

## W354\_Colossians\_14.mp3

[00:00:02] This is a recording made in the Chapel of the Open book on the epistle to the Colossians and number 14 of that series. We have had before us for 1 or 2 of these meetings, the great central section of this epistle, which makes it a distinctive note under the heading of Beware. Now, in chapter one, the Apostle hints that he is going to deal with that aspect in verse 28. He says, Whom we preach, warning every man and teaching every man in all wisdom. Warning is always a sign, of course, of some element of danger. He then in chapter two. Speaks about a full assurance of understanding that comes by acknowledging. The all sufficiency of Christ in all things, the acknowledgment of the mystery of God and of the Father and of Christ in whom are hid all the treasures of wisdom and knowledge. He then goes on to speak about the practical outworking of that truth and proceeds with verse eight to give words of warning against certain snares and correctives against them. Now, I won't go over that again, because if we do, most of our time will be occupied in a review. But I think we should be wise if we as believers would occasionally do it for ourselves. At one period of our experience, we may be vulnerable from one direction. And when they grow out of it, we may be delivered from it. It may lose its power. But that doesn't mean to say that all the wiles of the devil have been experienced by us.

[00:01:47] He's got plenty more. And so we may be exposing ourselves to attack from another point of view. So keep this chapter before you once now and again as a little sort of possible unpleasant medicine that may nevertheless be very wise. And you'll notice the corrective all the time is Christ. We looked upon the first thing about philosophy and tradition, the rudiments of the world. And he says one thing about it is there, not after Christ. And further down, he says, You're doing this, you're doing that, you're doing the other, but you're not holding the head, which is Christ. So it's a very simple thing, isn't it? And yet so profound that it he sums it up. We belong to a calling and a company where Christ is all and in all. But it's so simple that we can lose its meaning by that very fact. And so it needs over and over again to be developed, to be pointed, to be contrasted, to be compared, to be sort of meditated upon. Well, now I think we will go on into chapter three and see the way in which he proceeds to teach us after that great word of warning has been given. The very last words of Chapter 23 show you the futility of all this that he's been exposing. Because the word satisfying is a cognate word to the word. Ye are complete in him.

[00:03:20] He says you are complete in him, in him dwells all the fullness. And he says, You see what you're doing. You're only satisfying filling full filling the poor old flesh. All he says our sad. He turns away from neglecting the body. Verse 23 to verse five, it is mortify your members. There's a great difference between neglecting and purposely conscientiously mortifying, which we'll have to examine. A person may be negligent with regard to his feeding and he may suffer or he may conscientiously abstain from certain foods and be the better for it. There's all the difference between neglecting and purposely doing something because you see it to be right. But he doesn't proceed to that matter first. We have here in these these four verses a very wonderful interposition. Now, most of us here in this chapel know the great doctrine called conditional immortality. And as I was in correspondence with Mr. Skeats, who is the president of that and the editor of that magazine, he wrote to me, I said, you know, I have a feeling that I can quite sympathize with it, that when you are running a crusade against any particular thing, you have a tendency in order that you may make yourself clear and understood to overstate some things. We all do it. But each time I say we all do it, we must impress upon somebody the principle of right division. So we bang away at right division until you usually think that was the name of Christ himself who loved us and gave himself for us.

[00:05:14] See, now, I said, I have heard some of your people in their endeavor to cut out any idea that there's a conscious existence after death that have spoken about a believer who has died, that there is dead as man? Is he finished? When I said, you know, I have a feeling that we're putting out our hand to stay the arc of God stressing one thing and forgetting or having a blind eye to others. Take, for instance, the passage in John's Gospel. It says that he that heareth my word and believeth on him that sent me. And shall not come into condemnation, but is passed from death. Into life that now at this moment, he's passed from death into life. When the moment comes for him to die in this world, does he walk back again then, from that life into which he's passed? Is it all annihilated? I'm asking the question again. Paul writes to the Believer and says, Your outward man is perishing, but your inward man is being renewed day by day. He says. So here the renewing. Similar thought renewed in the spirit of your mind. If Egypt. How does that renewing stop? If any man be in Christ, there is a new creation. As that new creation. Gone to pieces and perished. Did you see their legitimate questions? Aren't

they? I said to him, I've examined every reference to the word sleep as a symbol of death.

