

COLOSSIANS

Provided by Grace Assembly School of the Bible



Head of the Church

Christ

Lord of All

All and in All

Head of all Principality and Power

Note from the Publisher

Grace Assembly is privileged to offer Grace Assembly School of the Bible online courses and study tools. We believe these self-paced courses are Biblically sound and will enhance your experience in learning the Word of God. We place a special emphasis on the Epistles of Paul and end time revelations.

This course is designed to dive deep into the Word of God as we examine the Book of Colossians verse by verse. We do encourage you to read the entire Book of Colossians before you start this course. We hold to the King James Version (KJV) of the Bible as the "preserved text" and have each verse listed for easy reference within the course. Following each verse, you will find commentary provided by Mary M. Bodie and "Further Insight" provided by Gerald and Jolene Cooley, Pastors of Grace Assembly.

Comprehensive questions follow each chapter. Links to relevant articles, charts, and graphs in our ["Special Studies Library"](#) are provided. The Q&A answer key will enable the student to self-correct their answers and enhance the learning process. Please note, special reference to word studies within the scriptural text were taken from the Strong's Exhaustive Concordance of the KJV.

If you have any questions concerning the online commentaries, need technical support, or wish to contact the Pastors at Grace Assembly, please use the designated email as listed. A [course survey](#) link will be provided at the end of each course for your comments. We value all students' input, as we pursue to the best of our ability, a clear presentation of God's Word with effectual commentary.

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Introduction

Further Insight: Grace Assembly

Historical Setting Colossae

Colossae was in a Roman province, in the southwest corner of Asia, and 120 miles from Ephesus. Hierapolis and Laodicea were situated only a few miles away. Colossae was prominent during the Greek period. However, by the Apostle Paul's day, it had lost its place of importance due to the growth of neighboring cities. Shortly after the Apostle Paul wrote the letter to them, the Colossians experienced a devastating earthquake, in about AD 61-62. This probably ended the occupation of the city of Colossae. The region was comprised of a mixture of people native to the area, Greeks, Romans, and transplanted Jews. Paul the Apostle never personally visited the Church in Colossae which had been founded by his fellow-laborer, Epaphras, and friends in Laodicea and Hierapolis. Philemon also lived near Colossae.

Please see [Philemon](#) online course for more information.

The Author

Paul, the Chief Apostle to the Church, penned this epistle when he was imprisoned in Rome, in approximately AD 61-62, and sent it by Tychicus. This epistle was one of the three prison epistles penned and therefore interconnected to the other two epistles of Ephesians and Philippians. This "trinity" of epistles set forth a threefold, indivisible union of truths.

(1) The Epistle of Ephesians sets forth God the Father as blessing believers with an eternal standing in Christ Jesus.

(2) The Epistle of Philippians sets forth the racecourse of believers and Christ as the prize of the high calling.

(3) The Epistle of Colossians sets forth the believer's state and the truth of "Christ in you" through regeneration by the Holy Spirit.

(Matt 19:6) "What therefore God hath joined together, let not man put asunder."

The Purpose of the Epistle

Colossians means "Colossal" or "Monstrosity." Therefore, Colossians is a book setting forth "colossal" provisional truths to the Church and also warnings and corrections lest they become a "monstrosity." This was also true of the Epistle to the Galatians. Paul's other epistles focus more on setting forth church doctrine.

Divine Chastening

These corrections are divine chastening of believers as sons, from their new birth, i.e., regeneration defined as "Christ in you" unto spiritual maturity defined as "Christ formed in you."

This is not a book of correction for the world or unbelievers. In countless ways, the Epistle of Colossians parallels the Book of Wisdom, Proverbs. (Prov 3:11 KJV) "My son, despise not the chastening of the LORD; neither be weary of his correction:"

Christ as "Firstborn" of All Creation

The first truth covered in Colossians chapter one assures Christ, as the "Firstborn from the dead." Christ is one in the same, with Him that was set forth as the beginning, or "Firstborn of all creation," both in the invisible and visible.

Christ as “Head of the Church”

The second truth is that He is also set forth as the “Head of the Church,” in which He is to have preeminence in all things as pleasing the Father.

Christ as Head of All Principality and Power

The third truth is Christ is also provisionally set forth as the Head of all principality and power in the invisible and visible realms.

The Mystery of Christ in You

The “Mystery of Christ in you” through regeneration, or the new birth, is addressed in chapter one completing the “Mystery of Christ.” This was accomplished through His perfect work of redemption, placing believers in Christ and Christ in the believer. These comprise two of the twelve total Mysteries of God.

Special Document Links: [The Twelve Mysteries of God](#)

Believers, as Sons, Must Yield to Divine Chastening

Thereafter, believers must continue yielding to divine chastening of the Father, as sons in the new creation to become partakers in the “colossal” “hope of Glory!” Otherwise, believers will become disobedient and partakers in the “monstrosity” of the many headships and organizations of men. These will be counted as “hay,” “wood,” and “stubble” when tried by fire to determine if believers were building the Visible Church or building the Invisible Church. (1 Cor 3:13 KJV) “Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.”

Judgment Will Begin at the House of God

Paul's divine correction at the house of God, addressed in Colossians, was addressing the beginning of the Church age when the house of God was in its infancy. If the correction in this epistle had been heeded from the beginning of this age believers would have matured in Christ and Christ in them as a “Colossal” workmanship of God in Christ Jesus. Because this correction was unheeded, the house of God has truly become, in its latter end, a many headed “monstrosity.”

Special Document Links: [Twelve “Strange Winds” of Doctrine](#)

The Preeminence of the Lord Jesus Christ

The primary correction in the Epistle to the Colossians is the absolute necessity of the Church giving the Lord Jesus Christ preeminence in all things. Provisionally, He is head of all principalities and power and the one and only head of the Church that He might be all and in all. Otherwise, the house of God will have succumbed to giving Christ's place to other men. Eventually, the headships and organization of men have replaced the headship of Christ over the Church as a living and breathing organism. Therefore, the Church in its latter end has sadly become a many-headed monstrosity in the sight of God and will pass through judgment that must begin at the house of God, as reflected in (Rev 1, 2 and 3). (1 Pet 4:17 KJV) “For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God?”

Time: (G)2540. kairos, kahee-ros'; an occasion, i.e., set or proper time: season, (due, short, while) time, a while. Comp. (G)5550.

Special Document Links: [Seven Steps of Apostasy](#)

Mary M. Bodie Provided “Divisions of Colossians”

Christ the Head of the Church.....	1:1-29
Christ the Head of all Principality and Power.....	2:1 to 3:4
Christ All and in All.....	3:5-17
Christ Lord of All.....	3:18 to 4:18

Study Questions – Introduction

1. Where and when was the Book of Colossians penned?
2. What was the main purpose for Paul's letter to the Colossian Church?
3. What has been the result of Paul's unheeded correction?

Special Document Links: [Introduction Answer Key](#)

Chapter One

1:1 Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother,

Commentary: Mary M. Bodie

Christ, the Head of the Church - The first chapter of the epistle emphasizes His headship over the Church, which is His body; therefore, the saints share His honors. He has not only lifted humanity out of the wreckage and ruin into which it had fallen, but much more. A select company – the Church – will reign with Him upon the throne of the universe far above all other creatures, angels, principalities, and powers whether unfallen or fallen. The Author and Executor of all this marvelous scheme of salvation desires that we know the truth of our exalted destiny and walk worthy of our calling. Hence, it is the STATE (walk) of the saints, which is emphasized in the letter to the Colossians rather than their STANDING (salvation).

Paul put the seal of his authority at the very beginning of this letter. He stated that he was “an apostle,” “a sent one,” and he insisted that his apostleship was of God and not of man. Paul was sent of God, in the will of God; hence, no one dare question his right to correct wrong teaching, nor question his right to set in order that which is out of harmony with the doctrine given to him for the Church. The Apostle associated “Timotheus our brother” with him in the writing of this epistle. He was moved by the Spirit to set some of his authority upon the head of this loyal soldier of the cross who was then with him in prison.

Further Insight: Grace Assembly

The Chief Apostle to the Church - Paul sets forth his Apostleship, as ordained by the divine will of God, at the beginning of this letter, as it will contain much divine correction for the house of God and believers as the sons of God. Therefore, to refuse the correction as set forth in this epistle will be paramount to rejecting the divine order. God first set Christ as head of the Church, who in turn set Paul as the Chief Apostle to the Church. Paul includes Timotheus in the salutation, as he was with him at the time of this writing and was destined to become his successor after Paul’s departing.

The Defense of the Gospel and Divine Ordination - (Gal 1:11-12) “But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.”

1:2 To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

Commentary: Mary M. Bodie

The letter was addressed "to the saints and faithful brethren in Christ which are at Colosse." The inference is that there were some "faithful brethren" in that place. They had appropriated the Word of God which had been proclaimed; hence, they were corrected ones. They dwelt in Colossae – the place of correction. Paul was there in spirit at the time of this writing; hence, he was qualified to write, not only because of his revelation but also because of his experience. He was in God's "house of correction," and could not get out until he had served his time. It is there that the "faithful brethren" are found. "For whom the Lord loveth He chasteneth (corrects), and scourgeth every son whom He receiveth" – (Hebrews 12:6). If we are not willing to be corrected, we will never come into the knowledge of the mystery of which Paul wrote nor into his personal experience of "the riches of the glory of this mystery among the Gentile, which is Christ in you, the hope of glory" – (Colossians 1:27). To all such Colossians, the Apostle sends words of cheer – "Grace be unto you, and peace, from God our Father and the Lord Jesus Christ." There is plenty of grace for the time of correction which, if laid hold of, will bring peace, regardless of circumstances or pressure.

Further Insight: Grace Assembly

The Apostle Paul Addresses the Colossians - The Apostle Paul addresses them as saints, or "holy ones," based on their "standing" in Christ Jesus. However, he also addresses them as faithful brethren because of their "state" or "walk" measured by "Christ in you." Grace and peace proceed from God the Father to all in Christ Jesus, but especially to those who are yielding as the workmanship of God wherein their "state" is being brought up to their "standing."

1:3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

Commentary: Mary M. Bodie

He prayed always for them. His heart was stirred in their behalf, ever since he heard of their faith and love and hope. Epaphras (who founded the church) must have written to Paul of their state. He was delighted at their growth in grace and in the knowledge of God. They were in victory, regardless of all the trouble and chastening that they were enduring at that time.

Further Insight: Grace Assembly

The Apostle Paul is taking a special interest in these saints by giving thanks to God and the Lord Jesus Christ for the beginning of a good work, i.e., the possibility of Christ being formed in them. Paul has included them in his prayers that they will continue to yield as a workmanship of God in Christ Jesus.

1:4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,

Commentary: Mary M. Bodie

Paul thanked God for their faith. Faith is an essential asset in the Christian life – "Without faith it is impossible to please Him (God)" – (Hebrews 11:6). We must all begin with faith. But it was their "faith in Christ Jesus," about which the Apostle was especially emphatic. The Apostle also praises God for their love. Faith cannot live alone. It must have its two children – love and hope – with it continually. Love that is begotten of faith is Divine. It is fervent and sincere, always seeking the good of others. We cannot have perfect faith without love, and vice versa.

Further Insight: Grace Assembly

Two Attributes of Overcoming - Here are the two "earmarks" or attributes present in saints that are yielding as the workmanship of God in Christ Jesus.

(1) Faith in Christ is a divine attribute emanating out of the life of Christ in the believer.

(2) Love, as a divine attribute, must likewise emanate out of the life of Christ in the believer.

1:5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

Commentary: Mary M. Bodie

They possessed faith with love and hope. It was a hope laid up in Heaven for the faithful, overcoming saints in Colossae, the place of correction. These had a greater hope than other saints. It, no doubt, was the same hope that filled Paul's soul and swayed his life – the hope of being among the out-resurrection and out-translation company of believers. These Colossians had heard of this hope from Epaphras. He preached all the Truth – the whole counsel of God – even Paul's Message of grace. It was with those corrected, pruned, and disciplined saints at Colossae who had a particular hope – a hope born of a steady, unwavering faith in God's Word. It was laid up for them in heaven. The news of this great hope came to them in the Gospel, but not to them only; for wherever the Gospel of Paul is proclaimed in sincerity and truth, the hope is also proclaimed.

Further Insight: Grace Assembly

The Colossian believers well knew that their only "hope of glory" was based on "Christ in you," i.e., in the measure Christ was being formed in them. In like measure they understood they would receive an inheritance in like measure after they arrive in Glory. This is the truth of the gospel, as embraced by the Early Church. However, because of the apostasy, many in the Latter Church are turning away from the doctrine and hope of translation into the heavenly call and heavenly kingdom promised to the Church. Many in turn are embracing a "Kingdom Now" theology, promising them prosperity only in this temporal realm.

1:6 Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

Commentary: Mary M. Bodie

The tidings of grace, which Paul proclaimed, bring forth fruit in those that have ears to hear. Grace must be appropriated before the fruit will be manifested. In other words, we are dependent upon Christ for "the fruit of the Spirit." We must yield to Him and receive His life abundantly, then the result will be in evidence: the fruit that abides will be abundant.

The above citation explains why so many of the people of God are barren –why their lives are full of failure. They are not acquainted with Paul's Message of grace in truth. They refuse God's grace as to fruit bearing; hence, they are hard, bitter, and cold. Others know grace as a theory, just in their heads, but have not received its sweet message in their hearts. These too are unfruitful. They are lacking in the love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance which are the positive signs of spiritual life. It is only Paul's Gospel of grace, taken hold of in faith, that will bring forth such heavenly fruit. We must know it in truth, in order to get all the fruit.

Further Insight: Grace Assembly

What is Grace of God in truth? - The truth of the gospel as "Christ in you" had reached the Colossians, through fellow-laborers with the Apostle Paul, and, in fact, had reached unto the then known world at that time. They accomplished this without the modern means of communication and travel which was proof they had been led by the Holy Spirit. The Gospel of Grace in truth will bring forth fruit in the divine definition of fruit as Christ being formed in the believer, thereafter, manifesting the fruit of the Spirit. The Latter Church has sadly embraced another definition of fruitfulness, defined by their good works or ministry, rather than the simple Gospel of "Christ in you."

1:7 As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;

Commentary: Mary M. Bodie

Epaphras preached the Truth that was given to Paul. He did not try to proclaim something different, in order to get a following. Paul was the pioneer and advanced agent with the Truth of the Gospel; and Epaphras was one of those vessels of election chosen to cooperate with him. He was a "dear fellowservant," and "a faithful minister." What a comfort he must have been to the heart of Paul. The Apostle did not boast of himself nor exalt himself above Epaphras. He was Paul's disciple; yet Paul put him on an equality with himself, calling him a "fellowservant." That is humility, indeed. Ministers like Epaphras and Timothy are not liable to be overcome with pride, for those who know the message of grace in truth and proclaim it are not in danger of being inflated. There are too many enemies of the cross around, who will give them a dozen blows for every caress that they receive. Epaphras told the Apostle Paul of their deep fervent love for him. Paul knew, if they loved him, that it was because of the Truth which he preached. For, even as the Master, no one appreciates the true worthy follower of the Lord except those that have a revelation of the grace which has been bestowed upon the Church and are growing thereby.

Further Insight: Grace Assembly

The spiritual definition of a faithful minister. - Epaphras, a “fellowservant,” is credited with being a faithful minister from the beginning of the Church in Colossae. It is not recorded that the Apostle Paul ever personally visited the saints at Colossae, but they considered him to be their apostle. Herein, we see the spiritual definition of a faithful minister, as one holding Christ as the only Head of the Church and Paul as the Chief Apostle to the Church. Out of necessity, one must compare the Latter Church with the Early Church. (1 Cor 14:37) “If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.”

1:8 Who also declared unto us your love in the Spirit.

Further Insight: Grace Assembly

A “Good Report of Faith” - Epaphras was faithful to return the love of the saints, in the Spirit, to the Apostle Paul. There was not a hint of Epaphras desiring a headship over the saints at Colossae. Both Paul and Epaphras were faithfully holding the divine order of the headship of Christ over that Church. The results will be a “good report of faith” by all. Please contrast the possibility of receiving an “evil report” of unbelief – (Num 13:32).

1:9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding.

Commentary: Mary M. Bodie

The faithfulness of these saints and their expressed love for Paul gave him an added interest in them and called forth this striking prayer on their behalf. He desired their further progress. He was interested in their spiritual development. He knew that their standing was perfect, but he wanted their state to correspond therewith. Paul's writings – the revelation of the gospel given to him for the Church – studied, appropriated, and assimilated into the spiritual being, make sturdy whole-hearted men and women. Paul desired the saints to be filled “with the knowledge of His will,” for he knew that only thus could they come up to the standard and be what God purposed them to be. Only thus could they labor effectively for Him. Such knowledge is a necessity for spiritual growth.

Further Insight: Grace Assembly

What is an “exact knowledge” of the will of God? - The Apostle Paul's prayer in the Spirit for the Colossian Saints was to be filled with spiritual knowledge, wisdom, and understanding into the “exact” will of God. What is God's “exact” will? His will is for saints to first understand the riches of the provisions of their perfect “standing” in Christ through the work of redemption. This will result in like measure of Christ being formed in them as their “state” or walk. This will result in the revelation of “Christ in you,” as the one and only “hope of glory.” This is the only hope of ever bearing God's image, as a fallen creation.

1:10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

Commentary: Mary M. Bodie

Here we have the reason for the deep desire of the Apostle's soul for those saints to be filled with an "exact knowledge" of the will of God. It was that their spiritual state might correspond to that perfection of their standing in Christ, for which the will of God had made provision.

Sevenfold Provision of Bringing Your State Up to Your Standing (Vs. 10-12):

First, that they "might walk worthy of the Lord."

Second, "unto all pleasing."

Third, "being fruitful in every good work."

Fourth, "increasing in the knowledge of God."

Fifth, "strengthened with all might, according to His glorious power."

Sixth, "unto all patience and longsuffering with joyfulness."

Seventh, "giving thanks unto the Father."

Paul's ambition for their state was divine. His prayer was the outward expression of the deep, inward yearning of the heart of God for the state of His people. He is concerned for their growth and attainment. It has been provided for them in the atonement of Calvary. There is no lack in the atonement, nor any lack in the power of the enabling that is at the disposal of our faith. If we fail to avail ourselves of the privilege of overcoming, it will not be on account of any lack on God's part.

"Fruitful in every good work" is a part of the standard of perfection. It was conceived in the heart of God. Paul was not telling those Colossians that they must reach this perfection by their own efforts. He was praying for them that they might be filled with a knowledge of the will of God, that they might see to what heights of glory they have been called by His Gospel of grace, and that they might lay hold of it.

Further Insight: Grace Assembly

How to "walk worthy" of the Lord - The Apostle Paul again stresses the "walk" or "state" of believers in this epistle. There is only one way to walk worthy of the Lord and that is for Christ to be formed in the believer. Christ is the only life that pleased God and that will ever please God. It is also the only life that will be able to bring forth fruit, and manifest good works. The charge to increase in the knowledge of God suggests that believers will never exhaust, the riches of the provisions in Christ Jesus in their lifespan.

1:11 Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness;

Commentary: Mary M. Bodie

The Lord will strengthen us "with all might" if we believe His Word and yield to Him. Then, it is not our strength but His might. It is "according to His glorious power," not according

to our feeble efforts or little measure of apprehension; but it is according to the magnitude of His exaltation as Head. The risen, glorified Son of God, Lord of all, will strengthen us – His Body. There is no excuse for saints being powerless and useless. All "might, according to His glorious power" is at the disposal of the faith of His people to appropriate. But only those who are willing to walk in His will, as they learn it, will be able to take hold of His sufficiency to be so strengthened. For instance, when trials and affliction come our way, that is the opportunity to prove the strength of the Lord and not yield to discouragement and murmuring. We would infer that the strength derived from this "glorious power" of the Lord is to be shown in the salvation of souls and in healing and miracle working, bringing to pass mighty things.

Paul says the power to be evidenced is "unto all patience and longsuffering with joyfulness." He says that patience is wrought out in the Christian life by a knowledge of the will of God, manifested in the Gospel of Grace. It is a proof that we have been strengthened with might by God's glory. It is divine to be able to suffer the persecutions and afflictions – the "all things" – that come to those who have taken the narrow way with Paul. Paul's message, believed with the heart, will be our enabling. It will make us strong to endure the hardest trial and be patient, though we are buffeted on every side and bruised by everyone. The Apostle proved the power of his own message. Then he tells us that the above victory calls for deep thanksgiving to its Author.

Further Insight: Grace Assembly

How to Become the Workmanship of God in Christ Jesus - When believers become the workmanship of God in Christ Jesus and Christ is being formed in them, they will need to be strengthened with the same might and same Holy Spirit, that sustained Christ Jesus in first becoming "the workmanship of God." This "might," or power will be manifested practically in "patience, and longsuffering with joyfulness" that sustains them in trials, sufferings, and the "all things" believers must learn to receive from the hand of the Lord. This is altogether a supernatural sustained state. How many believers in the Latter Church truly understand what is entailed in becoming the "workmanship of God in Christ Jesus?"

