He said, What do you mean? Well, when I read it, the most holy beings in heaven, the Seraphim. Do you know what they do in the presence of God? They veil their face. Would you say? What about you? I read in my book that we all with unveiled face beholding The glory of the Lord are transfigured. I'm in a position before the throne of God that is more wonderful than anything that the Seraphim and the Cherubim ever knew. For I am redeemed and made one with Christ.

[00:38:25] And I are creatures that are standing outside at temerity, isn't it? If it isn't true. But supposing it's true, am I going to adopt the attitude of worshipping angels needing their mediation, or am I going cringing into the presence of God like a dog? You know, there's one terrible etymological blunder made about the word worship. It looks on the surface as though it includes the word for a dog. And to crawl on your belly in the presence of God is worship. Oh, no. There's another root for that. And the same two letters can also be the word kiss. And that comes in the worship. When you kiss in the Old Testament, you acknowledge, like ever said about Joseph, upon all thy words, shall every Egyptian kiss, That means they acknowledge his supremacy. So I'm thankful I haven't got to crawl on my belly in the presence of the Lord to worship him. He says,

Stand up like a man. And the only reference to worship, the only reference to worship in Paul's prison ministry is found in Philippians three when he says, We worship God in spirit and it's not our English word worship at all. It's the very word used in the other chapter that you know how Timothy has served like a son with a father. That's how I serve my God. That's how I worship him. I stand up in his presence. I don't cringe like I'm a child of God.

[00:39:53] I walk with him. And I'm sure that's the worship which is acceptable now. Oh, of course it can lead to presumption. It can lead to neglect, like every good thing can be. But that's a part of the witness. Dear friends, we are in Christ and we can be deluded away by practicing all sorts of odds and ends to make it secure. So let's come a bit further down. In contrast to this worshiping attitude of angels, albeit you notice you can be vainly puffed up by your fleshly mind at the same time you do this and not holding the head from which all the body by joints and bands adding nourishment, ministered and knit together increases with the increase of God. Wherefore. Here's his conclusion. If ye died with Christ from the rudiments of the world, why? As though living in the world are ye subject to ordinances? And what do you mean by those? All such things like this? Touch, not taste. Not handle. Not which all are to perish with the using after the commandments and doctrines of men chasing you around what you not to do, where you're not to go. Oh, he says they're trivial in relation to the fact that all my life can be modulated and guided by the one glorious fact I died with him. I'm buried with him and the life I now live in the flesh. I live by the faith of the Son of God who loved me and gave himself for me.

[00:41:19] And all the celibate is worked out and completed in that great offering of Christ. And I stand the other side. I am assured that I'm complete in Him. Which ordered a perish with the using after the commandments and doctrines of men. Now he sums it up which things have indeed a show of wisdom. He was on their idea earlier. You remember when it says in verse four and this I say, Lest any man should beguile you with enticing words. A show of wisdom, enticing words make believe in will worship and humility. Don't quite know what will worship is except vaguely. Humility's put aside. Why? Because it's the false humility. It's the Uriah Heep humility. It's the person who's always like this. You know, God doesn't want that. And mock humility. And you can be so humble to be proud of it. And that's a horrible thing. So he says all that's on one side and neglecting the body. Neglecting the body. Holiness doesn't ask you to neglect the

body. It doesn't tell you to pamper the body, but mere neglecting the body, Going without this and going without that and going without the other for the sake of doing it. Or you may be more monstrous a hypocrite than the man who is enjoying himself and having a good time. So it's all summed up not in any honor. Now the word satisfying, not in any honor, save to the satisfying of the flesh is almost the same as the word ye are complete in him.

[00:42:51] In this case, you are complete in him and the only thing you're doing if you follow these other things is to try to be complete in the poor old flesh, which is an abomination of the Lord. Now, I can be very much misunderstood in what I've said, but of course that won't be the only time. I mustn't boast in that. I should be very sorry if it is. But if you want to read what the Lord has said along these lines in one Timothy chapter four, you will find that in the last days there's going to be a departure from the truth. There's going to be doctrines of demons, but it doesn't say they're going to be wicked. Oh, no, they're going to abstain and they're going to deny. They're going to practice self-denial. You can do all that, you see, and yet be on the wrong side. What's the answer? Christ Christ's fulness fuel to the full in him. And then don't turn aside to one extreme or the other. So may the Lord give us grace to recognize that this passage in Colossians has a place for us. It's not been written without intention, but we don't want to dwell on it too long. So next time we meet together, God willing, we turn from the beware. To the exaltation of Colossians three, where we are told to set our affection on things above. For our life is hid with Christ in God.