[00:06:49] And personally, I've come to the conclusion that it is not used indiscriminately. The ungodly perish. Awful thing to say, but that's what the scripture says. But the believer in Christ falls asleep in him, and when he is raised from the dead, he awakes out of sleep. Now, you're not going to give away truth because you stand for that. Leave it that way. Now, I said, look at this passage in front of you. Let's look at it again for ourselves. Verse three and four for ye are dead and your life is hid with Christ in God. Do you imagine that? Think of having your attention drawn to that for the first time, your life now, not in the future. Your life is hid or it's a perfect tense. It has become hid. It's been done. Your life is hid with Christ in God. Surely that's stressing the safest possible hiding place that even God can conceive. That life of yours is untouchable. Your life is hid when Christ who is your life shall be manifested. You will be manifested with him in glory. Can't you leave them where God has placed them? Asleep in him. No consciousness of the passing of time. Hours, days, months, centuries. Makes no odds. But don't block them clean out because you fear that somebody may take an advantage and think that their loved ones are looking over the parapets of glory down out of this world and all that, isn't it? So I mentioned it to you so that you also may not persist in one error because you want to beat another.

[00:08:27] That is only playing the evil one's game. Now we look at this again. First of all, we have in these four verses the the this little interval, marvelous little interval. Then he picks up in verse five and. Practically gives you the way in which we may manifest that this has happened to us. Mortify line up one to another, put off these things, put on. And then after that, in verse 12, he begins to give. Give you this practical outworking. He speaks about kindness. He speaks about long suffering. He even goes as far as to say it's possible you may have a quarrel one with another. This is right down on the common basis of everyday life. This is bearing upon it right down to verse 17. And then he doesn't finished. He still at it. He says, I'll give a word to say to wives and to husbands, to children, to fathers, to servants and to masters. The one thing you could never say about this glorious truth that while it stresses heavenly places and speaks about mysteries that need a great deal of careful consideration, it does at least get down to what people call brass tacks. It speaks about your home life. It speaks about your business life as all a part of the walk that is worthy of our high calling.

[00:10:01] Well, now let's look, shall we? The way in which he introduces these four verses. If ye then be risen. In verse 20 of the preceding chapter he took The other line is ye be dead. It all with Christ. You notice if he be dead with Christ, if he be risen with Christ, your life is hid with Christ. You'll be manifested with Christ. All that's a thing we want to remember. We are with him and he's with us all the way through. Whether it be life or death, whether it be sleeping or waking, whether it be here in this vale of tears or in the glory one notes sounded all the time. You're never alone. You're never apart from him. And he is our guarantee. Whether it be in the pilgrim pathway or whether it be the presentation without fault in that glorious day that's coming. Then so that we may all who are listening together shall understand a little bit more intimately what this means. How can they say we are dead? How can they say we are risen? What method is there adopted by God? How does this come about? Supposing I ask you to consider one verse in Isaiah 53. In that Isaiah 53, he says, I think perhaps we better turn to it so that we can see for ourselves and quote it. Exactly. It's one of those jewels that we have in the Old Testament.