(Eph 2:10) "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

(Prov 16:32) "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

Please consider (Job 23:8-10) and (Psalms 139:5-10).

1:12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

Commentary: Mary M. Bodie

There is further progress noted here – an advance in the knowledge of His will. As we come into the victory, which is ours in our exalted Head, we are more and more conscious of His grace which is able to make us what He purposed that we should be. This fact

causes us to praise our Father, not only in our heart but with our tongue. We voice our thanksgiving in words. We open our mouths and express our appreciation of the Father's goodness. He has made the sufficient provision for our fitness to partake of the inheritance of holiness which entitles us to a place among the glorious assemblage of the saints in light.

Further Insight: Grace Assembly

Who were the saints in light? Now both Jew and Gentile! - The Apostle Paul constantly gives thanks to God the Father for placing Gentile believers forever in His Beloved Son and giving them an inheritance with the saints already in the Kingdom of Light. This was accomplished through the Person and Work of His Son. The first wave loaf was Early Church believers in Israel added during Daniel's 70th week (fulfilled in the first seven years from Pentecost in the Book of Acts). However, the second wave loaf was Gentile believers added unto Lord seven years later during the visitation to the House of Cornelius.

(Eph 2:15 KJV) "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;"

(Lev 23:17 KJV) "Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD."

Special Document Links: [Daniel's 70th Week](#)

1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

Commentary: Mary M. Bodie

If the Son of God had not redeemed us by His blood, thereby delivering us from the wrath of God, no attainment in spiritual things could be possible for us. Atonement for sin had to be made sin's penalty and had to be met before we could be translated from Satan's power and the Kingdom of Darkness into Christ's Kingdom of Light. The consciousness of guilt of sins must be gone, or we would never have confidence to come into the presence of God or address ourselves to Him – much less call upon Him as Father. The provision for our salvation not only had to be finished (God doing it for us), but we must accept of that grace on God's part. Then we are born again (this, too, being God's work in us), and the Father translates us out of one kingdom into the other. Therefore, we have had one translation already – a spiritual one. The Lord Jesus Christ is now responsible for all the Father's children. They are under His authority, in His Kingdom and care. The Father looks to Him for the welfare and safekeeping of His people. He expects Him to reign over them for they have been put into His keeping, into His realm. It is wonderful and precious to enter the joy of such a salvation. We are only responsible to learn the will of God and let Him work out His purposes in us. We must obey Christ.

Further Insight: Grace Assembly

Believers are already spiritually translated! - They were translated out of the Kingdom of Darkness into the Kingdom of Light of God's Dear Son by the power of God! This is a powerful, spiritual fact of all believers. Therefore, it is impossible for believers to ever again become a part of the Kingdom of Darkness. However, a believer may have their "walk" be back in the Kingdom of Darkness, in their flesh, and consequently suffer a spiritual loss in the Kingdom of Light. Prophetically, this provision will cover the translation of believers, who remain and are alive unto the Lord's coming!

(Rom 8:30) "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

1:14 In whom we have redemption through his blood, even the forgiveness of sins:

Commentary: Mary M. Bodie

God puts them in and under the authority of His Son – "in whom we have redemption" – the Head of the Church. For the Father has translated the children of God out of the one place and put them into the other. They are out of the realm of darkness and into the realm of light and love and joy and peace and home. This first translation, this spiritual change, fits us for the physical translation which will take place when our Head appears.

Further Insight: Grace Assembly

"In Remembrance of Me" – (I Corinthians 11:25) The Apostle does not want believers to ever forget "in whom," i.e., through the Person and Work of Christ, they have freely received redemption and forgiveness of sins. This was possible because Christ has borne the penalty for sin in His own body on the tree. Though redemption is free to us, it was not without great price.

(1 Cor 6:20) "For ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's."

(1 Pet 2:24 KJV) "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

1:15 Who is the image of the invisible God, the firstborn of every creature:

Commentary: Mary M. Bodie

If we want to see God, we must look at Christ. If we want to know God, we must learn Christ. He is "the express image of His Person" – (Hebrews 1:3). He was and is God. "What then does it signify, that He is the firstborn of all creation?" Christ was God. But He was the firstborn of all creation in the sense that there would have been no creation, either natural or spiritual, if it had not been for Him. All things came into being because of Him. They were conceived in Him, in the mind and purpose of God before they were

actually in existence. The life of the universe was conditioned upon Jesus Christ. It was absolutely dependent upon Him and His redemptive work for its manifestation. That is, there would have been no creation if God had not purposed redemption through His Son. In other words, the Son gave birth to all the visible and invisible things in the universe.

Further Insight: Grace Assembly

The Preeminence of the Lord Jesus Christ! First “His Person” - May believers comprehend that He has borne the image of the invisible God as the Eternal Word in ages past. Following His incarnation or conception in the womb of a virgin, He was manifested as God in flesh and blood. Now as the “First born from the dead,” the God/Man, will forever remain the “Word made flesh” and will continue to bear the image of the invisible God.

The Mystery of Christ as “Firstborn of All Creation” - Therefore, the Mystery of Him being called the “Firstborn of all creation,” prior to His virgin birth, death, burial, and resurrection, as the “Firstborn from the dead,” lies hidden in the eternal counsels of the God Head. The Mystery portends that the first creation both invisible and visible were created in view of Him becoming the “Firstborn from the dead.” Here, we are given insight into the depths of God’s great foreknowledge and counsels before “time and creation.” We are also given insight into the incredible depths, breadths, lengths, and heights of the wisdom and knowledge of God that resided in the Person and Work of the Lord Jesus Christ. As stated above, all creation ultimately emanated from Him based on the eternal plan of redemption.

The Prophetic Title as “First Born of All Creation” - Even greater insight into the Lord Jesus Christ’s title as “Firstborn of all creation,” is when all the unfallen creation, both invisible and visible, will be required to pass through His Person and Work when all things will be made new – (Rev 21). (Heb 9:23) “It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.”

Special Document Links: [First Born of All Creation](#)

1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Commentary: Mary M. Bodie

All the demons and the devil, all the wicked principalities, all the angelic hosts of God – good as well as bad (all things) – were created in the anticipation of the birth of Jesus Christ as a Man. They were all conditioned on that event. If it had not been purposed that the second Person in the Godhead was to be born into the world and redeem mankind, God would not have created man or anything that is now in existence. He was “the lamb slain from the foundation of the world” – (Revelation 13:8).

Paul, the inspired writer, is here ringing out the challenge as to the deity of Christ against the erroists that were at Colossae. The Apostle insists that Christ is not only a Divine being, but He is God, manifest in the flesh. Yet, He was there and will be there forever, He stands fast – Eternal God, the Great I AM, the First and yea the Last. As was said, it was the Deity of Christ that was attacked by those false lights who were broadcasting their erroneous doctrine at Colossae. According to them, He was an angel and not even the greatest of them. But Paul stamps that statement as a lie of the devil by emphatically declaring that He was not even the mightiest angel but much more. He was the Creator of them, and not of them only but of all things from the highest – thrones, dominions, principalities, powers – to the very least in the universe. All were created by Christ, the Son of God.

Further Insight: Grace Assembly

A Glimpse into the Eternal Plan of Redemption- As the Eternal Word from the beginning, He was in the Godhead who created all things, both in the invisible and visible realms. Within the “all things,” there were thrones, dominions, and principalities in the invisible and visible realms, both in the realm of light and, after the fall of Lucifer, in the realm of darkness. He was the reason for all creation. Therefore, we conclude that “all things” were ultimately created by Him and for Him in view of His incarnation, condescension, and exaltation.

Special Document Links: [Spiritual World and Angles](#)

1:17 And he is before all things, and by him all things consist.

Commentary: Mary M. Bodie

"I AM THAT I AM" – (Exodus 3:14). He is, not only was, before all things. He is Self-existent. Again, we say, the Apostle is speaking of Christ as the Eternal, the Divine, the Almighty God. He is speaking of Him as He was in a past eternity, as He is now in the present, as He will be in the future.

Further Insight: Grace Assembly

The Eternal Word Becomes the “Substance” of All Creation - As the Eternal Word, He was present in the Genesis in the beginning as a member of the God Head. Therefore, when “God said,” or spoke, the Word, He literally became the substance of all creation, both in the invisible and visible, brought into existence by the Spirit of God. This further explains the Mystery that, “by Him, all things consist.”

(Heb 11:1 KJV) “Now faith is the substance of things hoped for, the evidence of things not seen.”

(Heb 11:3 KJV) “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.”

1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Commentary: Mary M. Bodie

Now, the Apostle begins with Christ's humanity. The Church is declared to be His Body, linked up with Him in an eternal union – a Divine organism, of which the natural figure is a pattern. Hence, the Church is one with Him in His sovereignty over all things, even as in the natural the body shares the exaltation of the head. But, in the spiritual, Christ has the highest place. He is Head over the Church, the Master and Lord of the whole Body. It rules as subject to Him. Though, we know from other Scriptures that there will be a company of saints taken out of the Body of Christ (Bridal Calling) who shall jointly reign with Him, sharing equally with Him in His dominion as a wife with her husband. Adam and Eve are the type of this.

Further Insight: Grace Assembly

Incredible Insight into the Lord as the Eternal Word

First, as Creator - In the prior verses we have gained incredible insight into the Eternal Word, as a member of the God Head as Creator.

Second, as the Substance of All Creation - We have also gained insight into the process of creation through the “faith of God,” wherein the Word became the substance of both the invisible and visible creation by the Holy Spirit.

Third, as Head of His Body the Church - The Lord Jesus Christ, following His death, burial, and resurrection, provisionally became the one and only Head of the Church, which is comprised of His body and the “great mystery” of His Bride, made from a “rib portion.”

The Lord to have Preeminence, in the Church, in All Things

His credentials - As the God/Man, He was the Eternal Word made flesh as the “only begotten” and following His death, He became “the Firstborn from the Dead.” This explains His title as the “Firstborn of all Creation.” His Person and Work of redemption made it possible for all the redeemed to become a New Creation. No marvel that He should have the preeminence!

Preeminence: (G) 4409 4413; to be first (in rank or influence) have the preeminence. (G) 4413 253; foremost (in time, place, order or importance) before, beginning, best, chief (-est), first (of all), former.

1:19 For it pleased the Father that in him should all fulness dwell;

Commentary: Mary M. Bodie

It was the united, good pleasure, or will, of the three Divine Persons in the eternal counsels that all the fullness of the authority and sovereignty of the Infinite God should

dwell in "the Christ" – the Head and the Body joined together. The Trinity was unanimous in thus decreeing that all the fullness of God should dwell in Man. He has made us to know the reason of such condescension. He desired to manifest His love; hence, He must have an object for its display. To more fully set forth that love, the object must be unworthy in himself; otherwise, love's magnitude would not be realized. Therefore, man's fall, and full redemption is the sequel. God is thus known as He could never have been known, as "the God of all grace" and the Redeemer of lost and ruined humanity.

Further Insight: Grace Assembly

All Fullness to dwell in the God/Man! - Therefore, it pleased God the Father that, in Him, as the God/Man and Head of the Church that all the fullness of the Godhead should dwell in Him bodily! Think of the potential glory for the Church, as He is now joined unto His mystical body and mystical bride. Without controversy, the Church can only please God the Father and the Holy Spirit through giving Him absolute preeminence in all things!

1:20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

Commentary: Mary M. Bodie

Christ made peace by His stoop to the death of the cross – the death of shame and loss. There was no peace between God and man. Man was a rebel in the universe of God, hating Him and plotting against His authority, but the Son became a man and made peace. God is no longer angry with mankind. He has been reconciled. He is at peace with man. Men have but to come and accept the reconciliation which has been accomplished at Calvary. Christ has bridged the chasm which sin had made. He stepped into the breach, in order to make peace with God for men. His body, as it were, has been stretched across the gulf of sin which kept men from God, and now they can reach God through Him. All things on earth have been reconciled. But this is not all – all things in heaven have also been reconciled. The true greatness of Christ is again emphasized as a contrast to the angels and all creation. For the Apostle says that far from Christ being only one of the angelic hierarchies, the heavenly hosts themselves needed, in some sense, His atonement – (Hebrews 9:23). Satan had fallen, as also a third of the principalities and powers in the heavenlies; hence, the blood was effectual in cleansing their abode, though not the sinning angels. They still await judgment. Redemption was not affected for them.

Further Insight: Grace Assembly

The Dimensions of the Redemptive Work of Christ - The Redemptive Work of Christ is as comprehensive as His Person and can only be measured by the eternal dimensions of length, depth, breadth, and height. Christ made peace with God through the blood of His cross by provisionally putting the entire fallen first creation to death, both in the invisible and visible realms. Afterward, through His resurrection He provisionally made all things new, both in the invisible and visible realms. Though controversial, we must conclude that the reconciling work of redemption through our Lord Jesus Christ was both planned

and provisionally finished in the mind of God before the foundation of the world, i.e., before time and creation. He was the Lamb slain.

(Rev 13:8 KJV) “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.”

“The Lamb slain from the foundation of the world” is literally, the “kosmos,” or original creation, invisible and visible. Therefore, we must accept that redemption was very comprehensive in its circumference and was originally provided for all fallen creation, invisible and visible, but only based on redemption and becoming a new creation. Therefore, the plan and provision of redemption, in the mind of God, pre-dated the “mystery of iniquity” when one third of God’s Kingdom, both in the invisible and visible creations, sided with usurpation of the original King/Priest of Isaiah 14 and Ezekiel 28. This occurred ages ago in the Garden of Eden in Heaven. The invisible, fallen creation was undoubtedly offered reconciliation in times past based on the “Lamb slain from the foundation of the world,” as finished in the mind of God. They subsequently refused to “remember, repent, and return” and eternally rejected God’s eternal provisions based on their death, burial and resurrection as a new creation. Therefore, Lucifer/Satan became an eternal adversary, displaying the same attitude as “Cain who was of that wicked one” and went out of the presence of God.

(1 John 3:12) “Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother’s righteous.”

This same reconciliation was subsequently offered to the fallen race of Adam and Eve who succumbed to the Ancient Serpent in the Garden of Eden upon the earth. Sadly, Cain represents the majority of Adam’s race who will reject the Lamb slain in the Garden of Eden which pointed to the Greater Lamb of God that was slain on the cross of Calvary. Why? They will reject the basis of death, burial, and resurrection, and becoming a new creation. All of this is a result of “the mystery of iniquity” that began with the fall of Lucifer and the sinning hosts and the subsequent fall of Adam and Eve.

1:21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled.

Commentary: Mary M. Bodie

Men are enemies of God by their natural birth. They do not desire “to retain God” in their hearts, but they are not aware of the fact until after they have accepted the reconciliation affected by the Cross. Then they realize that they had been running away from God and that He had finally overtaken, arrested, and convicted them – but then had saved them. The fact is especially emphasized at this place that it was by way of death, the vicarious death of Christ, that we have been reconciled to God. This fact was the particular one that the Gnostic element at Colossae denied. The Apostle declares that it was the rent body of Christ which opened the way for us to draw near to God, even as the rent veil in the temple symbolized – (Hebrews 10:19-20). Our flesh, because of sin, hindered our approach to a holy God; hence, Christ’s sinless flesh, counted sinful and so dealt with, was the means of our reconciliation.

Further Insight: Grace Assembly

The entire fallen Adamic race was provisionally included in the reconciling work of Christ, with all their sins and trespasses having already been forgiven. However, only those who accept the gospel by faith and grace as a gift of God are truly reconciled to God.

(2 Cor 5:19 and 20) "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

1:22 In the body of his flesh through death, to present you holy and unblameable and unreprieveable in his sight:

Commentary: Mary M. Bodie

We are not only negatively reconciled, but more; we shall be presented positively "holy and unblameable and unreprieveable," or rather "unchallengeable" (Greek), in the Presence of God. He Himself will not be able to find a blemish in the perfection of our humanity when we stand before the throne in the glorification which redemption has purchased for us. We shall be holy as God the Father has purposed, unblameable as God the Son has provided, unreprieveable to the extent that God the Holy Spirit has actually possessed and perfected in us the purpose and provision of Deity. Hence, not even God Himself will be able to find any fault with the glorified saints, much less anyone else, when He has finished His work in them. Satan will not dare accuse them, neither any man. They will be unchallengeable before the court of Heaven; therefore, if God is satisfied, who dare murmur? He will stand off, as it were, and admire the work of His own hands; and all of this as the glorious result of the death of His Son upon the cross of shame.

Further Insight: Grace Assembly

Having put away the Adam nature through His death, believers are now presented to God in the new creation as holy, unblameable, and unreprieveable in His sight. As a new creation, first in their standing, this is now possible in their state, or walk.

1:23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

Commentary: Mary M. Bodie

"If ye continue in the faith" is the point at issue. They may continue in the religious sect to which they belong and may continue going on with the outward profession, but their faith flickers. They are not overcoming as they began; hence, are not "grounded and settled." The roots of their faith are not deep. Their vision of the hope of the Gospel, which is the coming of Christ, has faded. They are indifferent to the heavenly things; but they are wide awake and running after the things of this world. They are settled and grounded in the earth, not in the faith of the death and resurrection of Jesus Christ. They have been

moved away from the hope of the Gospel and are not looking for Christ's return. Many Christians do not realize the exalted place to which the Apostle was called in the will of God. He was made the minister, the leading herald, of the Gospel of grace which carries with it the enabling to lift up fallen humanity and fit them for that marvelous presentation at the court of heaven. This was the glad tidings which the Colossians heard, and of which Paul was the advance agent and promulgator. Therefore, his Gospel must be heard and heeded; otherwise, saints will fail to attain the necessary faith for the transformation which is a matter of daily growth. Paul so rejoiced in the glorious ministry given him that he counted all the suffering which attended it as of little importance in view of the destiny set before him and the Church that he served.

Further Insight: Grace Assembly

"If ye continue in the faith" refers to the believer's state, or walk, and does not negate their eternal standing as a gift of God through the Faith of Christ. However, believers are urged to continue in the hope of the Gospel by reckoning with God and yielding to Him, as His workmanship, so that their state is brought up to their eternal standing.

(Rom 1:17) "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." (From justifying faith to sanctifying faith, to glorifying faith.)

1:24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

Commentary: Mary M. Bodie

The Apostle suffered for the sake of the assembly of saints of this present age. He suffered for others; not to make atonement, but by way of making known the fullness of the results of the atonement. Observe that these sufferings were purposely left for him and for others. Some saints are to share jointly Christ's throne; therefore, they must jointly share His sufferings. The price of the throne is suffering, but not suffering for our sins nor for our failures or foolishness, but it is suffering because of our faithfulness to God and the Truth. Paul knew what it meant to suffer in this way – a joint partaker with Christ. His flesh suffered. "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we entreat: we are made as the filth of the world, and are the off-scouring of all things unto this day" – (I Corinthians 4:11-13). He tells us further of the persecutions that he endured for Christ's sake – (II Corinthians 11:24-29).

These are the sufferings which were left behind of the sufferings of Christ – left on purpose, as it were, for him to endure, that he might have the glad realization of sharing the place with Christ in the glory. He adds, "So then death worketh in us, but life in you" – (II Corinthians 4:12). The Corinthians were a part of the fruit of his buffetings and afflictions, and we too are the fruit, in a measure, of his sufferings. His epistles were born out of pain and sorrow. He wrote all of them out of the travail of his soul (some while in prison), generally to correct errors that were creeping into the different assemblies even

in his day; yet here, nineteen hundred years later, we get the benefit of them. But the fact emphasized at this point is that these manifold sufferings of the Apostle were for a purpose. They were for the sake of the Body of Christ – the Church. We too, even today, may share these sufferings in our own measure and place as we yield to God and walk in His will. They drink deeply of the well of salvation, and, therefore, are qualified to fellowship the death and know the power of Christ's resurrection. Thereby, they are serving the Church in a measure unknown to the great majority of religious workers as well as saints. They are called into this supremely privileged place of sacrifice and service, not because of their good works; but, according to the will of God in their place, even as was the Apostle in his divinely ordered service.

Further Insight: Grace Assembly

The Apostle Paul was given a special revelation of the Person, “Mystery of Christ in You,” and Work of Christ “Mystery of Christ,” i.e., that Christ would become the head with many members as His body. Therefore, there were afflictions of Christ, left behind for Paul in making this mystery known, that the Paul bore in his own body. Thus, he filled up the sufferings of Christ.

Special Document Links: [Afflictions of Paul](#)

1:25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

Commentary: Mary M. Bodie

Paul was especially called, equipped, commissioned, and sent forth as the Apostle of the Church, with a distinct message to the Body of Christ. He was given a unique place on the program of this age, as the outstanding figure of the company of people gathered out of the world unto the Name of the Lord – (Acts 15:14). More, he received a revelation of the eternal counsel and purposes of God concerning this heavenly company – secrets that had never been made known (10 Mysteries written in Paul's epistles and 2 in the Book of Revelation), but which were necessary to complete the Word of God. These mysteries of the exalted destiny of the Church were revealed to the Apostle Paul that he might fully set forth the Truth.

Further Insight: Grace Assembly

The Apostle Paul was accorded an entire Dispensation of the Gospel that not only filled up the Word of God, but potentially would fill up the mystical body of Christ. The Word of God would be incomplete without the fourteen Epistles of Paul, written to the Church regarding the “Mystery of Christ” which was a hidden purpose of God. We may also conclude that Christ Himself will be incomplete without being filled up with His mystical body and bride, both spiritually and physically. These mysteries are known as “The Mystery Great” (bridal rank) and “The Mystery of the Body of Christ” (blood-washed multitude).

Special Document Links: [Twelve Mysteries of God and Order of the Resurrection](#)

1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

Commentary: Mary M. Bodie

It is in the epistles of Paul that we find these hidden things, but they are no more hidden. They are fully set forth, or made manifest, for our benefit and are easily understood when our hearts have been illuminated by the Holy Spirit. Our God and our Father desires that we come into the exact knowledge of these revelations which were given to our Apostle.

Further Insight: Grace Assembly

The "Mystery of Christ" is that Christ will be made up of many members, as His Body and Bride, from both the Jews and Gentiles. This mystery remained hidden in ages past, except in the Old Testament types and shadows. The mystery is now revealed or manifested through the Apostle Paul, to the Saints, and by the Holy Spirit, only through his fourteen epistles.

1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Commentary: Mary M. Bodie

God not only revealed the mystery of the Church to Paul but something far more – "the riches of the glory of this mystery." It is the "Gentiles" who are thus marvelously favored. It is to them that the privilege is granted, "the riches of the glory of this mystery" revealed, that, in a special way, Christ's very own life may be manifested in them. The vast wealth of Christ's life – His wisdom, righteousness, power, and holiness – may be reproduced in those who believe and let Him have His way with them. They are thus fitted for glory – fitted to inherit the riches of the glory which are the inheritance of Christ and jointly reign with Him, His equal, upon the throne of glory.

Further Insight: Grace Assembly

God desired to make known this mystery of "Christ in you" among the Gentiles, trusting they would somehow comprehend the "riches of the glory," i.e., the "hope of Glory," of having the very Christ, as the God/Man, formed in them and thereby becoming partakers in the very Godhead as the Mystical Body and Mystical Bride. "Christ in you" is the only hope of glory, i.e., of believers ever being restored into the image of God through the "last Adam." "Christ in you" is the enduring theme of the Book of Colossians. As sons, believers must endure the divine chastening of the Lord in this epistle.

1:28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

Commentary: Mary M. Bodie

As Paul preached Christ and the privilege that was accorded the Gentiles, he warned them of their loss if they did not yield to God and let Him form Christ in them. He warned saint and sinner. The sinner will lose all if he does not repent and believe the message of Divine Love, but the saint will lose also in the measure that he refuses to accept all the truth and yield to the teaching of the Apostle. He taught in all wisdom, as inspired by the Holy Spirit, and all the preaching, teaching, and warning was for the Divine purpose of presenting "every man perfect (full grown) in Christ Jesus." If the provision is sufficient for our perfection without our yielding or overcoming, then what is the use of the Apostle's preaching and teaching? Do you not see how foolish were as all his travail, tears, suffering, and toil on behalf of the Church if there are no ranks in the resurrection nor any difference in the perfection of the saints? But there is a difference – I Corinthians 15. Because Paul knew that there was a possibility of missing the best, he was so insistent in his ardor, so incessant in his toil toward the saints, and so persistent in his warnings. He tells us that it was not he but Christ that strove in him, which in fact makes the Church more responsible to heed his words.

Further Insight: Grace Assembly

The Apostle Paul not only preached this great mystery of "Christ in you" to all believers in all the wisdom and strength of the Holy Ghost, but, at the same time, he warned every believer of the staggering loss of glory if they failed to comprehend his gospel and to yield to the divine possibilities through becoming the workmanship of God.

1:29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

Commentary: Mary M. Bodie

He has told us in another letter that he espoused the Church to "one Husband," that he "may present a chaste virgin to Christ" – (II Corinthians 11:2). Now, in this epistle, we learn that he sought by precept, example, and labor to bring the saints into and up to the Divine standard of such a relationship. He had officiated at the betrothal of the Church, and he ardently desires that he may have the joy of presenting the whole Body of believers of this age at the wedding, in the perfection to which they have been called. We say again, without fear of contradiction, that the Apostle Paul had a most unique and exalted place in the plan and purpose of God, and, further, we must accept his teaching and let it move, mold, transform, and fit us as the chaste virgin – the meek and meet companion of the Lamb – if we ever expect to gain Christ as the Prize. The further marvel of which we are informed here is the fact that Paul not only labored to this end, but that God Himself strove in him, in dynamite, to bring up the saints in their state to the absolute perfection of their standing in their Head – Christ.

Further Insight: Grace Assembly

The Apostle Paul's labor and striving to preach the gospel could be measured by God's great work through the Person and Work of His Son and now, Christ's working and striving in and through him. Paul's striving and labor was to make this gospel known to the saints. Such labor and striving will be manifested in the day when the glory of "Christ in you" is revealed in the Saints. The Apostle vindicates his labors – (2 Cor 10:13-15).

Study Questions: Chapter One

1. Explain the purpose of Paul stating he was “an apostle” in 1:1. (Further Insight 1:1)
2. Name and briefly describe the three commendations Paul gave in his greeting to the saints at Colossae. (1:3-5)
3. What is the definition of a true faithful minister? (Further Insight 1:7)
4. Why did Paul emphasize to be filled with the knowledge of God’s will? (1:9)
5. What is the seven-fold process for a believer’s state to correspond with his standing in Christ? (1:10-12)
6. What does it mean to be translated out of darkness into the Kingdom of God? (1:13)
7. Explain the title of “firstborn of every creature.” (Further Insight 1:15)
8. Why did it please the Father that all fullness should dwell in His Son? (1:19)
9. What does it mean for believers to be presented "holy and unblameable and unreprouvable?" (1:22)
10. Describe the dispensation by which Paul was made a minister by God. (1:25)
11. What is "the riches of the glory of this mystery?" (1:27)
12. What is the purpose of Paul’s labor and striving? (1:29)

Special Document Links: [Chapter One Answer Key](#)

Chapter Two

2:1 For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;

Commentary: Mary M. Bodie

Christ, the Head of all Principality and Power - He was continually in conflict of soul, energized with Divine life, on behalf of the Church of God. The welfare of the saints was an all-consuming desire with him. He desired all of them to realize how desperately he labored for them – not only for those at Colossae, but for those also at Laodicea, and for all saints – even for us at the end of the age. If he had not been the consecrated, full overcomer that he was, the Lord would not have used him as the channel of blessing to the Church; we must ever remember that it was God that worked in him “both to will and to do of His good pleasure” – (Philippians 2:13). He was a chosen vessel. Jesus said to Ananias, “I will shew him how great things he must suffer for My Name's sake” – (Acts 9:16). Every assembly was dear to him, whether he had founded it or not. The church at Colossae, as we have noted, was not the work of his hands, neither was the church at Laodicea. But his zeal and love toward them were the same. He had no limit of fellowship less than “all saints.” He was in travail of soul for all the “Church of the Firstborn” – (Hebrews 12:23).

Laodicea was a city near Colossae and, with Hierapolis, is associated with Colossae. Laodicea was one of the seven churches of Asia addressed by Christ through His servant John – (Revelation 1:11, 3:14). A Syrian king, Antiochus II, named it for his wife – Laodicea. It is mentioned four times in this epistle. Laodicea of that day figures the lukewarm saints of the same name at the close of the age. Hence, we may say that Paul was in travail of soul for the indifferent and the careless of Laodicean believers that refused correction, as well as for the disciplined, corrected, overcoming ones who heeded his message. The Apostle's very soul was in anguish; his heart was wrung over conditions around him. How much greater would be his sorrow over the state of the Church today.

Further Insight: Grace Assembly

The Apostle Paul's great conflict over the churches located in Colossae and Laodicea. Herein is scriptural proof that the Apostle Paul never personally visited the churches at Colossae and Laodicea. Instead, they were founded by his fellow laborers who revered him as the Chief Apostle to the Gentiles. These two churches, having the same standing in Christ personify very different states in Christ, as manifested in the Early Church.

The Church in Colossae: Corrected Saints - The Church located at Colossae personified those in the Early Church who had faithfully received the Ephesians truths of their standing “In Christ,” “in heavenly places,” and the Philippians truths of “running to win Christ as Bridegroom.” They had likewise received the divine correction of the Apostle Paul, the Chief Apostle, set forth in this epistle.

Special Document Links: [Paul the Chief Apostle to the Church](#)

The Church in Laodicea: Lukewarm Saints - The Church at Laodicea personified those in the Early Church, who had become lukewarm and compromising the high and heavenly truths set forth by Paul as the Chief Apostle. They, by contrast, were experiencing prosperity in the present evil world system of that day.

Special Document Links: [Church Seated in the World](#)

Two False Doctrines were besetting these two churches. These two churches were respectively wrestling two false doctrines, and the Apostle Paul knew, by the Holy Spirit, the end of the matter in the latter days. Therefore, he was in “great conflict” in his spirit.

1. *Gnosticism* - The false doctrine at the door of Colossae was that of Gnosticism. This was a sect claiming secret, superior knowledge, through which, they subtly denied the divinity of Christ. They gave rise to the equality of angels as created beings, and the equality of men, as created and redeemed. They posed as true gospel ministers but secretly desired a headship. This has resulted in the many headships and organizations of men and the temptation to receive the False Prophet, Pastor and Shepherd as the head of the Church in place of Christ.

Special Document Links: [Threefold World Apostasy](#)

2. *“Kingdom Now”* - The false doctrine of “Kingdom Now” was lurking at the door of the Early Church of Laodicea. They had compromised the high and heavenly truths delivered through the Apostle Paul in the Epistle to the Ephesians and the high calling of God of running to win Christ as Bridegroom in the Epistle to the Philippians. The compromising of these high truths resulted in them becoming a “lukewarm” church and receptive to receiving an earthly kingdom with temporal blessings. Later, Christendom as the Visible Church fully embraced Covenant Theology or “Replacement” Theology as the Church replacing Israel and receiving their promise of ushering in an earthly kingdom. The Invisible Church that did not accept “Replacement” Theology, is now, as the Latter Church, beginning to wane as to the heavenly call and rapture of the Church. They are becoming more receptive to an earthly kingdom. “Kingdom Now” theology is now on the doorstep of the Latter Church and already embraced by the charismatic movement. Church beware!

An Overview of “The Great Falling Away” - These two false doctrines of “Gnosticism” and “Kingdom Now” were indeed in their infancy, i.e., “a little leaven” at the beginning, will in time leaven the whole lump culminating into the leavened loaf of Christendom. In the “last days” this will be manifested with the Invisible Church beginning to co-mingle with the Visible Church. This will culminate in Rev 17 with the Mother Harlot Church joined by her harlot daughters being accepted in the place of the true Invisible Church. The False Prophet, Pastor or Shepherd will become the visible head of Christendom and be accepted in place of Christ as the True Head of the Church. The end of the matter will be when this system will receive the “Man of Sin” appearing on the earth in the place of Christ returning in His Second Advent. They will usher in a counterfeit millennial kingdom upon the earth. Though these two churches ceased to exist physically in our day, the doctrines have continued to leaven the true Invisible Church, who is now co-mingling

with the Visible Church and are in “perilous times” of continuing down into the final stage of apostasy that will define Christendom.

(2 Cor 6:17 KJV) “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,”

This great conflict of the Apostle Paul will be validated in the Fivefold Warnings and Fivefold Departures from “the faith once delivered” resulting in the “great falling away” or the “apostasy” in the “Last Days.”

Special Document Links: [The Last Days](#)

Conflict: (G) 73 71; a place of assembly a contest (held there); fig. an effort or anxiety: conflict, contention, fight, race.

(2 Tim 3:1 KJV) “This know also, that in the last days perilous times shall come.”

Perilous: (G)5467. chalepos, khal-ep-os'; through the idea of reducing the strength; difficult, i.e., dangerous, furious: --fierce,

(Jude 1:3) “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.”

Earnestly: (G)1864, 1909 and G75; to struggle for: earnestly contend for. The root meaning of earnestly is also “contend” and can be traced to, “agonizo,” i.e., agonize, agonize for the faith once delivered.

2:2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;

Commentary: Mary M. Bodie

The human body is the pattern. There is no lack of unity in my physical body, nor in any physical body. It is moved entirely by the law of its life, directed by the head. Likewise, it is with the Church which is the Body of Christ. He is the Head and Lord of all its members. Therefore, the Apostle, at the outset of the chapter – which emphasizes the Headship of Christ over every principality and power – declares that he was in conflict of soul, energized beyond measure for the saints that they would recognize the oneness of the Body and enter harmony with every member therein. It is only thus that their hearts will be comforted and knit together in love. Observe the unity of that statement – “knit together,” – not apart. It signifies oneness, unity, and harmony. The result of such oneness is a marvelous gain to us spiritually. There is an increase of knowledge as well as of love, and this is no little measure. This secret that is unfolded to us is that we come into the realization of the three Personalities – the Father, Son, and Holy Spirit – as revealed in Christ. Thus, there is no room or desire for any “new thought” or “new light” as men call these errors – But Paul insists that to hold the Headship of Christ over the

one Body is to come into union and fellowship with God and into an understanding of which there is no greater.

Further Insight: Grace Assembly

The Saints at Colossae and Laodicea were standing in great need of divine comfort, divine revelation, and divine correction from the Apostle Paul through the Holy Spirit to avoid the impending disaster of being swept down into the “apostasy” or the “great falling away” effecting the end-time church in the “last days.” These subtle doctrinal errors in their infancy were woven as a “web of deceit,” cleverly spun by the master deceiver, the Ancient Serpent or “Old Serpent” using ancient wisdom. He will use “any means” in seeking the spiritual downfall of the Church – (2 Corinthians 11:3). May the Church ever remember that our Lord as “the Ancient of Days” is the only one that possesses the greater wisdom. The Church at Colossae had already received Divine revelation knowledge couched in “the mysteries” committed to the Apostle Paul. Therefore, the Divinity of Christ, His superiority as the “Firstborn from the Dead” and the mystery of Him, as the “Firstborn all of Creation” were indisputable.

(1 Tim 3:16) “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

Note: The Mystery of Godliness is one of the 12 Mysteries of God.

Special Document Links: [Twelve Mysteries of God](#)

2:3 In whom are hid all the treasures of wisdom and knowledge.

Commentary: Mary M. Bodie

The Apostle is emphasizing the superiority of the knowledge found in the Gospel which he preached, over all the supposedly higher wisdom that all the false teachers at Colossae, or of any other place, were teaching. All the depths of God are found in Christ. All the treasures of the Infinite are hidden in Him. He is the essence of the Gospel. We need never long for any knowledge, higher or deeper, nor go outside of Christ to search for any attainment of perfection. He is God's storehouse of wealth for humanity. Spiritual blessing of every kind is waiting our appropriation. Paul was in earnest about these false teachers with their counterfeit wares. He was endeavoring to put the Colossians upon their guard against any teaching which had the semblance of a religious cast, that had not come direct from their God-appointed teachers or pastor. He was warning those dear, impressionable Colossians of the danger of those errors that were in their infancy then but are now full-grown in Christendom today.

Further Insight: Grace Assembly

The Apostle Paul is referring to none other than the Lord Jesus Christ, the God/Man who remains an equal member of the God Head. In ages past He was the Word and therefore He was the Great Creator. Now as the “Word made flesh,” He is the Great Redeemer.

Therefore, “In whom, the Lord Jesus Christ, are hid all the treasures of wisdom and knowledge” of (1) creation and (2) redemption. Therefore, He is the ultimate source of all-natural wisdom, revealed, as creation knowledge. He is also the ultimate source of all spiritual wisdom, revealed, as redemptive knowledge. They were/are hidden in Him and therefore revealed through Him, by the Spirit, as (1) natural knowledge or (2) spiritual knowledge. However, spiritual knowledge or redemptive knowledge must be received by revelation of the Spirit to the new creation minds of believers. May believers perceive that absolutely all knowledge, wisdom and understanding, both natural and spiritual, were/are hid in Him as the “Word” and now as “the Word made flesh.”

The “Trinity” of knowledge, wisdom and understanding all Revealed in Him and through Him:

1. God of All Knowledge
2. The Word as Wisdom
3. The Holy Spirit of Understanding

(Prov 3:13-15) “Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.”

(Prov 4:7-8) “Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.”

Introduction to the Fivefold Warnings and the Fivefold Departures - In Colossians, chapter 2, is a distinct Fivefold Warning of a Fivefold Departure from the Person and Work of Christ, as the “Simplicity of Christ” revealed in the “Simplicity of Gospel” and to be received by believers “simply” by Grace through Faith as a gift of God.

The Old, i.e., Ancient Serpent - The Ancient Serpent, using ancient wisdom, is the one who is subtly seeking the downfall of the Church. Therefore, as the Adversary, he is the “root cause” of the “Apostasia,” or the Apostasy, of the Church couched in the following Fivefold Warnings and Fivefold Departures.

The Five “I Wills” of Lucifer/Satan - Please note the similarity between the Fivefold Warnings of the Fivefold Departures, penned by the Apostle Paul in this epistle and the Five “I Wills” of Lucifer in (Isaiah 14). He was a created Arch Angel made in the image of God and lifted up by pride desired equality with the Creator. He subsequently fell, giving the first insight in the Holy Scriptures into the “Mystery of Iniquity.” Please note that his same fallen nature was acquired by Adam and Eve in the Garden through the natural serpent’s bite, as a mouthpiece of the Ancient Serpent. Subsequently, this same nature was passed to all of Adam’s seed line through the blood. The Lord Jesus Christ was exempted through His Virgin Birth.

Believer’s Beware - While believers do have a new nature, through redemption, the old nature remains operative unless counted, as put to death with Christ through the power of the Gospel and held in the death state through the power of the Holy Spirit.

Five "I Wills" of Satan in (Isaiah 14:13) - "For thou hast said in thine heart, (1) I will ascend into heaven (2), I will exalt my throne above the stars of God (3) I will sit also upon the mount of the congregation, in the sides of the north: (4) I will ascend above the heights of the clouds; (5) I will be like the most High."

Special Document Links: [Fivefold Departure of the Church](#)

2:4 And this I say, lest any man should beguile you with enticing words.

Commentary: Mary M. Bodie

Paul's whole heart was set upon the perfection of the saints of God. He prayed and labored to this end. He did not want them beguiled by enticing words. It entices the carnal Christian; hence, Paul desired to expose it. He would take off its enticing trappings and show it up as a hideous travesty of the Gospel. It was a serious matter with the Apostle. It meant everything to him that the saints should not be deceived.

Further Insight: Grace Assembly

A "Word in Season" - In this chapter there will be a gradual unfolding of the Fivefold Warnings and the Fivefold Departures from the "faith once delivered" by our Apostle Paul. This has resulted in the Fivefold downward stages of the "apostasy" that began with the Early Church and has continued through the Church age. There have been cycles of revival followed by greater apostasies, resulting in a 7th stage of apostasy in the Latter Church. Therefore, the Apostle Paul was given tremendous prophetic insight into the "dispensation" of the Church age from its beginning to its end. This chapter should forever end the controversy by answering the following question: Is the Latter Church in "apostasy" or "revival?" "What saith the Scripture?"

Note: There is an insightful foreshadowing of these cycles hidden in the types and shadows of the Book of Judges.

The First Warning and First Departure: Beware of Man's Enticing Words - The Divine order is to hold Christ as the one and only invisible Head of the Church. Howbeit, men, through enticing words, of their personal endeavors, abilities, or accomplishments or perhaps through their personal "charisma," may subtly solicit believers unto themselves. This may result in holding a man as equal or in the place of Christ, as Head. Believers who continue to subject themselves under the headships of men and their organizations will sadly find themselves in captivity to a system that has become "a broken cistern" – (Jeremiah 2:13).

Beguile: (G)3884 3844 and 3049; to misreckon, i.e., delude: beguile, deceive.

Enticing: (G)4086 3982 and 3056; persuasive language: -- enticing words.

Words: (G)3056. logos, log'-os; 3004; something said (including the thought); by a topic, also reasoning (the mental faculty) or motive; by a computation; the Divine Expression (i.e., Christ).

2:5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

Commentary: Mary M. Bodie

Whether he was absent or present, his concern remained the same. God's people were his people, and his people were the Lord's. He loved them with Divine love, and it was his joy and delight to behold their orderly walk-in faith, steadfast and sure, established in the Truth and abounding therein with thanksgiving. The people were his "joy and crown," he tells us in another letter – (Philippians 4:1).