[00:11:37] Known. So most of us. But in Isaiah 53, it says the last verse, 12th verse. Therefore, will I divide him a portion with the great and he shall divide the spoil with the strong. For those words indicate a conqueror, a victor dividing the spoil. And I echo the opening of this section where it says verse 13 of chapter 52, Behold, my servant shall deal prudently. He shall be exalted and extolled and be very high. And there were going to be astonished at his humiliation. They were equally going to be astonished at his exaltation and glory. Therefore, will I divide him a portion with the great and he shall divide the spoil with the strong because he hath poured out his soul unto death and he was numbered with the transgressors. That's the bit I wanted to get to. Now that word numbered is translated in the New Testament. Reckoned. Or number it doesn't matter. But reckoned will give you another thought. Here is this sinless, spotless, holy, righteous side of God reckoned. Reckoned with the transgressors. What he did. No sin. He knew no sin. But he died the just for the unjust that he might bring us to God. He was reckoned with the transgressors. He bare the sin of many. Well, there, you see. That is a principle evidently, that God works on. If God could reckon his spotless son. Among the transgressors. And then. That terrific wrath of God descended. And he was bruised for our iniquities.

[00:13:39] He was wounded for our transgressions. He died for our sins. If God could visit him simply because he reckoned him to be among the transgressors, how shall he not also visit us? If he reckons us among the redeemed or it works both ways. Shall we get a little thought about that? Retning from the classic passage on this subject? Romans The sixth chapter. And if anybody says, I know all about that, we'll say, thank God, let everybody else have a chance. But to know all about it is beyond our capabilities, I think, at the moment. Romans six. Now, in the fifth chapter, he starts speaking about the one man. Verse 12. That's the first time Adam comes into the story outside in Romans Three, two, three, four. It's Abraham outside. It's the law given from Mount Sinai. Now we come inside and Abraham's forgotten, and Adam comes forward. The law of Sinai is not there. It's the law of sin and death that came into the world long before Sinai was mentioned. And he ends up by saying, in spite of that fact. Verse 21 of the preceding chapter, that as sin hath reigned unto death, even so, might grace reign through righteousness unto eternal life by Jesus Christ our Lord. And the sequel to that is not Chapter six or Chapter seven, but the sequel to that is Chapter eight. There is therefore now no condemnation to them which are in Christ Jesus that this writer of Romans knows.

[00:15:19] He's got a good many hard questions to answer. He can see forming in the mind a good many objections. So he gives you four of them. Chapter six. What shall we say then? Shall we continue in sin that grace may abound? God forbid. And then he picks it up again and says in verse 15, What then shall we sin? Because we are not under the law, but under grace. God forbid. And in chapter seven, verse seven, he says, What shall we say then? Is the law sin? God forbid. And then finally he says, um, verse 13 was then that which is good. Made death had to be, God forbid. So he deals with them in a stroke like that, one after the other. And when he's got rid of them, he says there is therefore now no condemnation. But now we come back to Romans six. This is how. How shall we that are dead to sin live any longer therein. He says, No, brother, you are not saved because you changed your religion. Because you changed your opinion. If you saved your record by God to have died. And if you have died to see now, can you live in it? It's a contradiction of terms, wouldn't you say? Well, how did I die to it? Because I'm still living. Know ye not that so many of us, as were baptized into Jesus Christ were baptized into his death. Now, whether this involves and includes water, baptism or not doesn't matter.

[00:16:48] It may have included it in the Acts of the apostles, period. But the one thing that was necessary to remember is water or no water. This baptism was not a cleansing like a sprinkling in the Tabernacle Times, but it was a definite burial. It was a symbol of the fact that you were united with Christ in his death and in his burial and then going on to his resurrection. Therefore, we are buried with him by baptism into death that like as Christ was raised, you see, he won't leave you there. You're now going to be raised with Christ. That, like as Christ was raised up from the dead by the glory of the Father. Even so, we also should walk in newness of life. For if we had been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him. Now we shall come across in Colossians and the parallel passage in Ephesians, the idea of putting off the old man. But that's not exactly what it says. It doesn't say put off the old man like that. It speaks about the former conversation of the old man. It speaks about the old man's deeds. Now, you may be put be able to put off some of the deeds of the old man, and you may turn your back on some of the conversation of the old man.