Further Insight: Grace Assembly

The Colossians Saints were truly "walking in the Spirit." - The Apostle Paul, though absent, was rejoicing to behold, through the Spirit, their divine order in holding Christ as their head and their steadfastness of their faith in Christ. These believers were not only filled with the Spirit according to (Acts 2:4) but continued holding the Sevenfold Unity of the Spirit, instituted through the "one baptism" on the Day of Pentecost. Therefore, these believers were "walking in the Spirit" as defined in the following scriptures: (Ephesians 4:3-6).

Special Document Links: [Sevenfold Unity of the Spirit](#)

The Apostle Paul stressed the importance of Divine "order." - The Apostle stressed the importance in continuing to hold the Divine order, as he was not ignorant of the devices and subtly of the Ancient Serpent. The Apostle well knew the Ancient Serpent's first temptation of the Church would be the transgression of the order of Christ, as their one and only head. He also knew the Ancient Serpent would be willing to use "any means" to diminish the Person and Work of Christ in the minds of believers and thereby corrupt their minds from the "simplicity of Christ."

(2 Cor 11:3 KJV) "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."

Simplicity: (G)572. haplotēs, hap-lot'-ace; from (G)573; singleness, i.e., sincerity (without dissimulation or self-seeking), or generosity (copious bestowal): --bountifulness, liberal, simplicity, singleness.

Important Lessons from the Garden of Eden - The transgression of the Divine order was the "root cause" of the fall of the couple in the Garden of Eden. Eve first transgressed the order of holding Adam as her one and only head when she began conversing with the natural serpent. The natural serpent had first succumbed to the subtly of the ancient serpent becoming his mouthpiece. Through subtly, the natural serpent approached Eve, as the weaker vessel, knowing the commandment was given by God to Adam. Eve being independent from Adam was deceived and ate of the forbidden fruit before giving it to Adam who was not deceived.

The Church should take heed! - The Ancient Serpent was from the original Garden of Eden in Heaven and possessed "ancient wisdom" of which Eve, being independent from Adam, was simply no match. Beware, as the same Ancient Serpent, using ancient wisdom, is seeking the downfall of the Church through their independence of Christ as their Head, as the Last Adam.

(1 Tim 2:13-14 KJV) "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression."

2:6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:

Commentary: Mary M. Bodie

As we received Christ, so let us walk in Him, is Paul's advice. It was by simple faith that we received Christ, "the head of all principality and power," as our Head and life; hence, that is the way we are to continue. It is a life of faith, that Paul is emphasizing.

Further Insight: Grace Assembly

How did these believers receive Christ? The answer is by grace, through faith, simply as the gift of God totally apart from works – (Eph 2:8-10). Therefore, they needed to continue to walk in the "simplicity of the Gospel."

2:7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

Commentary: Mary M. Bodie

We are to walk not as the old man but as the new man. We are to walk in Christ, our new Head, "rooted and built up in Him." The Apostle believed in a good foundation. He goes back to the resurrection of Christ to show us from whence we, the new man, came. When our Head arose from the grave, we arose with Him. More than this, deep in the eternal counsels of Jehovah, before the foundations of the earth were laid, we were chosen in Christ – (Ephesians 1:4). A new creation was chosen in Him; hence, our experience of salvation was a carrying out of that which had already been predetermined. We have deep and well-grounded roots. Its roots have taken firm hold of the earth in which it is planted, and no adverse power can move it from its security. There is nothing for us apart from Christ. He is seen here continually as the Head of the Body, the Church. We are to "grow up into him in all things, which is the head, even Christ" – (Ephesians 4:15). That is, we are to take on more and more of His life, and thus become like Him in character in all things. There will be the growth upward if there is the corresponding rooting downward. He desired the saints to revel in the teachings which they had received – to abound in them with thanksgiving – for they were the doctrine of the Lord.

Further Insight: Grace Assembly

“Rooted and Grounded” - As believers, we must remember that it takes time to become “rooted,” i.e., grounded and built up in Christ. This comes by assimilating the Word of God revealed by the Holy Spirit as “daily bread.” Gradually believers become “rooted” by laying hold of the “deep roots” of their eternal standing “in Christ” and they become “built up” by Christ growing or being formed in them. In time, through this process they will become immovable even when encountering adversarial elements of wind, darkness, floods, and shakings.

(Isa 28:13 KJV) “But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little;”

(Psa 1:3) “And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.”

2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

Commentary: Mary M. Bodie

In this next verse, Paul stops, as it were, with his words of encouragement and comfort to warn them again of the errorists that were in their midst. With their wrong doctrine, they rob Christ of His glory as the all-sufficient One, the Head, in whom are stored up all that the Church needs or ever will need for her growth and perfection. Those false teachers would get the Colossians occupied with philosophy or self-effort of some kind. Philosophy is a searching into the causes of effects. Also, it pertains in a religious sense, to those who practice self-control and endeavor to school themselves on a certain line, such as being stoical and acting without anger or passion in every case. They strive and finally learn to show no feeling. Even their joy is tinged with calmness. It is a very subtle form of religiousness and self-effort.

The devotees of philosophy become so overly devout and apparently holy that they do not desire to eat, but they will fast more than the Pharisees – “twice in the week.” They call attention to themselves continually by additions to their supposed holiness and seek to put their acquired counterfeit of sanctity on others. They become actually offensive to the truly spiritual who want to get away from all make-believe and put on Christ. But Paul says to BEWARE of all this put-on religion. It is after the traditions of the flesh and the rudiments of the world and not after Christ. Hence, if we have received Christ and are walking in Him by faith, it will be evident. We need nothing beside Him.

Further Insight: Grace Assembly

The Second Warning and Second Departure: Beware Lest “Any Man” Spoil You Through Philosophy - This second warning of a second departure is subtly against the “simplicity of the Gospel” as the work of redemption. Redemption was simply finished by the Godhead, through the Person and Work of Christ, as totally apart from the “leaven” of man’s works. Therefore, believers must receive the Gospel on the simple basis by grace

through faith as a gift of God totally apart from their works. We therefore conclude that the “simplicity of the gospel” is compromised through the subtly of giving men a part in their redemption. This is done when men through their own wisdom “wrest” the Holy Scriptures from its revealed meaning and subtly substitute it with human philosophy or human reasoning. Through philosophy man is subtly given a part in their redemption as deserving the Grace or having the ability of Faith, which are both a “gift of God.” This subtly gives man a part in their redemption and subtly replaces the Person and Work of Christ. Believers will begin falling away from the simplicity of grace and faith, as a gift of God and begin to walk in their own works and self-righteousness known as the “Way of Cain.”

Special Document Links: [Three Evil Doctrines](#)

2:9 For in him dwelleth all the fulness of the Godhead bodily.

Commentary: *Mary M. Bodie*

All that He is we may be by simply believing and appropriating the fullness that is at the service of our faith. There is no lack in Him of wisdom, righteousness, and power, and we are complete in Him. Let us camp right down on our possessions in Christ and enrich ourselves eternally by appropriating what is our own. There is nothing better anywhere, nor in anything. "In Christ" we are blessed with every spiritual blessing without stint; therefore, let us believe God and enjoy our riches – (Ephesians 1:3). By union with Christ, we are complete in Him, and this is the only way we can partake of His fullness.

Further Insight: *Grace Assembly*

Antidote Against Human Philosophy - There is absolutely no lack of wisdom, knowledge, and understanding in the Person of Christ as the Head of the Church! Why? In Him dwells the fullness of the entire Godhead “bodily!” This will be fully manifested in (Rev 4 & 5) when He comes into His glory, the Great Creator and Great Redeemer and will be joined by His Church.

2:10 And ye are complete in him, which is the head of all principality and power:

Commentary: *Mary M. Bodie*

As though one who was joined by a spiritual birth to the Head over all principality and power and was complete in Him would desire any other place of fellowship or descend to any lower plane of glory.

Further Insight: *Grace Assembly*

The Heads of All Things - Christ is, not only, Head of the Church, He is, provisionally, the Head of all principalities and powers both in the invisible and visible realms. This awaits full manifestation on the Seventh Day of the Lord and in the Third Day of Christ.

Special Document Links: [Millennial Day Principle](#)

Believers are Complete in Him - Believers, as a new creation are totally complete in Him. This completeness includes the total redemption of their spirit and soul, and even the redemption of their bodies as finished in God's reckoning.

The Believer's Standing in Christ - Christ, as justified, sanctified, and glorified has been placed to the account of every believer giving them an eternal standing as "holy without blame." This standing was made possible through the Person and Work of Christ, which was not only His grace, i.e., His Divine favor with God the Father, but also through the faith of Christ as Firstborn from the Dead. However, "born again" believers are birthed as "babes" in Christ and will need to grow up in Him by learning to draw upon these great provisions through their faith in Christ. This is accomplished by feeding upon the Word of God, as revealed by the Holy Spirit. Through this process, Christ will be gradually formed in the believer "without the works of their own hands."

(Eph 1:4 KJV) "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:"

(Gal 4:19 KJV) "My little children, of whom I travail in birth again until Christ be formed in you,"

2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

Commentary: Mary M. Bodie

Here, we have the manner, or process, by which we were joined to Christ and made complete in Him. It was by the way of circumcision – that is, the cutting off Christ on the Cross. The rite of circumcision was the type of the death of Christ, hence, of the deserved death of the old creation. But the type was only a partial casting off the body of the flesh.

Further Insight: Grace Assembly

Circumcised "Without Hands" - The believer's death with Christ was accomplished through His circumcision, i.e., "cutting off," on the cross, which was clearly without human hands. This is when the "body of sin," or the old nature was cut off once and forever in God's judicial reckoning.

(Rom 6:6) "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

Commentary: Mary M. Bodie

The death of Christ went much further and shows us the whole old man cast off and buried in Jesus's tomb where, in the purpose of God, he was left. When Christ arose, He was not identified with the old creation, but we, all those that believe, were identified with

Him as the Head of a new creation. He was identified with our old Adam and took him and all his progeny down into death, that thus we might be identified with Him in His resurrection. God raised us up with Him. It is by the power of God that we have been made one with Christ. We believe in the operation of God. He has done judicially and provisionally after the sovereign counsel of His will. He can and will make a reality to us who do not struggle or endeavor to imitate Christ but just rest and rejoice in God's Word.

Further Insight: Grace Assembly

Believer's Buried Through Baptism "Without Hands" - The believer was buried with Christ through a baptism "without hands" in and through God's judicial reckoning. Therefore, the act of water baptism is only an ordinance or as a memorial of what God accomplished through the death and burial of Christ.

Believers Resurrected with Christ "Without Hands" - The believer is likewise raised up from the dead "without hands" through God's judicial reckoning. Therefore, the death, burial, and resurrection of Christ was accomplished "without hands" as the operation of God and judicially reckoned by God as true of every believer of the Gospel.

2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

Commentary: Mary M. Bodie

Here are stated some marvelous principles of God's dealings with both Gentile and Jew. The apostle says that it was the uncircumcised flesh of the Gentiles that took them down into death, but, even so, they were quickened together with Christ and all their trespasses forgiven them. That, of course, is provisional. The Gentiles come into the realization of sins forgiven when they believe the good news concerning the death and resurrection of Christ, even as the Jew. But observe that Paul does not speak of the uncircumcised flesh of the Jew, for their flesh had been circumcised, though only typically, of course. For the true circumcision was that of the cross, where all mankind was cut off provisionally in the cutting off Christ.

Further Insight: Grace Assembly

Believers Quickened from the Dead with Christ - Believers, once "dead in trespasses and sins" in their old creation, have now been quickened together with Christ, as a new creation in God's reckoning and through the Gospel. This was accomplished through the Person and Work of Christ as the operation of God, "without hands." It is now manifested in and through the Gospel, as the power of God.

(Rom 1:16 KJV) "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

The "Finished Work" of Christ is Provisional and Practical - The believer must simply learn to reckon or agree judicially with God, as to the provisions of the Gospel and learn to yield to God by becoming His workmanship in Christ. There is simply no place for the

works of man to be injected into redemption through man's philosophy. This is true in respect to the believer's justification, sanctification, and glorification. Therefore, the philosophy of men has been rendered "null and void" by the "finished work" of Christ, as the operation of God, and now through the power of the Gospel.

Circumcision vs Concision - Circumcision, in the sense of being "cut off" in death with Christ, without human hands, is opposite of Concision. Concision subtly injects the works of man's hands into the work of redemption in a gradual cutting off the old nature. Eventually believers will lose their liberty in Christ. They will find themselves reverting under a subtle form of bondage to the Law through keeping an outward standard through their own efforts. This will end in a "form of Godliness" even for believers, which denies the power of the Gospel as operational in their lives.

(Phil 3:2 KJV) "Beware of dogs, beware of evil workers, beware of the concision."

(2 Tim 3:5 KJV) "Having a form of godliness, but denying the power thereof: from such turn away."

Special Document Links: [Concision vs Circumcision](#)

2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

Commentary: Mary M. Bodie

It was "the handwriting of ordinances," the whole Mosaic economy, that was against the Jew. These laws, or decrees, had to be taken away before the Jew could be free. Paul declares that these restrictions, or requirements, that were against the Jews, were completely done away in Christ. Hence, the Gentile, from his uncircumcised flesh, and the Jew, from his laws and regulations, have been made free by the bringing in of a new creation. They have been raised up with Christ to share His life – a holy life – over which death and decrees have no power.

Further Insight: Grace Assembly

The Law of Moses as the "Handwriting of Ordinances" - Blotting out the handwriting of ordinances, i.e., the Law of Moses, meaning it was taken out of the way through the Person and Work of Christ on the cross. The Law was first contrary to Jews, who were unable to keep it under the dispensation of the Law. It was contrary to the Gentiles as it became the middle wall of partition between Jew and Gentile.

How the "handwriting of ordinance" was fulfilled - Christ was born of a woman under the Law and became obligated to fulfill the demands of the Law in order to be pronounced legally righteous. After fulfilling the Law, He became the acceptable sacrifice both legally and in the sight of God, and able to take away the sin of whole world.

(Gal 4:4 KJV) "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,"

How the Law demanded the death of Christ - It was the Law of Moses that became a curse demanding Christ's death after sin was both imputed and imparted to Him physically, after He drank the "cup" from His Father's hand in the Garden of Gethsemane. However, sin was unable to enter His blood, which was Holy as received from God the Father through the virgin birth. His blood remained Holy and was able to "take away the sin of the world"

(John 1:29). His body was put to death putting away forever the fallen race of Adam.

How the Law was forever dismissed! - This explains the "mystery" of His sweat becoming as blood in the Garden of Gethsemane as it mirrored the conflict of the ages. Therefore, His blood remained Holy and able to atone for the sin of the world. His body was put to death, in which, the entire fallen race of Adam was forever put to death. Once the Law executed the sentence of death in Christ, it was forever dismissed against every believer in Christ as a new creation both Jew and Gentile. "It is finished!" Praise the Lord!

(Rom 10:4) "For Christ is the end of the law for righteousness to every one that believeth."

(Gal 3:13 KJV) "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:"

(Eph 2:14 KJV) "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;"

Facts about the Law of Moses - The Law from Mt. Sinai was given to the nation of Israel, through Moses as a mediator, and became identified as the Circumcision. The Mosaic Law was never given to the Gentiles who became identified as the Uncircumcision. However, Israel, through the obedience to the Law was to be a Light to the Gentiles round about. However, through their many failures in keeping the Law they fell into "apostasy" and were eventually sold into Gentile captivity, which ushered in "The Times of the Gentiles."

Now through the meritorious death of Christ, there is good news! The Law has been dismissed against Jew and Gentile in Christ.

2:15 And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

Commentary: Mary M. Bodie

When its power is realized, we become conscious of our liberty in Christ in a practical way. When our great Head ascended to heaven, He showed His authority in His triumphant entrance into the Presence of God, having successfully passed all the wicked spirits in the heavens who were marshaled to keep Him down. But He overcame all obstacles and led the heavenly hierarchy captive, as it were, in His train, publicly showing Himself their Conqueror. The fact that a Man is there today, accepted into the full favor and fellowship with God, is the proof that God is reconciled to man and the guarantee that all who believe may enter that perfect acceptance in Christ.

Further Insight: Grace Assembly

Believers now fight “the good fight of faith” in defense of the Gospel - Christ, provisionally, spoiled or destroyed all principalities and powers through His death on the cross by putting away the fallen creation, both in the visible and invisible. He subsequently made an “open shew” of their defeat by, provisionally, seating His Church in Christ, in heavenly places as already reigning with Him in His Heavenly Kingdom Hence “the good fight of faith” until the Church is physically seated with Christ.

Special Document Links: [1st, 2nd, 3rd Heavens](#)

Spoiled: (G) 554, 575 and 1562; to divest wholly oneself, or (for oneself) despoil: put off, spoil.

Defensive Warfare Explained - During this Church age, believers need only defend their position as seated with Christ in heavenly places – (Ephesians 1:3).

(Eph 6:12) “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”

2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

Commentary: Mary M. Bodie

The Third Warning - We are not of this world; hence, we are under none of its fleshly restrictions. We are joined to Christ and are in possession of a life that is perfect and needs no keeping of days or seasons to make it better. It cannot be improved. Therefore, we are urged to let no man judge us in these things. We do not attain to any perfection by eating or drinking or by any fleshly attitude of mind. It is the attitude of our heart upon which Christ looks. The covenant of Law has passed away with its rules and regulations. The covenant of Grace has the throne where there is no law but that of love. We are born in the house of the family of God and are at home. We are not endeavoring by our doing or not doing to get into the Father's favor; for we are already in His favor, even the favor of Christ – “accepted in the Beloved.” We say again, we are at home; Our Father is the Holy God; for us, His children to deny the holiness that is attached to our lives is to deny the holiness of God.

Further Insight: Grace Assembly

The Third Warning and Third Departure: Beware “Let No Man Judge You in Meat or Drink” - Believers, as justified, regenerated, and seated in Christ in heavenly places are elevated far above the "beggarly elements" of this world. This includes the Mosaic Law, which was given to Israel upon the earth from Mt. Sinai. Therefore, the warning to “Let no man judge you in meat or drink” as a new creation provisionally seated in Christ in heavenly places. Men’s judgments subtly place believers back under the Law or even men’s standards, which become a subtle form of legality. Consequently, believers begin to “fall from grace

and faith” as a new creation seated in Christ in heavenly places back into their old creation, as seated upon the earth. Thereafter, they will find themselves in bondage trying to keep the Mosaic Law in keeping holy days, new moons and sabbath days. They may also subject themselves to man’s judgments, which becomes a subtle form of legality in the form of standards or a code of conduct.

Beware of Men’s Motives - Men, who subtly desire a following and perhaps a headship, may resign believers to servitude and bondage of keeping the various forms of the Mosaic Law. This may take the form of a set of outward standards. While this may appear as “caring for the flock” it may also solidify a man’s rule over believers ending in human headships and organizations in the place of Christ as Head of His body as an organism.

Judge: (G)2919 to distinguish, i.e., decide (mentally or judicially); to try, condemn, punish.

2:17 Which are a shadow of things to come; but the body is of Christ.

Commentary: Mary M. Bodie

Paul tells us these legal forms and ceremonies were but a shadow. Who desires to hold the shadow when the Substance is at hand? He has come and put an end to the law for righteousness. To have Him is to have life, and life more abundant.

Further Insight: Grace Assembly

The Prophetic Aspect of Respect for Holy Days and Sabbaths - The Apostle clearly states that believers are no longer under the Mosaic Law in respect of keeping a holy day, new moon, and Sabbath days. However, the Apostle does validate a respect of a holy day, new moon, and Sabbath days as they are **“a shadow of things to come.”**

The First Advent of Christ - The First Advent of Christ was expressly fulfilled according to the Spring Feasts, as set forth in (Leviticus 23). When these Spring Feasts are coupled with the prophecy of Daniel’s Seventy Weeks in (Daniel 9), the exact year of Christ’s death, burial, and resurrection were accurately prophesied through the Old Testament Scriptures and fulfilled accordingly.

(1 Cor 15:3-4 KJV) “For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:”

(1 Pet 1:10-11 KJV) “Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of **time** the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.”

Time: (G)2540 kairos, kahee-ros'; an occasion, i.e., set or proper time.

The Second Advent of Christ and the Seventh Month Feasts - The Second Advent of Christ, as the “glory” will be expressly fulfilled according to the Fall Feasts Days in the

seventh month, as set forth in (Leviticus 23). These feasts will have a spiritual fulfillment to the Church but thereafter they will be fulfilled expressly on the feast days to the nation of Israel.

Special Document Links: [*Feasts of the Lord and Daniel's 70th Week*](#)

The Greater Seventh Day of the Lord is Foreshadowed, and The Great Third Day of Christ is Foreshadowed - The Seventh Day of the creation week was a literal day but becomes prophetic The Day of the Lord, the seventh millennial day. The Lord was resurrected on the literal third day which becomes prophetic of the Greater Third Day or the Day of Christ, as the Sabbath Day based on His Person and Work. This requires applying the "Millennial Day Principal" to these two days according to Psalm 90:4 and II Peter 3:8.

Special Document Links: [*Millennial Day Principle*](#)

A Psalm of Moses - (Psa 90:4 KJV) "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

The Apostle Paul: Greater Sabbath - (Heb 4:4 KJV) "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works."

The Apostle Peter: The Greater Seventh Day - (2 Pet 3:8 KJV) "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

(2 Pet 3:10 KJV) "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

Document Links: [*Seven Millennial Days*](#)

The Early Church continued to observe the Spring Feast Days spiritually, as a memorial of the First Advent - There is scriptural proof that the Early Church continued to observe the Spring Feast Days, however, only on a spiritual basis as a memorial. The Apostle Paul made it abundantly clear that the Church, as the Body and Bride of Christ, are seated in the heavenlies and therefore are no longer commanded to observe the feast days in a traditional sense, as the nation of Israel did under the Mosaic Law. The following verses are some scriptural examples:

(1 Cor 5:7) "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us:"

(1 Cor 15:23) "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."

(1 Cor 16:8) "But I will tarry at Ephesus until Pentecost."

2:18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

Commentary: Mary M. Bodie

In verse four, we hear Paul saying, "Lest any man should beguile you." Verse eight says, "Beware lest any man spoil you." Verse sixteen warns, "Let no man therefore judge you." Verse eighteen declares, "Let no man beguile (defraud) you," or rob you of your Prize. Each one of these warnings is slightly stronger than the preceding. When we come to the fourth, we can almost hear the words of Jesus to the overcoming Church of the end – "Hold that fast which thou hast, that no man take thy crown" – (Revelation 3:11). It would be sad indeed to be enticed from the Truth; but worse to be spoiled by philosophy and vain religion. It would be still worse, if our conscience is so under the power of legality that we are condemned and feel like a criminal. These all betoken a dreadful state of bondage for the people of God, but the last admonition has the deepest knell of loss and irreparable damage. It is a warning against robbery, spiritual robbery, of which many teachers and preachers are guilty. The Apostle strongly intimates that the Prize may be taken away from saints by false self-appointed leaders teaching them to worship angels – lesser creatures than themselves. This could also apply to the worshiping of human messengers, of which there is such a tendency today. The voluntary taking on of a form of inferiority to the angels has been prevalent in the Roman Catholic Church and is so still. It is what Paul warns against. They actually worship the angelic hierarchy, with its different grades and ranks, and pray to these servants of man. We read, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" – (Hebrews 1:14).

To believe the Word of God is to be humble. Faith never puffs us up, for faith is dependent upon God's grace. When we read that we are joined unto the Lord Jesus Christ – "the Head of all principality and power," above the highest created intelligence – it is true humility on our part to accept and rejoice in the fact of our exaltation; "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and He hath set the world upon them" – (1 Samuel 2:8). We have been raised up in Christ Jesus to the highest place in the universe of God, second only to Deity Himself, as the Apostle Paul our apostle declares again and again. What shall we say to such an expression of grace? Shall we refuse it? Or shall we accept the exaltation and thank God for His Son our Head, to whom we are joined by the law of His life?

Further Insight: Grace Assembly

The Fourth Warning and Fourth Departure: Beware Let no Man Beguile You of Your Reward - Clearly, through the Epistles of Paul, every believer in Christ has been provisionally blessed with all spiritual blessings and set upon a spiritual racecourse to win Christ as their reward or Bridegroom. However, the Epistle to the Philippians is dedicated to the spiritual racecourse as a challenge to win Christ as their reward and Bridegroom. However, sadly because of the "apostasy" during this age, many believers no longer understand their exalted position in Christ and that the worshipping of angels,

as created beings is beneath their standing in Christ as the God Man and Great Creator. Likewise, to worship a redeemed gospel messenger is beneath their standing in Christ as the Great Redeemer. Hence! Here is warning to believers to "Let no man beguile you" of your exalted position in Christ and the possibility of winning Christ as Bridegroom. Believers, in Christ are never to assume a place of "voluntary humility" of worshiping angels and much less gospel messengers despite their spiritual claims of spiritual visitations, visions and revelations. They may well be vainly puffed up in their fleshly minds through imaginations.

In the "Last Days" "Perilous Times" Shall Come - The Church of Christ, having succumbed to the apostasy of the "Last Days" will encounter seduction to receive a man claiming to be the visible head of the Church on earth, who no longer holds the Headship of Christ, but claims to be the "Vicar of Christ" on earth and has been received by the Visible Church. This will prove to be the False Shepherd, Pastor, or Prophet embraced by the Visible Church in the place of Christ. Beware! (2 Tim 3:1 KJV) "This know also, that in the last days perilous times shall come."

Beguile: (G) 2603 2596 and 1018 to award the prize against, to defraud (of salvation): beguile of reward.

Worshipping: (G)2356 2357 ceremonial observance: religion, worshipping.

Angels: (G) 32 71 34 (to bring tidings); a messenger; "angel"; a pastor: angel, messenger.

Intruding: (G)1687 1722 to intrude or intrude into.

Vainly: (G)1500 1502 (through the idea of failure); idly, without reason (or effect): without a cause.

Puffed: (G)5453 to "puff" or blow, to swell up; to germinate or grow (sprout, produce), spring (up). (G) 5448 senses of blowing; to inflate, make proud (haughty): puff up

2:19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

Commentary: Mary M. Bodie

Christ's Headship Ignored - The full responsibility for man's salvation which includes justification, sanctification, glorification, and exaltation has been put over upon the shoulders of Christ, the Head of the new creation. In a special sense, in a more intimate way, is this the case as relating to the Body of Christ – the Church. He is the Source and Sustainer of the Divine life which we receive at our new birth. In the measure that we hold Him as such and depend upon Him for our every need, in that measure each part of the Body increases with the increase of God. Christ's life is shown forth through His Body. It is true that His people are useless without Him; for He said, "Without Me ye can do nothing" – (John 15:5). Hence, unless we hold Christ as Head – that is, receive His life by faith and depend upon Him for our every need in every case - we are hindering Him from

blessing others. His life must be manifested through His people. We are to exhibit Jesus Christ by yielding to Him and bearing fruit. That alone glorifies Him and increases Him and us.

Divine Unity - As in the natural, so all the "joints and bands" are necessary to the whole body. Being "knit together" is a very realistic expression. It emphasizes a Divine unity, an interweaving of one believer with another, a oneness which cannot be broken except by the destruction of the whole assembly. His Assembly is one Body. It cannot be disrupted for it is made one by the Holy Spirit, as the Lord daily adds those that are being saved – (Acts 2:47). The figure of "knitting" expresses the unity most beautifully. The Lord, the Knitter (if we may so speak) by the Holy Spirit joins one saint to the others, thus knitting them together. The needle is the power, the material is the Word. The Lord will not cease His work until the entire Body is completed.

Observe that each joint and band – that is, every part – is nourished and strengthened by the Word of God administered by the Spirit of God. Thus, the increase is altogether of the Lord. Man has nothing to do with the building up of this Body. He cannot add one inch to its dimensions. It is altogether of heavenly origin; hence, its increase is on the same plane. It grows with Divine growth and by Divine power and will be finished in Divine order. God has begun a good work and He will finish it, regardless of men's thoughts to the contrary. The Church of Jesus Christ is not of this world, even as its Head and life are not of this world. The names of its members are written in the Lamb's book of life. They are elected with Jesus Christ to sonship, as well as to a spiritual priesthood, and are to reign with Him over the heavens and the earth when He takes His throne. The Christian is not reigning here now except by faith through the abundance of grace that is in Christ Jesus – (Romans 5:17, 21). That is, her reign is spiritual and hidden; for the true Church is an invisible organism, and not a visible organization or the multitude of them which are before our eyes. That pattern Church, beautiful and holy, shall be manifested in due time. The Lord will triumph, regardless of men or the devil. He will consummate His purposes concerning the Body of Christ and will present to Himself His people without spot or wrinkle.

Further Insight: Grace Assembly

A spiritual indictment of gospel ministers and believers who do not fully hold the Headship of Christ.

The Invisible Church - Gospel ministers, who fail to fully hold Christ as Head of His Church will, in like measure, deny believers the spiritual nourishment that flows down through them from Christ as Head. Believers, as members of Christ's Invisible Church, were never to hold any other headship in the place of Christ and certainly not to worship angels or gospel ministers or messengers, but Christ alone.

Judgment will begin at the House of God - If we can receive the truth that Judgment must begin at the house of God of the Living Church, it will prepare the Church for Rev 1, 2 & 3 occurring on the Day of the Lord. This judgment will occur during the "seven good years" just before the open door in Rev 4 and the "seven evil years." It will begin with the "Angels" as Herdsmen of the Seven Churches, as well as individual believers.

Document Links: [Seven Good Years](#) and [Standing and Turning with the Apostle John](#)

(1 Pet 4:17 KJV) "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"

The Visible Church will face the greater judgment - Sadly, the "apostasy" in Christendom, as the Visible Church will prepare the way for the False Prophet to be received. This has transpired through a succession of many claiming to be the "Vicar of Christ" on earth. However, these have only claimed the title as "Vicar" until the return of Christ from heaven to set up His Kingdom on earth.

The Lie! - These have paved the way for the coming False Shepherd or Pastor as the False Prophet who will embrace the "Man of Sin" upon earth. This man will be revealing himself upon the earth, most likely of the Tribe of Dan, claiming to be the historical Christ, in spirit, having returned in a body of "flesh and blood." Howbeit, we believe, this false claim will be based in reincarnation.

The Truth! - This will be a Satanic attempt to deny the True Christ of the Tribe of Judah, in His First Advent, both His Person and Work of redemption by counterfeiting Christ's Second Advent. The true Christ promised to return from heaven in a body of "flesh and bones," having shed His blood for the sin of the World at His First Advent. This promise includes the receiving of His Church as His Bride and Body up to meet Him in the air and His coming with them as the clouds – (Rev 1:7).

Beware! - Beware of the New Bible Translations, as there are perversions of the Word of God. Because of the defection of the coming False Shepherd, Pastor as the False Prophet of the Visible Church. This imposter will be received in the place of the True Christ, who will be returning from heaven in (Rev 19). Christendom, as a whole, will receive him, including Roman Catholics and Protestants, who have made only a profession of faith in Christ. There will be a merging of Catholics and Protestants through ecumenism into one system. The "Man of Sin" will subsequently be received by the many religions of the world as the New Age Christ. This system will meet the scriptural definition of the "spirit of anti-Christ." They will subtly deny Christ came as "flesh and blood" at His First Advent for the purpose of shedding His blood for sin and promised to come again from heaven, bodily. We have tried to give insight into wisdom and subtly of the Ancient Serpent in the coming controversy of the Lie vs the Truth! (John 5:43 KJV) "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive."

Document Links: [Which Translation is God's Word?](#)

(2 Th 2:3 KJV) "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;"

(1 John 4:1 KJV) "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

(1 John 4:2-3 KJV) "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

2:20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

Commentary: Mary M. Bodie

Living in Heaven - Paul insists that we are dead, and, if so, we are not of this world. This world is for its people – for those that are alive in the flesh. The natural man is dead to God but alive to the things of the world. The spiritual man is alive to God, but dead to the world. Men put away the dead. They bury them out of sight. That is the very way Paul argues. The old creation was buried in the tomb of Jesus when Christ, who took the place of our fallen head Adam, was buried. We have thus escaped from all the laws of this world as well as its pollution. We have passed out from under its power, elements, and decrees. Therefore, to be subject to any carnal ordinances, or any man-made precepts in order to perfect our spiritual life in any measure, is to deny the fact of our death and burial with Christ. We are from heaven and are under obligation to obey our Lord and Head. No earthly lord or authority has any power over the Church of God. We are not to do anything so foolish as to endeavor by any doing or not doing, to attain to a greater degree of holiness than we have in Christ. We are simply to hold our Head as Head, and maintain the oneness of the Body, drawing continually for our attainment and perfection from Him. Thus, we grow up into Him.

Jesus said, "Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these" – (Luke 12:27).

The lilies are set forth as an example of the Christian's life and growth. They daily increase in beauty until they come to full development, without one effort of their own. The responsibility is upon the husbandman and nature, not upon the lilies. Likewise, in the case of the Church. The responsibility is on the Lord, and the grace of God is the abundant and productive soil in which we have been planted and in which we cannot help but grow as we let the Lord cultivate us.

Further Insight: Grace Assembly

The Fifth Warning and Fifth Departure: Beware of Outward Subjection to Religious Ordinances: The fifth and final warning for the "last days" is to beware of a very subtle "form of godliness" defined as Religion mixed with Asceticism as self-denial. While this Religion will appear very pious, it is simply "will worship" or "forced worship" of the flesh in an outward "form of godliness" in keeping certain religious standards. This religion will in fact deny the power of the regeneration or a new birth through the Gospel.

The Religion of the "Last Days" unveiled - Within the Fifth Warning and Fifth Departure is an unveiling of a very subtle religion that will debut under the Visible Church and will

consummate as the religion of Mystery Babylon, the Mother of Harlots and her daughters in (Rev 17).

Spiritual Leaders of "Mystery Babylon" will desire glory - The Spiritual leaders of the above Religion will make an outward "shew of humility," and piety based in "will worship," and will exercise unusual self-control and self-denial. This religion will literally "honeycomb" the world system, while subtly denying the power of the Gospel and a new birth. They will practice caring for the poor, perform charity and sacrifice for their fellowman. They will also embrace the "Brotherhood of Man" and the "Fatherhood of God" and extend it to all who will receive their covering. They will accept men and women who practice overt sin under the guise of extending mercy and grace and by using the cloak of Social Justice as a covering. The world will be swept down in the great deception. The world will wonder after the Beast and False Prophet.

2:21 (Touch not; taste not; handle not;

Further Insight: Grace Assembly

A Further Word of Warning Regarding the Subtly of "Asceticism" - The above practices appear to be pious yet require an exhibition of one's self-control and self-denial of certain things in the world. These pious practices becloud the need of regeneration for unbelievers as well as true sanctification for believers. Why? It subtly denies the work of the Cross and the spiritual separation between the old and new creations through redemption and a new birth. Every unbeliever stands in need of regeneration. Every believer in Christ as a new creation, should beware of succumbing to mere outward asceticism, i.e., touch not, taste not or handle not. This is mere "will worship," or forced worship, of the flesh through religion by adhering to outward standards. The believer is already separated through the Person and Work of Christ from this world, the flesh, and Satan's kingdom through their identification with Christ in His death, burial, and resurrection. Therefore, "the just shall live by faith," which means that the life of Christ is in and through the believer and governs what they should touch, taste, and handle of things in this fallen realm and not a set of rules. This defines scriptural sanctification vs "will worship" based in asceticism.

2:22 Which all are to perish with the using;) after the commandments and doctrines of men?

Commentary (v 21-22): Mary M. Bodie

All these decrees of men – "touch not; taste not; handle not" – have no place in the Christian's creed. Doing or not doing are not the issue but being and having. These commandments of men are merely for this world, not for a spiritual man. They have no power to make one better or worse. The Apostle Paul teaches that these things have no bearing whatever on Christian character.

(Romans 14:7) "For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

Further Insight: Grace Assembly

What profit? - Even if unregenerate men denied themselves of touching, tasting, or handling certain things in this fallen realm, they will still perish, as they are dead in trespasses and sin in need of being quickened from the dead through the Gospel. Therefore, these prohibitions can be summed up as the “commandments, or doctrines of men,” and form the basis of all religions. They only produce an outward standard of morality, which will prove to be “short of the Glory of God” and the divine impartation of His righteousness by faith through grace.

(Rom 3:23 KJV) “For all have sinned, and come short of the glory of God;”

(Eph 2:1 KJV) “And you hath he quickened, who were dead in trespasses and sins:”

2:23 Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

Commentary: Mary M. Bodie

False Humility - Humility is not something that can be put on or taken off at will. It is a fruit of the Spirit. We do not need to tell out how humble or holy we are by our affectation or words. God will keep us humble as we hold fast the fact of the death of the old man.

Further Insight: Grace Assembly

Beware of Religion as a “Form of Godliness” - The Apostle acknowledges that asceticism, or self-denial, practiced by unbelievers, or even believers is a subtle effort to suppress evil desires of the fallen nature of man and basically defines all religion. Religion is predicated on self-effort in the rehabilitation of the fallen nature of man. While religion “indeed” has a show of wisdom, it is mere “will worship,” or self-effort using the will of man in a “forced” worship of God by adhering to certain standards of a religion. This only produces “a form of godliness” while denying the power of the gospel as well as the necessity of a new birth. While religion often appears as humility even in neglecting the body, it will only satisfy one’s flesh and has nothing to do with the “truth” of the gospel and will never be accepted by God.

(2 Tim 3:5 KJV) “Having a form of godliness, but denying the power thereof: from such turn away.”

(Gal 6:15) “For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.”

A Summation and Final Warning to the Church: The Fivefold Departure and “Perilous Times” - We have tried to address “The Fivefold Warnings” and “The Fivefold Departures” of the Church from the “simplicity of Christ” as the one and only Invisible Head of the Church and from the “simplicity” of the gospel, as “the faith once delivered” by the Apostle Paul.

The Fivefold Warnings and Fivefold Departures trace in stages the gradual “apostasia” from the Early Church to the Latter Church - By tracing each of these departures, in succession, believers will be able to grasp, through the prophetic insight of the Word of God, the gradual “falling away,” or the “apostasia” of the Church. This will be necessary for individual believers to recover themselves out of the snare of the wicked one.

(2 Tim 2:26 KJV) “And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.”

The Gradual “Falling Away” from Early Church to Latter Church - This “falling away” began at the Early Church, as Ephesus, (Rev 2:1) from holding the simplicity of Christ as the one and only Head of the Invisible Church, and believers as seated with Christ in heavenly places, possessing “First Love” and “First Works.” Tracing the “falling away” into the “last days,” the Latter Church, as a whole, is under the many headships of men and their organizations and seated upon the earth. They are beginning to fall into the state of the Church of Laodicea – Rev 3:14-19.

Document Links: [Church Seated in the World](#)

The Latter Church is in Great Peril! - As seated upon the earth, the Invisible Church is beginning to co-mingle with the Visible Church and will find themselves in “perilous times” or dangerous times. The “peril” will be the temptation to compromise the Early Church doctrine of “the Blessed Hope” of being caught up through the open door to meet the Lord in the air and will instead embrace the Church as receiving a kingdom upon the earth.

In the Fourth Departure, there is a warning of the coming False Shepherd or Pastor claiming to be the “Vicar of Christ” on earth and no longer holding the Lord as the Invisible Head of the Church and will deny His bodily return to set up His Kingdom. This False Shepherd will embrace an imposter upon the earth.

In the Fifth Departure, there is a lengthy warning of the religion that will shortly “honeycomb” Christendom in these “Last Days.” This Religion has been described above as appearing pious, humble, caring for the poor while subtly embracing the “Brotherhood of Men” and “Fatherhood of God.” This can be summed up as “a form of godliness.” This religion will deny the power of the gospel and the necessity of a new birth and hail in the Man of Sin! Believers Beware! Seek the Lord and lay hold of the “times of restoration” during the Seven Good Years.

Document Links: [Seven Good Years](#)

(John 3:7) “Marvel not that I said unto thee, Ye must be born again.”

Study Questions: Chapter Two

1. What was Paul's great conflict for the Colossian and Laodicea churches? (Further Insight 2:1)
2. To whom are the treasures of spiritual wisdom hid, and to whom are these revealed? (Further Insight 2:3)
3. Give a brief explanation of being rooted and built up in Christ. (2:7)
4. Describe the meaning of "circumcision without hands." (Further Insight 2:11)
5. Briefly describe the "handwriting of ordinances" mentioned by Paul in (2:14).
6. Why does Paul emphasize that we should not be judged for what we eat and drink and for keeping holy days? (2:16)
7. What is the meaning behind Paul's warning to not allow any man to beguile you? (2:18)
8. Explain the importance of holding Christ as head and the proper nourishment for the rest of the body. (2:19)
9. Why does Paul emphasize we are dead to this world with Christ and not under its requirements? (2:20- 22)
10. Why will fleshly wisdom, worship, humility, and neglecting the body not have any honor within the new creation? (Further Insight 2:23)

Document Links: [Chapter Two Answer Key](#)

Chapter Three

3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Commentary: Mary M. Bodie

We arose when Christ arose, and in Him we ascended and are seated with Him above. This is judicial and provisional Truth, but it can be made practical in daily life. “If ye then be risen with Christ, seek those things which are above.” It is only by faith that we will prove the power of the unseen things. Heavenly things will occupy our attention and engross our time, if we truly believe that we have been raised up with Christ and seated above the world and its vain, empty, glittering things. We are above all the power of Satan, in Christ, as well as above every principality and power, both good and bad. We are seated above angels, in the victorious Head of a new creation. Herein is Paul's strong argument. We have not only died, but are alive – dead to one scene, but alive to another.