[00:18:09] But you're absolutely hopeless and powerless to put off the old man himself. That alone could be accomplished by the work of Christ on the cross. So we have, knowing this, that our old man is crucified with him, that the body of sin might be not merely destroyed as rendered inoperative. I spoke put in the wheel. That henceforth you should not serve sin for he that is dead is freed or justified from sin. Now if we be dead with Christ, we've got so far as that if this has happened in the purpose of God, we believe that we shall also live with Him. The one involves the other. God has never gone out of his way to bring about this scheme of redemption and justification without including the glorious end to live again in his presence. Otherwise he might have let you be. So he goes on to say, knowing that Christ being raised from the dead dieth no more. Death hath no more dominion over him. For in that he died. He died unto sin once. But in that he lives. He lives unto God. You say, What's that got to do with me? He says Likewise. Reckon ye yourselves. He is our word. Reckon. God is reckoned it, you reckon it. And that's the basis upon which this all rests. Take God at his word, however strange it may seem to you. He has reckoned his holy son among the transgressors.

[00:19:39] He will reckon you unholy one among the saints, if you'll only believe what he says. And he's just as true to the one side as he is to the other. Likewise, reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our

Lord. And now, since the dominion of indwelling sin has been broken, let not sin, therefore reign in your mortal body. He doesn't say you'll never make mistakes, but you'll no longer have to bow to a dominion you cannot break. That ye should obey it at the last thereof. Neither yield your members as instruments of unrighteousness unto sin, but yield yourselves unto God as what? As those that are alive from the dead. You don't do it in your own strength. Every moment you now live in the Christian faith. You are practically saying I died with Christ to these things. I'm now a new creature. I now walk in newness of life. You say, Well, I've got a good many things that remind me. Oh, so you may have, but God knows that too. And if he can look upon you and say, You are now in my sight in Christ, would you take the same attitude? Are you going to be more independent? No, you dare not be, for that is fatal. So he says, Yield yourselves unto God as those that are alive from the dead and your members as instruments of righteousness unto God.

[00:21:05] Here comes the word dominion again. For sin shall not have dominion over you, for ye are not under the law, but under grace. So you've been translated from the dominion of law, and you're now under grace. You died with Christ. You are reckoned to have been buried with him. You're also reckoned to have been raised with him. And now you can take that stand. It's not a fiction. It's a fact in the estimate of God. And it's based upon that wondrous work of grace that we associate with the sacrifice of Christ. Well, now, that may be an old story with some, but it's a story that needs to be repeated many, many times so that we may see the basis of God's dealings with us. It is the word that we stress the word reckon he was reckoned with. The transgressors. We the transgressors, by the mercy of God, can now be reckoned with. Him the righteous one. What are the next Is this? We're coming back to Colossians chapter three. If you then be risen with Christ. You see, we touch those words. And it started us off to say, well, how do we know we are risen or what does it mean? What's to be the sequel? Oh, there is a response on our part. Seek set. Seek and set seek those things which are above where Christ is on the right hand of God. Set your affection on things above, not on things on the earth.

[00:22:38] That we will not earn you the position. It's only possible if the position is already taken by you. But he says we have to deal with evidences. As I've reminded you before, Paul seems to have said to the Thessalonians that he knew their election of God. What do you say? How did he know that? Did God give him a secret information?

He said, no. I'm only looking at the way in which you receive the Word of God. You received it not as it is the word of man, but the Word of God that effectually worketh in them, that believeth. You suffered for it. You stood for it so that I needn't even say a word. Because from you is sounded out the word of the Lord. He said, That's evidence enough for me that you're the elect of God. So you see here, it's one thing for us to say, Oh, I believe in this principle of of reckoning. And I've reckoned to have died with Christ. I've reckoned to have been buried with him, I reckon to have been raised with him. And somebody says, Well, I wouldn't have believed it if he hadn't told me because the way you're living and the way you're walking and the way you're thinking now, you see, that's where we bring discredit on the truth. We can't make ourselves die with Christ or be raised with him, but we can at least seek to walk worthy of such a calling.