The Church has been seated in the heavenlies in Christ. But, for practical victory and usefulness, we must take our place there. The devil will try to oust us, and we will have to “fight the good fight of faith” in order to hold our place. The government of heaven has given us this heavenly seat, but we must lay claim to it and hold it against any intruders until we know that we have possession. We are not seeking any estate in this world. We are satisfied with our heavenly claim. The nearer the time of the Lord's coming, the higher priced the heavenly things will become. The sooner we get in on the ground floor of this great heavenly enterprise, the easier it will be to get the things above.

Further Insight: Grace Assembly

The Third Day - In this third chapter, the believer is counted as having risen with Christ on the third day of His resurrection following His Passion. There is also a typical comparison with the Genesis Third Day of Creation when the earth was resurrected out of the darkness that was upon the deep.

Document Links: [Seven Millennial Days](#)

High and Heavenly Provisional Truths: Christ - In God's judicial reckoning the redemptive work of Christ is finished and Christ is enthroned in His own kingdom on the right hand of God, as reigning with all things under His feet.

(Heb 2:8 KJV) “Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.”

High and Heavenly Provisional Truths: Believers in Christ - God likewise judicially reckons every believer as, not only, resurrected with Christ, but also seated with Him in heavenly places on the right hand of God with all things “under His feet.”

Document Links: [1st, 2nd, 3rd Heavens](#)

During the Church Age - (Heb 2:9 KJV) "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." We hasten to clarify that immediately after Christ finished the work of redemption. He sat down on the right hand of God, in the Third Heavens, on a throne of intercession and mediation as the Great High Priest according to (Heb 4:16-17).

Our Great High Priest - During this age, Christ has been making intercession on behalf of believers to lay hold on the great provisions of His finished work, by faith, as set forth through the Gospel. He alone knows the "great gulf" that exists between the kingdom of light and the kingdom of darkness. He also knows the "great fight of faith" in overcoming the darkness of unbelief in laying hold of the provisional side of salvation and so that it can be made practical in the believer's walk. Therefore, He elected to "stand in the gap," and make intercession for believers, until the time He will be exalted on His own Throne of Glory and receives His own Kingdom of Glory that will, in time, span the heavens and the earth (Rev 4 and 5). Christ's future Throne and Kingdom of Glory will, also, be on the right hand of God or south of God's throne and will span the Third and Second Heavens. His Heavenly Throne and Kingdom will eventually link down into a visible Messianic Kingdom through Israel upon the earth.

Therefore, the Apostle Paul's use of "if" becomes an individual measurement of believers' spiritual apprehension of these great provisional truths, by faith, through the Word of God. Their apprehension will be manifested in seeking eternal things above rather than seeking temporal things upon the earth.

(Psa 110:1 KJV) "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

(Heb 1:3 KJV) "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, sat down on the right hand of the Majesty on high;"

Right hand: (H)3225 3231; the right hand or side (leg, eye) of a person or other object (as the stronger and more dexterous); locally, the south: left-handed, right (hand, side), south.

3:2 Set your affection on things above, not on things on the earth.

Commentary: Mary M. Bodie

These words, "Set your affection on things above," are very emphatic in the Greek. They mean, "abide in these heavenly places, stay there where Christ is sitting." He is staying there, abiding in the place of power at the right hand of God, and we are to do likewise. This is the force of the language. Paul is telling us that we are a new race of humanity with a new Divine life. We are a heavenly people joined to the matchless, invincible Conqueror Christ and need nothing more. All things are ours already. Perfection of life as

well as perfection of position are ours in our Head, Christ. As He is holy, so are we. As He is above all, so are we in Him. If we live in heaven, though it is only by faith, our manners will be heavenly. Our affections will be set on Christ above. He said, "Where your treasure is, there will your heart be also" – (Matthew 6:21).

Further Insight: Grace Assembly

Believers must set their affection on things above! - Affection is defined as one's "whole heart" beginning with the believer's mind (the spirit) including their emotions (the soul) and their strength (the body). All three aspects of affection will be required of believers, as a new creation in Christ, in order to seek and lay hold of unseen things above. This will prove to be a strenuous exercise requiring a continually feeding upon the Word of God as revealed by the Spirit, seasons of prayer and subjection of the body.

(Psa 119:2 KJV) "Blessed are they that keep his testimonies, and that seek him with the whole heart."

Set your affection: (G) 5426 5424; to exercise the mind, i.e., entertain or have a sentiment or opinion; to be (mentally) disposed (earnestly in a certain direction).

A Great Fight of Faith - Believers must prepare themselves for a great "fight of faith" against the darkness of unbelief when engaging their three adversaries, (1) the world, (2) the flesh, and (3) Satan. These will become "desperately wicked" fearing the loss of their kingdom of darkness, both in the invisible and visible. If believers continue to seek things upon the earth it serves as a barometer of their walk or state. If believers try to seek things in both realms, they will find themselves becoming "doubled minded" and this condition cannot be sustained.

(Matt 6:24) "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon."

3:3 For ye are dead, and your life is hid with Christ in God.

Commentary: Mary M. Bodie

Dead Yet Living - Again, we say, that here is the way of victory. We have died to all that this world contains. The old things have passed away with our old creation life. God's grace has made provision for a new creation; and we may even now live in the power of it, though its source is hidden. Our life may be hidden, but we may reveal it, in some measure, by the fruit of the Spirit. When the "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" are in evidence, the world must acknowledge that we have been with Jesus and learned of Him. His "life is hid with Christ in God" – doubly hidden, protected, and safely kept by Omnipotence. It is as though God would not even give the keeping of our life into our hands; but has kept it Himself, secured eternally in His Son. The first Adam had entrusted into his hand the keeping of the life of humanity, but, when tested, he failed. Hence, we lost our life, as it were. We were born without spiritual life, born in sin, with a doomed life having the penalty of death attached

to it. This was not through any fault of our own. Our head fell, and we fell in him. The responsibility was his alone. God put it on him.

But now humanity has been provided with another Head, Christ. He has the keeping of the new creation life. The responsibility is on Him. When we believe on Him, we become partakers of His life. We are born anew. Even as He cannot fail or lose His life, so neither can He lose our life. It is secure in Him. He has been proven already, and has been found "holy, harmless, undefiled, separate from sinners" – (Hebrews 7:26).

He has risen again and thus is now able to bestow a new life, a heavenly life, upon all those who will believe the Gospel. More than this, He is the Keeper of that life, even as He is kept in God. As Head of the human race, He is responsible for all those that are joined to Him by the fact of the new birth. Men may strive about the doctrine of eternal life, and deny the eternal security of believers, if they choose, but that does not hinder the purpose of God nor make the Word of God of none effect. They do not know Paul's Gospel, for His glad tidings declare that our life is hidden "with Christ in God." It is twice hidden, doubly secure. How then can we lose something that is in God – something that is incorruptible and eternal? We cannot even touch or contaminate it, much less lose it. Our life will not be hidden forever. It is shortly to be manifested. We will put on immortality.

Further Insight: Grace Assembly

The Believer's eternal life is secure! - God first judicially reckons every believer as provisionally dead with Christ and provisionally resurrected with Christ and seated with Christ in heavenly places. It is the life of Christ that is received through regeneration, as the new creation, and by that nature will seek the things above. This life is also hid with Christ in God and therefore doubly secure. The eternal life of every believer is Christ and therefore as inseparable as Christ is from God the Father.

(John 10:28) "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

(Rom 8:38 and 39) "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

3:4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Commentary: Mary M. Bodie

Herein is the Christian's sure hope. Christ, who is the Source of our life as well as the Keeper of it, will be manifested, and we shall be seen with Him. Our life will then be in evidence. The days of our humiliation will be past. We will be clothed upon with our mansion from heaven.

All creation waits for that great consummation, when all the Church shall be with the Lord. All things are out of harmony while the Body of Christ is absent from the Head. All the groaning creation will be delivered from its corruption, for the travail and pain of this cursed earth will, in great measure, be gone at the manifestation of the sons of God. Marvelous results are to follow the emancipation of the human race from the fall of Adam and all who are dependent upon the manifestation of Christ with His Church.

Further Insight: Grace Assembly

The Blessed Hope Confirmed - In this verse, the Apostle Paul confirms the doctrine of the “blessed hope” that the Church will be received before Christ’s revelation to every eye in (Revelation 19). This will begin with those who have fallen asleep in Christ and followed by those who are alive unto His coming. When? When Christ appears in Glory! This speaks of His coming, i.e., His “parousia” or His presence into the heavens which span the third and second heavens He will enter this local as Judge and beginning judgment at the house of God according to (Revelations 1, 2 and 3). Thereafter He will enter His Glory by receiving His own Throne and Kingdom of Glory according to (Revelations 4 and 5).

Document Links: [Progressive Coming of the Lord](#)

The Order of Resurrection and Translation - Christ will first receive those who are asleep in Christ, by rank and order. Afterward, He will receive those who are alive and remain, by rank and order. It is important to note that believers who will be alive at His coming and truly reckoning Christ, as their life will simply appear with Him in Glory even by rank and order!

Document Links: [Order of the Resurrection](#)

3:5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

Commentary: Mary M. Bodie

Christ All and in All - “mortify therefore your members” we have the moral results of union with Christ. To “mortify” is simply another way of expressing, “Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord” – (Romans 6:11). The exhortation implies that we are not actually dead but are so to count. If we were actually dead, there would be no need of any such admonition. Furthermore, to mortify a thing does not mean to kill it. No, indeed. It means that it is dead already, and the object will decompose and go to nothing without any help. It will eventually disappear, though for a time it may seem to be in evidence. Likewise, is the teaching at this place. Paul declares, “Hold the flesh in the death state, and finally it will not be seen.” We will have no consciousness of its earth-born desires. The inclinations of the old Adam will be a thing of the past. We put our will on the Lord's side, and shortly we are free from the dominance and despotism of earthly desires. We do not need to kill ourselves to get rid

of ourselves as identified with the old Adam but simply count on our death and burial with Christ.

Men seldom realize that covetousness is sin. But here, the Apostle is speaking of the nature of sin rather than its acts. He is showing up the heart of mankind – the depraved sinful flesh - which may in some measure, be controlled and not allowed to show itself, but it is there, nevertheless. Paul himself at one time, thought he was keeping the law, because he had excellent self-control regarding his life before others, but later he found that sin was in the very warp and woof of the old creation. He found coveting in his heart – (Romans 7:7). He was desperate until he found the way of victory – not by self-control but by way of death and resurrection. The flesh is always coveting, always lusting contrary to the Spirit, and cannot be stilled except by death. But, as we hold to the fact that by faith we died with Christ, we will shortly have the feeling that we want nothing but the will of God. The Lord alone can still the flesh. He insists that we are in the Spirit and not in the flesh, and He will see that our desires are spiritual as we believe and leave the matter to Him. We will want only His will.

Further Insight: Grace Assembly

The Provisional Side of the Gospel - God judicially reckons the believer as one with the death, burial, and resurrection of Christ. However, believers must reckon or agree with Him, by faith, according to the Word of God. After learning to reckon or agree with the provisional side of their salvation, believers must learn to yield to God as His workmanship in Christ Jesus.

The Power of the Gospel - Remember the power of redemption as couched in the Gospel that mortifies or places the flesh into the death state in the believer's members upon the earth. Therefore, the believer's own works of asceticism or any other form of self-denial are precluded. Doctrinally, the term "mortify" means to give over to the death of Christ, as a finished work without human hands. Therefore, the power continues to rest in the Gospel and not in man's works.

Beware of "Dying Daily" - Believers must beware of the subtle teaching of "dying daily" as part of their salvation, which is nothing more than the doctrine of "concision." However, this false doctrine is subtle in teaching that through sufferings and self-denial the believer is gradually mortifying his own flesh into the death state. This teaching subtly denies the power of the Gospel as to the believer's death or "circumcision" with Christ, without hands or without works. Therefore, the Gospel is effectively denied by allowing personal sufferings and self-denial, as endured by the believer, to be added to their redemption. This ultimately robs the Godhead and Christ of the glory of redemption and subtly adds to the believer's own glory!

Mortification - The reason God mortified the flesh through redemption is evident after examining the catalog of the works of the flesh in (Gal 5:19-21). Therefore, the believer's members, as the old creation, have been counted as dead and buried with Christ have become a "corpse" in God's sight. As such, believers are to agree with God, as to their burial with Christ and attend their own funeral. However, the believer's members have likewise been counted by God, as resurrected with Christ as a new creation in Christ and they are to henceforth walk in the newness of life.

Mortify: (G)3499 3498; to deaden to subdue: be dead, mortify. (G)3498 (a corpse); dead.

(Rom 6:4 KJV) "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

3:6 For which things' sake the wrath of God cometh on the children of disobedience:

Commentary: Mary M. Bodie

Our New Realm - The Lord reckons us in the Spirit, and He desires us so to reckon. The whole world is going to be judged because of sin. The wrath of God will fall upon the disobedient, but our tender, gracious Lord does not want any chastening to fall upon His people.

Further Insight: Grace Assembly

Children of Disobedience - Remember the wrath of God abides on all, in Adam, as the children of disobedience, as they have never obeyed the Gospel. They are likewise called the "children of wrath" meaning the wrath of God continues to abide until they obey the Gospel. (Eph 2:3 KJV) "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

Children of Obedience - Christ, as the Passover Lamb, bore the penalty for sin, for all in Adam, in His own body on the tree. Therefore, believers, who have obeyed the Gospel, have become the children of obedience and members of the household of God as dear children, as such they will never suffer the wrath of God.

Disobedient Children - However, believers as children of obedience, having obeyed the Gospel, sometimes become disobedient children in their walk in the measure they deny the provisions of the Gospel and walk back in the flesh and the world. As such, they are subject to divine chastening by the Father, as a child or son, but will never suffer the wrath of God. (Heb 12:7 KJV) "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"

3:7 In the which ye also walked some time, when ye lived in them.

Commentary: Mary M. Bodie

He has already been judged in our stead, but, if we continue to walk as if we were still in the flesh, some of the judgments will be felt by us. We are not living in the flesh, according to the provisions of God's grace; hence, we should not walk where we do not live.

Further Insight: Grace Assembly

Remember! - Believers are to forever remember when they were once dead in trespasses and sins and were slaves to the god of this world and subjects on his wheel. But God, who was rich in mercy and His great love quickened them from the dead through the power of Gospel and totally emancipated them from slavery. We are then placed in our new creation on the wheel of God.

(Eph 2:5 KJV) “Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)”

(1 Cor 6:20 KJV) “For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.”

Document Links: [Wheel of Satan](#) and [Wheel of God](#)

3:8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

Further Insight: Grace Assembly

Believers have become debtors. Believers, who have been quickened from the dead, because of God's great mercy and love, owe Him a great debt of gratitude!

Their first obedience is to learn the great provisions of the Gospel and thereafter learning to “reckon and yield” with God accordingly and thereafter yield to God by becoming His workmanship in Christ. (Rom 8:12 KJV) “Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.”

Their second obedience, as debtors is not to be ashamed of the Gospel in making it known! (Rom 1:16 KJV) “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”

Believers need to change their clothes. In deep gratitude, believers should “put off” or literally, cast off the old creation with his deeds, as soiled clothing. Imagine taking a bath in the natural and putting on the same soiled clothing. Believers have indeed taken the bath of regeneration and as a new creation need to change into clean clothing befitting their new nature. (Titus 3:5 KJV) “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;”

3:9 Lie not one to another, seeing that ye have put off the old man with his deeds;

Commentary (v 8-9): Mary M. Bodie

We put off the old man when we get saved. The Apostle so instructs us continually. But we are putting off his deeds little by little. The old man's clothing is not suitable for the new man. It does not become him; hence, we are instructed to lay everything aside that belongs to the old Adam. Anger, wrath, malice, blasphemy, filthy communication, and lying are all part of his wardrobe. New clothing is for a new man. Old things have passed

away. We are not to be found in the first Adam's garments, seeing we have put off the old man. Yet, for this too, we are dependent upon the Lord. He must come to our help and give the power to lay aside the old raiment and put on the new. He desires that we dress up equal to our standing in our all-glorious Head. He wants us to look the part we are to play. The Apostle urges for the positive side of our salvation to be exhibited in the world. He says that, by faith, we put our old garments off and put the new ones on when we were saved.

Further Insight: Grace Assembly

Put Off the Old Man! - The Apostle describes in graphic terms the “works of the flesh” that are possible in the walk of a believer because of their old creation nature in their members. Remember there is no other remedy for “putting off” or “putting on” other than the Gospel. As stated above, believers must first learn the provisions of the Gospel from the Word of God. Thereafter they must agree with God as to those provisions. It is a fact that God judicially reckons believers as dead, buried and resurrected with Christ once for all. However, believers must learn to reckon or agree with God, by faith as they lay hold of the provisions according to the Word. Remember the power resides only in the Gospel and believers will find themselves on a gradual “learning curve” in the process of first putting off the old man with his deeds and putting on the new man with his deeds. This process can be equated to the growth of the believer in Christ and Christ being gradually formed in them. This will take time, but it is the only means of coming forth in the image of Christ. Resorting to any other means will result in a mere imitation of Christ that will never be accepted by God.

A warning to the Galatians!

(Gal 3:3 KJV) “Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?”

Note: Remember, Ishmael was born to Abraham through Hagar (the Covenant of the Law) 13 years before Isaac was born of Abraham through Sarah (the Covenant of Grace). Ishmael was never accepted.

3:10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

Further Insight: Grace Assembly

Put on the New Man! - It is a fact that believers, through the divine provisions of the Gospel, have judicially not only put off the old man “once for all” but have in like measure put on the new man “once for all.” This constitutes the believer’s eternal standing in Christ. However, they must also practically learn to walk in these provisions. This becomes the believer’s state in Christ. They will need to grow in the knowledge of the Lord Jesus Christ through taking in the Word of God as revealed by the Holy Spirit. As the old creation is gradually given over into death with Christ, believers will likewise come forth in the resurrection with Christ, as the new creation. This process can be described as from “faith to faith,” “strength to strength” and “glory to glory.”

(Eph 2:10) "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

(Gal 4:19 KJV) "My little children, of whom I travail in birth again until Christ be formed in you,"

3:11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

Commentary (v 10-11): Mary M. Bodie

Everything depends upon the fact of our being IN CHRIST and CHRIST IN US. Nothing else in the world is of any consequence to God in comparison with the new man. It matters not what race in the natural we were born of – whether Israel or the Gentiles were our forefathers, whether the cultured Greek or the religious Jew is our boast, whether we came of the circumcision or the uncircumcision, Natural pedigree is of no consequence whatever with God. He has no respect for natural birth or honor.

The Heavenly Wardrobe - The old garments speak of habits that were natural to the old creation, and which are to be changed with the change of headship.

Further Insight: Grace Assembly

A statement of fact! - All believers, as justified have been counted in Christ Jesus. All believers through regeneration have received Christ in them through a new birth. Therefore, in Christ, there is simply no class, race, or even gender distinctions. Therefore, "Christ is all (the believer's standing) and in all" (the believer's life)!

3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

Commentary: Mary M. Bodie

Divine garments – inwrought with gold, white linen, silken tapestries with all manner of lovely weaving and embroidery work – clothe the new man. Notice them in detail. They are for "the elect of God." No one else can wear them but the "holy and beloved" new man.

"*BOWELS OF MERCIES*" is the first garment held up to view. Inward beauties and graces that are wrought deep in the heart, begin to be manifested as we yield to the Spirit. While we formerly exhibited hardness and indifference to the needs of others, never caring for our neighbor but looking after ourselves on every occasion, now we show the opposite characteristics.

"*KINDNESS*" is the next garment to be manifested. If the depths of our being are filled with mercy, there will surely be the evidence of kindness – kindness to others, not to ourselves.

"HUMBLENESS OF MIND" is next on the list of heavenly garments. How beautiful is humility. It is never worn by the natural man. He cannot wear it, though he oft has a counterfeit which is easily detected.

"MEEKNESS" is an attitude toward men, the other toward God, and both are of Divine workmanship.

"LONGSUFFERING" comes fifth in the list of underthings. It is of matchless worth. Only those who have worn it know what a price it costs. It just suits the new man. It is a part of his very nature; but, as the new life is hidden, the beauty of his raiment is sometimes obscured. But, if longsuffering is worn continuously for a while, the next piece of the new man's attire will be in evidence.

Further Insight: Grace Assembly

The "Fruits of Righteousness" - Based on the provisions of the gospel, Paul addresses believers as a new creation, as to their standing in Christ. However, believers need to put on the attributes of Christ in their state or walk that are befitting of their standing in Christ. Likewise, he admonishes them to put off the deeds of the old man in their walk as unbefitting of their standing in Christ. This verse does not in any way suggest self-effort, but rather agreeing with God, as to the provisions and the power of the Gospel being made practical by "reckoning and yielding" with God according to (Romans 6:11). After agreeing with the provisions of the Gospel, believers must also follow through and "judge" or take sides with God against certain behaviors as they walk in light as He is in the light in order to fellowship with Him.

(1 John 1:6 and 7) "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

(Phil 1:11 KJV) "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

3:13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

Commentary: Mary M. Bodie

"FORBEARING ONE ANOTHER" is a beautiful garment. It is quite similar to longsuffering and helps to make way for the silken texture and golden sheen of the seventh article of the new man's wardrobe which follows.