[00:23:49] And if he's delivered us from the dominion of it, and he says too, why don't you yield yourselves now to God? You once did the other side. That shows that is a possibility now open to us that wasn't open before. So. If he there be risen with Christ seek. I Isn't there a scripture in the Gospels that said where a man's heart is, there is his treasure? Also, perhaps I've misquoted it. Perhaps it says where a man's treasure is there. Will your heart be also? Perhaps I've misquoted it again. I think it goes. Works both ways, you know, somehow, don't you? So you could divide yourself up as you like which side you'd like to take. You'll find it comes to the same thing if you say that Christ is all to you. And all that you're doing is grabbing about down here. You won't forget the story of Bunyan's Man with a Muckrake, will you? There was an angel with a bright crown holding out to him. He never saw him. The man with a muckrake. If ye be risen with Christ, what then? Seek those things which are above. While he got the same story on a lower platform of Abraham. Also believe God's Word with regard to the future, that he was willing to dwell in a tent and forego all the things that once were precious to him. For he looked he looked for a city which hath foundations whose builder and maker is God.

[00:25:10] And they were giving evidence. It says that they had believed God and they had an opportunity to return if they'd wish. But they didn't have a convinced. And so they were ready to not neglect themselves, but willing to go without, put off, put away, or as the word is crystallized, mortify. So here if ye then be risen with Christ, Seek. Seek what? Those things which are above. So now our affections and our thoughts are turned to where, not where Christ once walked the earth. I pondered years ago whether



it would be worth doing. Just scrape and scrape and save and go to one brief visit to Palestine. Thank you. To stand where Christ has stood. And then I saw a photograph of one of the gates of Jerusalem with a huge poster Eat Peek Freans Peppa Cake Biscuits. And I thought, Goodness me, that's what I'm going to find when I get there. I think I'll rather keep my illusions here. And so we have to say to the little child that sings the hymn. I wish I'd been there when, And I wish that his hands had been placed upon me. Well, you say you haven't lost anything. To know the risen seated Christ is just as glorious, if not even more so, than to have come into physical contact with him when he walked this earth as a man of sorrows. We've still got the word which ministers him to us in the fullness of God's grace.

[00:26:42] So here we seek those things that are above where Christ sitting. Now, the word sit does not mean rest. His hardly a reference in the New Testament where the word sit means simply to sit down and have a rest. But many times it means to sit in a place of authority. I suppose you know that the word cathedra gives us the word cathedral. And a cathedral is a place where the bishop has a cathedra. Oh, yes. Well, what's a cathedra? A cathedra is a seat. In that cathedral, there is the bishop's throne or chair, and he speaks ex cathedra. He speaks out of the chair and when he speaks ex cathedra, he supposed to speak with a voice of God. There is the idea. Our savior said that the scribes and the Pharisees, they sit in Moses seat. Well, there wasn't a seat there. I mean, I've sat in the seat at Stratford on Avon that's supposed to have been Shakespeare's, but there wasn't a seat in Jerusalem that Moses sat on. Not a visible, not a visible chair, but they assumed the authority of Moses. They sit in Moses seat and whatsoever they tell you you do. But he says, they say and do not. So don't you listen to them. So there's the stretch there on this sort of the seat. And you know that there's one epistle, which is the epistle of the seated Christ, and that is the epistle to the Hebrews.

[00:28:15] So although we may know it so well, I must at least give everyone an opportunity who's listening to this recording, an opportunity to just canvas this question because the seated Christ is so very much to do with our own high calling. Now this epistle to the Hebrews Chapter one. We don't get further than the third verse before we meet the seated Christ. I think we'll read the first three verses. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets hath in these last days spoken unto us by his son, whom he hath appointed heir of all things, by whom also he made the worlds. Who, being the brightness of his glory and the express

image of his person, and upholding all things by the word of his power, when he had by himself purged our sins. Then one leaf. Right away from the cross. No reference to the burial. When he had by himself, purged our sins, sat down on the right hand of the majesty on high. That's where this episode would place Christ. It doesn't minimize his sufferings. It stresses it, but it stresses the fact that he who died not only rose again, he ascended and he sat down. Shall we go further then? Chapter four. In the 14th verse. Seeing then that we have a great high priest that is passed into the heavens and if you're looking at the original, you'll see the word to pass is prefaced by the little word that means through Dyac am I? Not merely passed into the heavens, but passed through the heavens because he's ascended up above all heavens.

[00:30:02] We have a great high priest of this passed through the heavens. Jesus, the Son of God. Let us hold fast our profession, for we have not a high priest which cannot be touched with a feeling of our infirmities. There he sits at the right hand of God. But he remembers us and he remembers our pathway. And he gives us that conservation and assurance that if nobody else understands it, he does for his walk this path and knows the temptations that we are meeting day by day. And then we go to Chapter seven. He says in verse 22, but verse 23, and truly, they were many priests because they were not suffered to continue by reason of death. The moment Aaron was appointed to be high priest, there was a reference to his successor. But this man that's Christ because he continue with ever hath an unchangeable or better in him transmissible priesthood, wherefore he is able also to save them to the uttermost that come unto God by him seeing he ever liveth to make intercession for us, for such an high priest became us who is holy, harmless, undefiled, separate from sinners and made higher than the heavens. So Chapter eight sums it up and says, Now the things which we have spoken, this is the sum.

[00:31:21] We have such an high priest who is set on the right hand of the throne, of the Majesty in the heavens, a minister of the sanctuary and of the true tabernacle which the Lord pitched and not man. We might as well get the two other references while we're about it. Chapter ten, verse 11 and 12. And every priest had his daily ministering and offering oftentimes the same sacrifices which can never take away sins. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God and Chapter 12 verses one and two. Wherefore, seeing we also are compassed about with so great a cloud of witnesses. Let us lay aside every weight and the sin which doth

so easily beset us and let us run with patience. The race that is set before us looking unto Jesus, the author and finisher of faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. Look at the emphasis there in that one episode of the fact that Christ is seated and seated in heavenly places, seated at the right hand of God. There's one thing that's never said in Hebrews. It never once says that any believer can associate himself with Christ there. That's reserved for the epistle to the Ephesians, which says that there not only died with him, not only raised with him, but seated with him, where he sits at the right hand of God.

[00:32:57] That is the extraordinary character of this high calling differing from all others. But Hebrews has given you a glimpse of what it means to be seated at the right hand. So Colossians, we come back again, we can say that's to occupy the thoughts and minds. If ye then be risen with Christ. Seek those things. Which are above where Christ sit is on the right hand of God. Now the next word. A set your affection on things above. This is not the ordinary word for affection. This is the word that gives us our English word free knowledge. It's to do with your bumps. People used to say so, but they don't say so now. You may have all sorts of bumps on your head and very little intelligence underneath it. A man's brain power is not to be gauged by the size of his hat band. A vernacular word is not your not love and affection, but it means if you can use the expression, you're bent. We use that of about a person, don't we say, Oh, who is bent is music. You can't get him away from it, you know, every minute of the day he's on this. That's his bed. Somebody else has got a bent for something else. Well, I wonder whether some people are saying to you, you know, he's crazy over Christ, it wouldn't be a bad plan, would it? He's just.