"FORGIVING ONE ANOTHER" is surely beautiful. It is Divine indeed. The old man never can wear this garment, for it is specified as forgiving – "Even as Christ forgave you, so also do ye." The natural man says he forgives, but he cannot forget. But Divine forgiveness carries no hatchet nor brick. It forgets all the past and reckons on the future entirely, forgiving even the one that has sought his downfall if he comes and asks his pardon.

Further Insight: Grace Assembly

The "Fruit of the Spirit" - The Apostle again admonishes believers, as a new creation in Christ, to put on these heavenly garments which are manifestation of the "Fruit of the Spirit" according to (Gal 5:22-23). Remember God continues to count believers only as a new creation, as to their standing, and this will never change. However, God's will be for believers to walk, as a new creation, according to the provisions of the Gospel. Remember that unbelievers will only behold believers according to their walk! Many, unbelievers may never hear or read the Word of God. Therefore, believers may become the only epistle known and read of all men. What will they see?

(2 Cor 3:3 KJV) "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart."

(1 Th 4:3 KJV) "For this is the will of God, even your sanctification, that ye should abstain from fornication:"

3:14 And above all these things put on charity, which is the bond of perfectness.

Commentary: Mary M. Bodie

Then appears the outer garment, the overcoat that covers all the others and is constantly manifested if the others are beneath. "ABOVE ALL THESE THINGS PUT ON CHARITY" or "love," which is the significance of charity. This is the only "put on" that God endorses. The putting on of our new garments is right in harmony with His will. "Love," the apostle teaches, is "above all." It is the very essence of the life of the new man. He is born of God, and "God is love." Oh, in what a robe of glory we are clothed. Here is grandeur indeed. It is a long coat, covering us altogether. When men see the new man, they see the love of God. LOVE is the "bond of perfection," or the binding power of the union of these garments and completes them all. The wearing of this heavenly raiment – that is, really having these beautiful garments as part of our very character – is proof positive that we are being renewed unto the exact knowledge and image of the Creator of the new man. In other words, we are growing like unto God.

Further Insight: Grace Assembly

"The Greatest of These is Love" - The most beautiful outer garment of a believer is the cloak of "charity," or divine love. Love is the essence of all the Fruit of the Spirit. Love can only emanate from the new nature, as Christ in the believer. As believers learn to walk in the Spirit, after their new creation they begin to manifest "The Fruit of the Spirit," and provide a light and witness of the Gospel to a lost world manifesting the works of the flesh, as darkness.

(Phil 2:16 KJV) "Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain."

Charity: (G)26 25; love, affection or benevolence; a love-feast charity dear, love.

The works of the flesh manifested! - (Galatians 5:19-21 KJV) "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

The fruit of the spirit manifested! - (Gal 5:22-23 KJV) "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law."

3:15 Let the peace of God rule in your hearts, to the which also ye are called in one Body; and be ye thankful.

Commentary: Mary M. Bodie

Observe that it is "the peace of God," God's very own peace ruling in our hearts. The peace that rules and reigns in God will reign in us. He is never dismayed, never disturbed, never fret over events and happenings which appear averse to His throne and purposes. Peace is sitting supreme in the depths of His Being. He is at peace, perfect peace, with Himself and His surroundings. He knows who He is. He is confident that nothing, absolutely nothing, can be against Him in any measure – regardless of how things appear. We are called to this peace – not a piece of the peace of God, but all peace with all men - and especially peace with all saints. We are called to this peace in one Body; that is, the Body of Christ should enjoy peace. Each member of the natural body is at peace with the others, in sympathy and fullest harmony; likewise, should it be in the spiritual. "And be ye thankful" is added, as though peace is strengthened and encouraged by gratitude. This does not only signify thankfulness to God, but toward men also. They say, "God sent these blessings, not men. I thank Him." We should give thanks to God from whom all blessings flow, but we should also thank our brother and acknowledge his favor if we have been shown a kindness. Gratitude is a beautiful grace. We need not fear to display its beauty, for we are admonished to be thankful. Real gratitude is a proof of peace.

Further Insight: Grace Assembly

Let the peace of God reign! - The peace of God rules in our heart when we receive all our circumstances from the hand of God, believing that nothing can touch us without His divine permission.

God on His throne! - God is reigning on His throne in the third heavens. Christ is provisionally seated and reigning in heavenly places with all things under His feet. Therefore, the peace of God should rule in the throne room or heart of every believer. This peace is maintained as believers hold to the sevenfold unity of Christ according to (Ephesians 4:4-6). Therefore, the believer's peace and thankfulness must rest in the perfect finished work of Christ on their behalf.

Special Document Links: [Sevenfold Unity of the Spirit](#)

3:16 Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Commentary: Mary M. Bodie

"Let the peace of God rule" and "let the Word of Christ dwell" are the Apostle's admonitions. Our will is to be yielded, and the Holy Spirit will attend to the peace of God ruling and the Word of Christ dwelling. Our part is to be receptive. "Let" is very expressive of the Christian life in its Godward aspect. Like the earth in its reconstruction, we are simply to yield and let God have His way with us – (Genesis 1). He will fulfill all the good pleasure of His will in us, as we let Him. The Holy Spirit will write the Word indelibly upon our hearts, as we read it. It will dwell in us richly. That is, it will abound in us. We will be full of the Word of Christ. He Himself is the Word. We will be full of Him. He will regulate our words, ways, and walk into all wisdom. Therefore, it is very important that we fill up on the Word of God – our "loins girt about with Truth" – that we may be fitted to teach and admonish other members of the Body of Christ.

"Grace in your hearts" makes all men merry. There is no real worship of God where souls are bound by the law or legal observances of any kind; for there is no melody in the hearts. Praise unto God is not welling up in the hearts of those who are under law. There is a difference between the two musical words used here. The one, "psalms," signifies in Greek "strains" or "outbursts of melody" or "songs accompanied by stringed instruments." Therefore, musical instruments are not only permissible but actually profitable, when used with the music of the heart. "Hymns," the second form used, means "odes" – songs in general, either religious or otherwise; hence, it is here followed by "spiritual songs," to designate the acceptable ones.

Further Insight: Grace Assembly

A Pattern of Early Church Worship - Let the Word of Christ (His Person and Work) dwell in you abundantly. Herein, we are given a description of the simplicity of Early Church worship. It was centered in the exhortation of the Word of God, including the reciting of the Word, as well as the singing of psalms, hymns, and spiritual songs, inspired by the Holy Spirit. Grace in the hearts of believers will find a spontaneous expression of thankfulness, praise, and worship. This worship of God is for His great grace, mercy and love expressed in His plan of redemption, through the Person and Work of Christ, according to the Gospel.

(John 4:24) "God is a Spirit: and they that worship him must worship him in spirit and in truth."

(2 Cor 11:3 KJV) "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."

3:17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Commentary: Mary M. Bodie

Note again, the emphasis in this letter – namely, the Lordship of Christ. He is the “Alpha and Omega, the Beginning and the Ending” of this letter, as well as of all the counsels of God. Everything centers around Him. He has been exalted as Man above all things in the universe of God. Only as we exalt and give Him that place of honor, which has been accorded Him, are we pleasing to God. He is ABOVE ALL, OVER ALL, AND MORE THAN ALL to His Father and God. It is written that every knee shall bow to Him, the God-Man, who shall occupy the center of the stage of the universe for one thousand years. Our work and prayers, the ministry in word or deed, must be in His Name to be acceptable to the Father. We are thus a sweet savor of Christ, and all that we do or say is fragrant of Him. We are a burnt offering and a peace offering also to God, as we are living the Christ life and thanking the Father continually for His Son and all that we are and have because of Him.

Further Insight: Grace Assembly

Thankful believers! - The Apostle admonishes believers that whatsoever they do, in word or deed, should be done in the name of the Lord in His behalf. There should be constant giving of thanks by believers to God the Father for His absolute “unspeakable gift” of the Lord Jesus Christ, first as their Savior and as their very eternal life.

(2 Cor 9:15 KJV) “Thanks be unto God for his unspeakable gift.”

(1 John 5:12 KJV) “He that hath the Son hath life; and he that hath not the Son of God hath not life.”

3:18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Commentary: Mary M. Bodie

Natural relationships are introduced, and admonitions are given regarding them, to teach us spiritual things. We are herein initiated into the deepest and most intimate secrets concerning God and His children, Christ and His Wife, husbands and wives, parents and children, and masters and servants. In fact, all the family mentioned even the servants, have their part in supplying spiritual instruction, as well as teaching us the right attitude to assume in these relationships of life in this earthly scene.

The wife is mentioned first because, as representative of the Bride of Christ, she occupies a prominent place. Her subjection to her husband, “as is fit in the Lord,” emphatically manifests the submissive and yielded character of that choice company that will really enjoy that exalted place with Christ. It is implied that the man in the case here is a Christian, for only such could represent the Lord. Otherwise, how could the wife yield fitting respect and obedience to him? The union of the man and the woman must be in the perfect will of God to be a typical picture.

Further Insight: Grace Assembly

Natural Submission and Spiritual Submission - The Apostle admonishes an attitude of submissive of wives towards their husbands as this is God's natural order. If there is a lack of natural submission it reflects a lack of spiritual submission to the Lord and God's spiritual order.

Special Document Links: [Fourfold Portrait of Christ](#)

3:19 Husbands, love your wives, and be not bitter against them.

Commentary: *Mary M. Bodie*

Observe that the wife is not told to love her husband. It is because the man is a type of Christ. To really represent Him, the husband must be more manifest in his love to the wife than she to him. The marriage relation was instituted by the Lord. He built a woman, Eve, to be a real helpmeet for Adam and He gave her to her husband – (Genesis 2:22). Adam expressed his love and loyalty to his wife in these marvelous typical words, “This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore, shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh” – (Genesis 2:23, 24). The man is instructed to love his wife because Christ loves His Wife deeply, tenderly, and continuously. It caused Him to stoop from ivory palaces above to depths of humiliation below; hence, it is vehement, eager, earnest, and Divine. There is no love like the love of the Lord Jesus Christ for His Wife. He is not to be bitter against her, though she may give him cause at times. She may not be as submissive or thoughtful or tender as she should be. If he is to represent Christ, he must love his wife without any cause being found in her to deserve such unbounded affection. Christ's love never varies. He loves her unchangingly. He does not “behave harshly” to her is another rendering of the word translated “bitter.”

Further Insight: *Grace Assembly*

Husbands to Express Sacrificial Love - Husbands are admonished to love their wives, even as Christ loved the Church and gave himself for it. This is expressly a sacrificial love which should encourage submission by the wife. Husbands are not to be bitter against their wives, remembering that they are the “weaker vessel” but rather to care for them as their own flesh. There are deep spiritual lessons from Adam and Eve in the Garden of Eden, as to the temptation of the “weaker vessel.” These lessons are reflective of Christ's attitude to the Church as His helpmate and as the “weaker vessel.”

(1 Tim 2:14 KJV) “And Adam was not deceived, but the woman being deceived was in the transgression.”

(1 Pet 3:7 KJV) “Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.”

3:20 Children, obey your parents in all things: for this is well pleasing unto the Lord.

Commentary: Mary M. Bodie

We have four classes mentioned here, beside the husband and wife. They refer to God as Father and Master, and His people as children and servants. God is the Father of all them that believe. We, as His children, are admonished to obey Him; and as is the case in the natural, some children are disobedient. They insist on having their own way; hence, our Father is often necessitated to chasten them for their own welfare. As it is not good for a child to have his own way in natural things, likewise in the spiritual. If we yield and walk in His will, the trials that come upon us will be of a chastening character that the fruitful tree may be more fruitful. As God is pitiful and tender in His dealings with His children, so fathers in the flesh are admonished to be like Him.

Further Insight: Grace Assembly

Submission and Obedience - The Apostle Paul further admonishes children to obey their parents, as they are seeking their natural welfare. Believers, "in Christ" are now "begotten ones" and have a Heavenly Father. They should seek to obey knowing that He is ever seeking their spiritual welfare.

Lessons in Christ, as God's Son - Christ, as the "Only Begotten Son" of the Father then becoming the "First Begotten Son" of the Father will always be the greatest example of submission and obedience to His Father. The will of His Father led Him through ordained paths of great suffering and humiliation wherein He learned submission and obedience. His Father will surely crown Him with glory, honor and a kingdom including a vast inheritance that will span the four corners of the heavens and of the earth. He will also be the "Firstborn" of all the redeemed. (Psalms 107:2 KJV) "Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy;"

The Book of Proverbs is an inexhaustible exposition about the wisdom of submission and obedience as sons. This includes both natural wisdom and the spiritual wisdom and draws a stark contrast between the wise and the foolish. The relationship between Christ, as the Son with His Father, is the greater spiritual foreshadowing. Lessons abound for the redeemed!

3:21 Fathers, provoke not your children to anger, lest they be discouraged.

Commentary: Mary M. Bodie

Fathers are to be like God in their treatment of their offspring. They are not to provoke their children by too great severity. The pattern of the heavenly Father's actions is to be followed. Children must not be discouraged with much upbraiding or punishment. There is the extreme on both sides. Let us follow the middle course and trust our God and our Father to teach us to train our children as He trains us.

Further Insight: Grace Assembly

The Chastening Rod - This admonishment to natural fathers having authority is to never use it in anger or destructively, lest their children become discouraged. God as the

Heavenly Father is the greatest example of always chastening His children in divine love for their spiritual good. Therefore, believers are instructed not to despise divine chastening.

Discouraged: (G)120 1 2372; to be spiritless, disheartened: be dismayed.

(Heb 12:5 KJV) “And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:”

3:22 Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God;

Commentary: Mary M. Bodie

Jesus is our Master. The saints are His servants. Hence, in order to manifest the typical and more important setting, servants should obey their earthly masters and seek to show forth the wonderful life of Christ in so doing. He took upon Himself a servant's form, made in the likeness of man, that He might serve God and humanity. He has thus glorified that humble sphere. Furthermore, He will remain a Servant forever.

Further Insight: Grace Assembly

Servants and Masters - The Apostle Paul addresses the relationship between servants and masters, which was an accepted cultural practice in those days. Remember, the greater spiritual relationships are in view. Christ Himself willingly became the greatest servant rendering the greatest obedience to God as His master. Christ is now the Master of all believers and they have become His servants. As sinners, believers were redeemed with a great price, off from the slave-market, having been sold by Adam into captivity to the god of this World (Satan). As a result, believers owe a great debt of gratitude and obedience to Christ, as their Savior, and now their Master. Soon, these natural relationships will fade, but the spiritual lessons will endure forever and reap eternal rewards.

Note: Please consider the Gospel of Mark, which portrays the Lord Jesus Christ as the laboring “Ox” and greatest servant in doing will of God through redemption.

Special Document Links: [The Branch Life](#)

3:23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

Commentary: Mary M. Bodie

Our whole life is to be a life of service to God. "Whatsoever ye do" comes under the observation of the Lord and is to be done as in His Presence and heartily as unto Him, not grudgingly. Our every deed, the most trivial and apparently natural thing, is thus lifted out of the commonplace and glorified as being done unto Him.

Further Insight: Grace Assembly

The Secret of Submission - The Apostle imparts the secret of submission in service both in the natural and spiritual. Service, whether lowly or great if done heartily (or with the whole heart) unto the Lord and not unto men will receive a reward!

(Matt 25:40) "And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

3:24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

Further Insight: Grace Assembly

The Lord will reward all faithfulness! - The Lord will reward the faithful service of every believer, as done unto Him, both naturally and spiritually. Even a cup of cold water will receive a reward. How many opportunities and missed opportunities are afforded to believers both naturally and spiritually!

(Matt 10:42 KJV) "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

The Greater Reward - Ponder! The greater reward will be received for doing service unto them that revile and speak evil of you. It is also true that the greater reward for faithfulness will be received for the preaching of the Word, not only "in season" but also "out of season."

(Matt 5:11 and 12) "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

(2 Tim 4:2 KJV) "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

3:25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

Commentary (v 24-25): Mary M. Bodie

We shall receive a reward of all such deeds, wherein we “serve the Lord Christ.” He that doeth otherwise serves himself and his own interests, thus doing wrong. He shall also receive the due reward of his service. As they sow, they shall reap. It does not make any difference as to who they are, how great they are in the world's sight, what high places they occupy religiously, or otherwise – “there is no respect of persons with God.” He will give to “every man according as his work shall be” – (Revelation 22:12).

Further Insight: Grace Assembly

The Apostle Paul concludes his exhortation by a sobering warning that all wrongdoing, whether by believers (fallen asleep or alive at His coming) or unbelievers (as the dead or the living) will come into divine judgment.

(2 Tim 4:1 KJV) “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;”

(Eccl 3:16 KJV) “And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.”

(Eccl 3:17) “I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work.”

Study Questions: Chapter Three

1. What does "seek those things which are above" truly mean? (3:1)
2. How is a believer's life hidden twice with God? (3:3)
3. What does it mean to mortify your members? (Further Insight 3:5)
4. Explain the difference between wrath of God and chastisement. (Further Insight 3:6)
5. How do we put off behaviors of the flesh? (Further Insight 3:8 & 9)
6. List and briefly describe the divine garments, outlined by Paul, only worn by the new man. (3:12-14)
7. How is the Peace of God linked to thankfulness? (Further Insight 3:15)
8. Explain the meaning of "let" in the phrase "Let the word of Christ dwell in you richly in all wisdom." (3:16)
9. What is the spiritual meaning behind Paul emphasizing the husband's command to love? (3:19)
10. What is the spiritual type of the servant and master relationship mentioned in 3:22? (Further Insight 3:22)
11. Describe the warning given to all in 3:25. (Further Insight 3:25)

Special Document Links: [Chapter Three Answer Key](#)

Chapter Four

4:1 Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

Commentary: Mary M. Bodie

Here we are taught that masters also have a part in these sundry exhortations. They are to render a just wage for a just service. They are not to defraud their servants of what they really earn but are to reward them according as their labors deserve. Thus, they are showing forth the justice, as well as the faithfulness, of God; their earthly life and all pertaining to it is linked up with Him and His Heavenly Kingdom. Our life becomes supernatural, even though we are living in the world.

Further Insight: Grace Assembly

This chapter is a continuation of the important admonitions from chapter three. In this fourth and final chapter, the Apostle Paul delivers his soul through short but very pungent exhortations. He is striving to gain the attention of believers, knowing they will stand accountable before the Lord. Paul reminds, as a desperate fighter of the faith, trying to apprehend believers from the “falling away” or succumbing to the “apostasia,” by delivering short but powerful punches. This is a sobering chapter! May we all have an ear to hear!

(Rom 2:16 KJV) “In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.”

Continue to Yield as the Workmanship of God: Masters and Servants - Masters, or those in authority, are to deal justly with their servants both in the natural and spiritual.

Christ: The Greatest Example - Remember when the Lord Jesus Christ was on earth, He was among the least among men and became a servant of all through His redemptive work. Now that He has been exalted in heaven, He has become the “greatest” and the master of all. Therefore, as a servant and now master He remains the greatest example to the household of God.

Christ: The Life of Every Believer - Through redemption Christ has become the very life of every believer. To offend the least of these believers, through word or deed, is to offend the Lord Himself.

(Mark 10:43-45 KJV) “But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

4:2 Continue in prayer, and watch in the same with thanksgiving;

Commentary: Mary M. Bodie

The theory of prayer is all right, but the actual taking hold of God in earnest, effectual prayer is much better. As we pray and continue in prayer, we will certainly learn to pray. "Watch in the same with thanksgiving," we are urged. That is, watch for the answer, thanking God that the answer is on the way, even when there is not the slightest evidence in this direction. Delayed answers to prayer give character to our prayers. The muscles of our faith are strengthened as we exercise ourselves in prayer. Let us keep up our asking, seeking, and knocking at the portals in the sky. The Lord will open eventually and give us what we ask, especially if it is in His will like the petition indicated here.

Further Insight: Grace Assembly

Watch and pray! - Believers are urged to continue to watch and pray. Why? Because they are in hostile enemy territory along with a great "fight of faith" in an environment of unbelief that engulfs Satan's kingdom made up of the flesh and the world. These evil foes tirelessly seek to undermine the Gospel and the faith of believers through causing complacency and a lack of vigilance in prayer and the Word. This state leaves believers vulnerable in their walk to the "wiles of the Devil," especially when he deceives as an "angel of light." Thanksgiving by a believer is an acknowledgement that only the Lord can keep them from falling.

(Jude 1:24) "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

4:3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds.

Further Insight: Grace Assembly

A Door of Utterance for the Pauline Gospel - The Apostle asks for believers to Pray! Pray! Pray! For a "door of utterance," i.e., hearts opened by the Holy Spirit, among the ignoble, unlearned, Gentiles, enabling them to receive the light of revelation into the "Mystery of Christ." Remember, the Apostle was in bonds for this utterance. Why? The Adversary constantly withstood the Apostle, knowing that such an "utterance" or the preaching of his gospel would further "The Mystery of Christ," by filling up the heavenly kingdom. The Church will consist of Christ's Mystical Bride and Body. This is by far the greatest threat to Satan's invisible kingdom of darkness. Very few believers discern the hostility of the adversary against the Pauline Gospel. (Luke 3:8 KJV) "That God is able of these stones (Gentiles) to raise up children unto Abraham."