[00:34:27] He's just got it. He's just got it on the brain that Christ is seated at the right hand of God, and that's where his all is. You know, they say it goes without any amount of things In his dreams. He never thinks he's missed anything. Why? He says he's so intoxicated with the love of God through Christ that he doesn't know he's going without. Oh, that's a good that's the idea. That's it. Mortify your members which are upon the earth. Don't try to do it, because if you do, it would be a false thing. But when you look back, you say, Oh, these people thought I was going without. I wasn't conscious. I had no sense of being a martyr, a person who's going in for martyrdom, Well, he's on the wrong end of the story. It's the other people who make you become a martyr. You don't

walk out and say, please, will anybody martyr me? You say, please, I'm standing for the truth of God. Do what you will. They do the martyrdom, not you. See if your friends, you have to be the martyrs when you take that line because you begin to impose it upon them. So we have set your affection on things above. Now, the epistle to the Philippians uses this expression. I think it is 11 times this word affection. Only there it will be translated mind.

[00:35:35] Now, I feel sure that you would say to me, Well, let's have them rather than say I'm only telling you that 11 and pass on because this is very near to our own hearts, isn't it? All right. Should we turn back to Philippians then and see what it has to say about this word, which we have said means your mind, your bent, rather than your affection. Philippians to. Here we have two references. I think we'll read the first verse if there be, therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies feel freely, my joy, that ye be like minded. Having the same love being of one accord of one mind. He is where the word comes in. Like minded. One mind. Now, what sort of one mind is this? Does this mean to say you're an obstinate person? You've just got one thing in your mind and that's all that matters. Well, it may be very true, but it may be very wrong. So let's look at the next reference to see what this one mind is. But I think we'll approach the next reference by reading the next few verses. Let nothing be done through strife or vainglory, but in lowliness of mind that each other better than themselves. That is not what it says. Because it goes on to say that that's what Christ did. Well, Christ didn't esteem that I was better than He was.

[00:37:07] That's intolerable. Now, it doesn't say that Here. I'll give you a revised translation. Let nothing be done through strife or vainglory, but in lowliness of mind. Let each esteem the affairs of others of more consequence than their own. That was the mind that was in Christ Jesus, who laid aside the glory for our sakes, not because he thought we were better. And strictly speaking, it wouldn't be honest on the part of some of us to say that we think that everybody we know is better than we are. Would you say that, friends? Well, I'll honestly tell you. Why wouldn't I believe I'm better than some people? No objection. You see, it doesn't we're not to be telling untruths and and belittling ourselves and humbling ourselves beyond that, which is true. But he says. Even though you're a better person than the other men, think of the mind of Christ. So laid aside his glory, he esteemed the affairs of others. What he said. Look, not every man on his own things. He goes on to explain, but every man also on the things of

others. Let this mind always back again. Here's the one mind that matters. Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not a thing to be grasped that to be equal with God, but made himself of no reputation, stooped right down to the death of the cross.

[00:38:30] You see, that's the mind. Oh, if you've got that mind. Colossians says, set your affection on things above. If you've got that mind. Well, that's what it will do, won't it. Well now we'll take it a stage further. Chapter three, verse 15 and 16. He's been speaking about the prize of the high calling and says, now let us therefore as many as be perfect. And possibly it reads, let us therefore as many as would be perfect because he said even he himself was not perfect, but he is in front of you. Be thus minded. Be thus minded. What minded? Oh, he says. I count not myself to have apprehended. But this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before. He says, I borrow that from the history of my own people in the wilderness. Don't you remember? They came out of Egypt and then they turned back in heart. They appointed a captain and said, Would it be best if he led us back to Egypt? We are getting sick of this matter. We remember the onion and the garlic and the fish, which we did eat in Egypt. See, they turned back in heart. He said, Oh, forgetting the things which are behind and reaching forth unto the things which are before. Let this therefore let us therefore as many as would be perfect who would go on to the end be thus minded.

[00:39:53] And if in anything you be otherwise minded, God shall reveal even this unto you. Nevertheless, where we have already attained, let us walk by the same rule. Let us mind the same thing. So now we've got this stretch here. Now, verse 19. He says in verse 17, Brethren, be followers together of me and mark them, which walk so as you have us, for an example. For many walk, of whom I have told you often and now tell you even weeping, that they are the enemies of the Cross of Christ. Are they unbelievers? Well, would a church should reach such a high standard as Philippians need to be warned not to follow the ungodly idolaters with whom they lived? Is it not rather the carnal fleshly Christian people? He said what they are doing is just making themselves enemies of the what the Cross of Christ stands for. Whose end is destruction? Now, that word destruction is the word in Hebrews perdition. And you remember the two foci in Hebrews. Let us go on to perfection or we'll draw back to Perdition. Here's the two words in Philippians three. We are going on to perfection, he says. We're not reached it,

but there is the possibility of stopping and turning back to perdition. And as we found, the first occurrence of this word in Matthew's gospel is translated waste. It's not destruction. It's not hell, it's not Gehenna. But it's just sheer waste.

[00:41:21] A Christian can have a wasted life and simply be saved by Joe. Puts it by the skin of his teeth. So whose end is perdition? Whose God is their belly? That's plain speaking, but that's where they are. Do you know someone whose God was his belly and he lost his birthright. And his name is mentioned in Hebrews. He saw he said, That's what you're doing. You're following him. Whose God is their belly? Whose glory is in their shame? Who mind earthly things. And the contrast. Our citizenship exists as a glorious fact in heaven. And that's where our hopes are and our thoughts are directed where Christ sits. Then the last reference is in chapter four, verse two. Therefore, my brethren dearly beloved and long for my joy crown. So stand fast in the Lord, my dearly beloved, I beseech you, odious, that was a lady. And I beseech Syntyche that was another lady that day be of the same mind in the Lord and I entreat thee also true yolk fellow than that's another lady for its feminine help. Those women which labored with us. I don't want to be uncharitable, but all There were some bother going on in Philippi and it was this that he wanted to stop. Always said do do remember that you can spoil this wonderful witness, you odious do watch what you're saying and doing. Syntyche be of the same mind in the Lord. And because if I give you a certain amount of grief, it might make you give up some things that you think are your rights.

[00:43:00] But what are your rights when you compare it with a Son of God and that he did not think it would be something to be grasped that to retain his equality with God but made himself of no reputation and took upon him the form of a servant and stooped for your salvation. That's the thing, isn't it? Rains at last. So come back again to Colossians Chapter three. We shall have to bring our study once more to a conclusion. If ye then be risen with Christ. Seek those things which are above where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. And then he says. For ye are dead. Better still, ye die. That we've seen how in Romans six And your life is hid with Christ in God. Notice the parallels here. Your life is hid with Christ in God. When Christ who is your life shall appear. That's the opposite of the word hid. He shall also appear with him. Not in God, but in glory. So here's the whole thing. That is the hope before this church. The manifestation with him in glory. I think we should have

to give attention to that when we meet together next time so that we may understand this phase of the hope which is stressed here by the apostle, by these words.

[00:44:32] But you see, we've been leading up to it these steps, and it's so emphasizes the place that the mind occupies so that I draw your attention once more to the fact that it speaks about the renewing of your mind. And in verse ten, you have put on the new man, which is renewed in knowledge. The mind, the knowledge, the spirit of your mind. As it says in Ephesians, the beginning of the new man, that which is going on when the outward man is perished and finished. So we hold all the truth, shall we? Friends, we won't barter one piece of truth to bolster up and justify another. It may be a difficult thing to do, and we shall never be perfectly certain that we are completely 100% right. But at least we'll have that as our goal and test everything. Everything. Every one of these tape recordings, test them all by the book and test them all by the book that's opened, not merely quotations that you make on the spur of the moment, because there's every possibility you will make a little slip somewhere or you won't notice the next verse. So may the Lord give us grace that we may be worthy. Are being numbered among those who he said were more noble than those in Thessalonica. For though not only receive with readiness the word that was spoken about, they searched the scriptures daily to see if those things which were taught them was so. That I think is a ministry that we covet and covet lightly.