4:4 That I may make it manifest, as I ought to speak.

Commentary (v 3-4): Mary M. Bodie

We may learn for what to request prayer by reading and meditating upon Paul's petitions. They came from an enlarged heart, a heart that had an open vision of the needs of others. He knew he had a Keeper, even the Lord Himself; hence, he did not need to pray for himself. He knew the people needed the Word of God, the message of grace which he had received, more than anything else. Hence, he prayed for utterance and for open doors, that his Gospel might get an entrance in greater measure. The limits are endless. Paul's prayers are yet being fulfilled.

Paul prayed that the Word of grace would have free course; that is, that it would run and "be glorified" – (II Thess 3:1). Then, several times, he requested prayer that "the mystery of Christ" might be made known in a manner worthy of such a theme. "The mystery of the Gospel" simply means that the middle wall of separation between Jew and Gentile has been broken down by the cross, and that all men may now be saved on the simple condition of faith. Satan hinders free speech when it is directed to this end. He will let us talk on any other subject, except the glorious Gospel of grace. He endeavors to stop the mouths of God's servants through fear, discouragement, trials, and force; hence, Paul coveted the cooperation of the saints in prayer.

He was "in bonds" for the Gospel at that very time. He was hindered in the preaching of the mystery of Christ by being shut up in prison in Rome. His zealous, earnest soul was stirred, as he saw the legality and self-effort of men abounding on every hand. But God did not answer immediately. He had some other and greater purposes for him than setting him free at that time. He kept him in prison that He might answer him in another and greater way. He revealed further Truth to him, and he wrote these letters of wondrous worth – to the Ephesians, Philippians, and Colossians – of unbounded, unmeasured treasures and far-reaching significance, while he was in bonds in Rome. Thus, he answered his own longing travail of soul; for the going forth of "the mystery of Christ," "the Gospel of the grace of God," to the world has been made possible by the writings of the Apostle Paul. These letters are still going forth in triumph. He was bound, as he wrote later to Timothy, but the Word was not bound – (II Timothy 2:9). He might have preached the Truth to thousands of thousands if he had been at liberty and able to go from place to place with his Gospel. But by his writings, which came from his pent-up dynamic-charged heart in a prison cell, he has reached the millions of millions and he is still talking to souls.

Further Insight: Grace Assembly

Divine Enabling - The Apostle Paul, knowing the great spiritual battle being waged against "his gospel" to the Gentiles, expressed a personal lack of utterance. He greatly feared the responsibility of the Gospel of such great price committed to him and containing the greatest depths of grace and the greatest heights of glory. He feared it would fall on deaf ears and eventually fall to the ground. (1 Sam 3:19) "And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground."

4:5 Walk in wisdom toward them that are without, redeeming the time.

Commentary: Mary M. Bodie

We have seven "walks" mentioned in the letter to the Ephesians; though here we have only the one – "walk in wisdom." It includes our whole life. If we have been corrected by this letter, we will manifest the fact by our wisdom. We will redeem the time or, as another translation gives, "we will buy up the opportunity." That is, we are instructed to take advantage of everything that comes within our reach – every circumstance, every providence – to enrich ourselves spiritually. Thus, our everyday life will afford continual opportunities of advancing heavenly interests.

Further Insight: Grace Assembly

Walk in Wisdom! As lights in a dark world! - Herein, the Apostle Paul urges believers to "walk in wisdom toward them that are without." Why? They are called to be witnesses of the Gospel to a lost and dying world. Believers, through their walk, become an epistle known and read of all men.

(2 Cor 3:3) "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart."

Walk in wisdom! As lights within the household! - Believers are challenged to walk in wisdom within the household of faith! How? By walking circumspectly and redeeming their time. Time is short when considering man's lifespan. Consider! We are not only entering the "last days" and now standing on the Seventh Day of the Lord which is also called an "evil day."

(Eph 5:15 and 16) "See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil."

Special Document Links: [Millennial Day Principal](#)

4:6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

Commentary: Mary M. Bodie

Our words are indicative of the state of our heart. Jesus said, "Out of the abundance of the heart the mouth speaketh" – (Matthew 12:34). Our speech betrays us; hence, we read much of the tongue in Scripture. When our heart – our inward state – is full of grace, our words will likewise be full of grace. "Seasoned with salt" expresses the incorruptibility of gracious words of Truth. All our words will be of profit and will have some effect upon the hearers. The presence or absence of salt is always noticeable. It is a marvelous seasoning, as well as an antiseptic. It implies duration, fidelity, and purity which is very interesting when realized spiritually. There was a salt lake near to the city of Colossae; hence, the image was most striking.

Further Insight: Grace Assembly

The Two Covenants Contrasted - The words of our mouth are a certain index to our hearts. If our heart is full of grace through a revelation knowledge of the New Covenant of Grace, our words will be likewise. Yet, these words must also be seasoned with salt through understanding God's purpose in giving the First Covenant of the Law. Remember, salt must be used sparingly!

Example: Words of Grace to Believers - God's wondrous grace has gifted every believer with an eternal standing in Christ Jesus which will never change. Seasoned with salt: Believers must never use their liberty in Christ for an occasion to the flesh, or they will fall under God's chastening rod. (Gal 5:13) "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

Example: Words of Grace to Unbelievers - Through God's redemptive plan, every unbeliever has been offered a free gift of salvation by grace through faith and not of works! Seasoned with salt: Unbelievers must personally respond to the Gospel by believing and receiving a new birth, otherwise they will experience eternal separation from God and suffer the judgment fires of hell! (John 3:36) "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Note: Through understanding God's divine purpose in giving the Two Covenants of Law and Grace, we learn to rightly divide the Word of truth and gain wisdom in how to answer every man. Old Testament Priests first learned to rightly divide the blood sacrifices which foreshadowed the Person and Work of Christ. They also learned to add a measure of salt to the meat or meal offerings which were unleavened.

Note: Salt was a preservative added to the unleavened meal offering. There may be spiritual insight into salt as a preservative from leaven as false doctrine in respect to understanding the Two Covenants of Law and Grace.

(2 Tim 2:15 KJV) "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

(Lev 2:13) "And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt."

Note: Salt was added to the Old Testament "meal offering" or the "meat offering." The meal or meat offering as unleavened foreshadowed the humanity of Christ as He lived upon the earth for some 34 years in the sight of God. During this time, He never committed sin and remained unleavened, i.e., did not imbibe any false doctrines. As believers we are privileged to partake of His life, as our daily bread, only by feeding on the unleavened Word of God.

A word of caution! Beware of the modern translations of the Word of God as many contain leaven, i.e., false doctrines.

Special Document Links: [Which Translation is the Word of God?](#)

(Matt 16:6 KJV) "Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees."

(Matt 16:12 KJV) "Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees."

(Col 2:22 KJV) "... after the commandments and doctrines of men?"

(Jude 1:11 KJV) "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core."

Special Document Links: [Three Evil Doctrines](#)

4:7 All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord:

Commentary: Mary M. Bodie

The above citation is added proof that this epistle stresses the STATE of believers rather than their STANDING. The latter is perfect: nothing can be added or taken from it, but the state varies and needs attention and additions, hence, the instruction of the Apostle. He had heard of their state from Epaphras, and of the error in doctrine which had crept into the assembly, and he was sending this letter to correct that doctrine and to correct their state. Also, these brethren were to inform them of his state spiritually, physically, and materially. He was happy and blessed, even though in prison, and he desired to hear further of their welfare.

"Tychicus" means "fortunate." He was associated with Paul as a brother beloved, a faithful minister, and fellow servant, and was indeed fortunate. Tychicus was "a faithful minister" – faithful to his spiritual father, and faithful to the saints. He was a "fellow servant" – two fellows moving side by side, both interested in the same object, and with the same aim in life.

Further Insight: Grace Assembly

The True State of the Apostle Paul - The true spiritual and natural state of the Apostle Paul, while in prison, would be declared to the Colossian saints by Tychicus, whom Paul trusted. Paul referred to Tychicus as a "beloved brother" and "faithful minister" in the Lord, as one who delivers "the good report" of the Gospel. Therefore, Paul trusted him to deliver a true report as to his state in order to comfort the saints. If one proves faithful in the spiritual it will also bear out in the natural.

Who was Tychicus? - Tychicus was a faithful minister and fellowshipped the Apostle Paul while in Rome, as a prisoner. Paul sent him to Ephesus to relieve Timothy of the ministry. As the Apostle's successor, Timothy needed to be with Paul in his final days. (Eph. 6:21, Col 4:7)

Tychicus: (G)5190 5177; fortuitous, i.e., fortunate;

- 4:8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;**

Further Insight: Grace Assembly

The True State of the Colossian Saints - In turn, the Apostle likewise longed to learn the true spiritual and natural state of the saints at Colossae from Tychicus, whom he trusted.

- 4:9 With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.**

Commentary: Mary M. Bodie

Onesimus, the "profitable," the other brother, was not a minister in the same sense as Tychicus, though he ministered unto Paul faithfully. He was a runaway slave, who had been saved while in prison with the Apostle and then became willing to return to his master. Paul interceded for him with Philemon, and, no doubt, he was set free from legalized servitude but became a love slave of Jehovah and His people.

Further Insight: Grace Assembly

Who was Onesimus? - Onesimus was the runaway slave mentioned in the Epistle to Philemon. The Apostle Paul personally interceded with Philemon, the former master of Onesimus, to forgive him for robbery, theft and running away. He also personally interceded for his freedom from slavery, as Onesimus had since accepted Christ through the Apostle Paul, while in prison, and continued to minister to him becoming a "profitable servant."

Onesimos: (G)3685; profitable;

Special Document Links: [Book of Philemon](#)

- 4:10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)**

Further Insight: Grace Assembly

Who was Aristarchus? - Aristarchus was a spiritual companion of the Apostle Paul during the uproar in Ephesus and was captured by the followers of the goddess Diana. (See Acts 19:29.) Aristarchus was originally from Thessalonica but continued with Paul from Ephesus. He accompanied Paul during his final journey from Greece to Jerusalem, completing his third missionary journey (See Acts 20:4.) He faithfully journeyed with Paul, a prisoner, from Jerusalem to Rome after surviving the (Acts 27) storm. Paul's

companionship with Aristarchus, as a Greek, was questioned by some believers in Rome. (See Acts 27:2.)

Tradition: Nero put Aristarchus to death in Rome.

Aristarchus:(G)708, 712 and 757; best ruling

Who was Marcus? - Marcus is the Latin form of Mark ("large hammer"). (See Colossians 4:10.) He was the nephew of Barnabas, who defected on the Apostle Paul's first missionary trip. This eventually caused a rift and separation between Paul and Barnabas. Mark later rejoined the Apostle Paul and became a faithful servant and later penned the Gospel of Mark giving special insight into Christ as a faithful servant and laboring Ox.

4:11 And Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.

Commentary (v 10-11): Mary M. Bodie

These three – Aristarchus, Mark, and Jesus (Justus) – were Hebrew converts of Paul who were loyal to him and the Truth of the grace of God. He commends them as being a comfort to him.

Further Insight: Grace Assembly

Who was Justus? - Justus was of the circumcision, meaning he was a Jew. On Apostle Paul's first visit to Corinth, Paul followed his usual pattern by attending the synagogue on the Sabbath. The unbelieving Jews rejected Paul and his message. Justus, who lived next door to the Synagogue, opened both his heart and his house as a place for Paul to continue to minister. As attendance grew, the unbelieving Jews became wroth with envy. They eventually brought Paul before the Roman authorities, but the Lord delivered the Apostle Paul on all counts against him, and the ministry at Justus house continued.

Justus: (G) 2459 just

4:12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

4:13 Now the word

Commentary (v 12-13): Mary M. Bodie

Epaphras, meaning "foam covered," expresses the man. He was of Colossae, probably the pastor and teacher as well as founder of the assembly. He was intensely interested in their welfare. As his name signifies, he was covered with foam, laboring in their behalf, travelling in spirit for them that they might measure up to the standard – "perfect and

complete in all the will of God.” Epaphras prayed until he was covered with foam, as it were, that these Colossians might really be corrected and grow up into Christ in all things, thus attaining in their state to the perfection of their standing. There is further instruction here in the fact of these other assemblies being mentioned in connection with Epaphras and his labors and zeal. He probably founded them all. This zealous servant of Jehovah is a representative character. He figures such saints of the end who are of like caliber. They labor and pray for all the people of Jehovah, represented by these three gatherings in these three cities.

Further Insight (v 12-13): Grace Assembly

Who was Epaphras? - Epaphras means “devoted,” “lovely,” and “foaming.” He most likely was a native of Colossae and is mentioned in the letter addressed to the Colossians and the letter to Philemon. The Apostle Paul held this man in very high regard, as a faithful minister of the Church at Colossae. However, his ministry also extended to Laodicea and Hierapolis. Through Epaphras, the Apostle Paul learned firsthand of the spiritual challenges facing the ministry in these three locations. It was the report from Epaphras regarding the saints in Colossae that occasioned Paul’s Epistle to the Colossians and his mention of Laodicea. A copy of the letter written by the Apostle Paul to Laodicea has not been substantiated and therefore never added to the cannon of scriptures.

Epaphras: (G)1889, 1891, and 1909 devoted

4:14 Luke, the beloved physician, and Demas, greet you.

Commentary: Mary M. Bodie

Luke, “light,” as also Demas, “popular” are connected with Epaphras as being Gentiles. Luke was a physician before he was saved. He continued his profession afterward, except that its trend was in the spiritual. He, as the light, became a wonderful diagnostician, showing up all the need of sin-sick souls and then revealing the Remedy for soul and body – the Man, Christ Jesus. Luke shows us in his accurate record, how fitted he was in the natural to examine minutely into every part of the circumstances and events of Christ’s life. He has written an admirable biography of “The Man” for all men – Jesus the Savior. Demas was not so well reported of later. He became too popular, as his name signifies, and departed from the narrow path of reproach with Paul – (II Timothy 4:10). He “loved this present world.” There are many brethren of this caliber today. For a little passing fame, a present reward, they leave the path of reproach and self-surrender which leads to highest exaltation later.

Further Insight: Grace Assembly

Who was Luke? - Luke, meaning “light,” was a close spiritual companion of the Apostle Paul and traveling companion on his missionary journeys. Luke referred to these personal journeys with Paul throughout the Book of Acts. The Apostle called him “beloved” and identified Luke as a physician, in (Col 4:14). Luke became the author of the Gospel of Luke and the Book of Acts. As such, Luke was also distinguished from those “of the circumcision” in Col 4:11.

Was Luke a Jew or Gentile? - Many sources believe, based on this one reference of (Col 4:11) that Luke was a Gentile of Greek descent. Others, including C.I. Scofield and contemporary Jewish author, Zola Levit, insist that Luke was of Jewish descent. One possible explanation is that Luke was of Jewish descent through his mother and his father was a Gentile, therefore Luke was one of the “diasporas” that resided in Greece. This reasoning preserves the divine pattern wherein God used “holy men of God” from His ancient people, Israel, to pen both the Old Testament and New Testament Scriptures consisting of 66 books.

(Rom 3:1-2 KJV) “What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God.”

(2 Pet 1:21 KJV) “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.”

The Gospel Luke References the Old Testament - In the Gospel of Luke, please note Luke’s references and familiarity with the priesthood of Zacharias and various courses of the Old Testament priesthood. Note his express record of the conception and birth of John the Baptist. He also bares record of the visitation of the Angel Gabriel to Mary and the conception of Christ by the Holy Ghost. Afterward, he also bares record of the birth of Christ in Bethlehem’s stable, including the Angelic visitation to the shepherds of the field.

The Gospel of Luke Records the Genealogy of Mary - He carefully recites the genealogy of Mary and her Jewish lineage, including Abraham and David. Please note this differs from the genealogy of Joseph recorded in the Book of Matthew. Only Luke bares record of the “Magnificat of Mary” with unmistakable similarities to Hannah’s prophetic prayer in (Sam 2:1-10).

The Gospel of Luke – Christ as the “Son of Man” - The Gospel of Luke sets forth Christ as the “Son of Man,” establishing His humanity and Jewish roots. It seems, without question, that Luke was of Jewish decent and, as such, was very familiar with Old Testament Scriptures and culture. It is reported that Luke served the Lord without distraction, having neither wife nor children and that, at the age of 84, he fell asleep in Boeatia, “full of the Holy Spirit.”

Luke: (G)3065 Lucas, Luke

Who was Demas? - According to Holman’s Dictionary, Demas (Dee' muhs) was a companion and co-worker of Paul the Apostle (Col 4:14). Though, in (Philemon 1:24), Paul identified Demas as a “fellowlabourer,” (2 Timothy 4:10) indicates that this man later deserted Paul, “For Demas hath forsaken me, having loved this present world.” Demas – “popular” or “of the people.” Sadly, as recorded in (2 Timothy 4:20), Demas had forsaken Paul sometime during his final imprisonment, probably seeking a place of compromise with the religious world. The reason stated by the Apostle Paul is that he loved (agape love) this present (evil) age suggesting that he had compromised his “first love” for Christ and “first works” done for His glory.

Forsaken: from (G) 1722 and (G) 2641; to leave behind in some place.

Loved: (G) 25. agapao, ag-ap-ah'-o; to love (in a social or moral sense)

It is possible that the reproach of Paul's imprisonment in Rome was more than he could spiritually bear. He may have retreated to a ministry with more people, affording him a measure of popularity and respectability within the religious world.

(Heb 13:13) "Let us go forth therefore unto him without the camp, bearing his reproach."

4:15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

Commentary: Mary M. Bodie

Paul sends greetings to the brethren in Laodicea. How often we read of the church being in a certain one's house. This is comforting. They could not have had great multitudes in these different assemblies, for there would not be enough room in a house. There were no great large buildings in those early days as meeting places, neither are we given directions to the building of such today. It was never the divine plan to build great synagogues – of most of which it may be said that they are the synagogues of Satan. (See Rev 2:9 and 3:9.)

Further Insight: Grace Assembly

Salutations - Nymphas was a host of a Christian house church, likely in Laodicea. The KJV followed the manuscripts reading "his house" and, thus, used the masculine form of Nymphas,

Nymphas: (G) 3564, 3565 and 1435; a sacrifice: --gift, offering.

4:16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.

Commentary: Mary M. Bodie

The epistle referred to above was not preserved, as was the case also with one written to the Corinthian Church – (I Cor 5:9). These letters probably were designed by the Spirit for no further use than these local churches. Otherwise, they would have their part in Holy Writ.

Further Insight: Grace Assembly

Two Churches: Two Epistles - Please note the charge to read the Epistle written to Colossians to the Laodiceans, and, in turn, read the Epistle written to Laodiceans to the

Colossians. The Epistle to the Laodiceans was never preserved. These two Churches were named by the Apostle Paul in chapter two as causing him “great conflict.”

Prophetically: The Colossian Church gave heed to the Pauline correction and avoided “shipwreck of the faith.”

Prophetically: The Laodicean Church did not heed the Pauline correction and made “shipwreck of the faith.”

The Laodicean Church is addressed in (Rev 3:14-19) as one of the Seven Churches of Asia. It was evident that they had become “lukewarm” as neither hot or cold or both for and against the Lord. This condition was unpalatable to the Lord and ready to be spewed out His mouth.

(1 Tim 1:19) “Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck.”

4:17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

Further Insight: Grace Assembly

Who was Archippus? - Archippus, “governor of the horses,” was the pastor in the absence of Epaphras. His name suggests that he was on the racecourse to win Christ while ministering to others. Therefore, he was admonished by the Apostle Paul to “take heed and remain faithful to his charge” lest he become a “castaway.”

(I Cor 9:27 KJV) “But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.”

(Philemon 1:2) “And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house.”

Archippus: (G)751, 746 and 2462; horse-ruler

4:18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen

Commentary: Mary M. Bodie

This is positive proof that the Apostle wrote the letter.

Further Insight: Grace Assembly

Authorship Validated - The authorship of the Epistle to the Colossians is hereby validated, as the Apostle Paul. The preservation of the Epistle to the Colossians, in contrast to the Epistle sent to Laodicea, and not preserved, speaks volumes when considering the Letter written to them in Rev 3.

Study Questions: Chapter Four

1. Why does Paul admonish the believer to not only pray but also watch? (Further Insight 4:2)
2. Describe “a door of utterance.” (Further Insight 4:3)
3. What does it mean to redeem your time? (Further Insight 4:5)
4. Why should our speech have grace and be seasoned with salt? (Further Insight 4:6)
5. Why should all ministers receive Paul’s warning to “take heed?” (4:17)

Special Document Links: [Chapter Four Answer Key](#)

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