

# Colossians -February Class

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[ 0 : 00 ] Well, this is our February class in Colossians, and since there are so few of us here this morning, as I mentioned, we'll just do this a little differently, and we'll just have an informal discussion about Colossians chapter 1.

Lots of good content here, and it's very applicable, especially for the day that we're living in now. So let's look to the Lord. Thank you, Father, for this new morning and this new opportunity to gather together and focus upon what you've already so graciously provided.

We pray for an appreciation and understanding of the text and its implications, that you will allow us to see the practical manner in which these truths can be applied to everyday life.

Thank you so much for all that you've already provided for us and for that which is yet to come. We recognize that it all comes through our Lord Jesus Christ. We pray in his name. Amen.

In thinking back over the couple of sessions we've already had in Colossians, it escaped me that I didn't really deal with the purpose for the writing of this epistle.

[ 1 : 13 ] And there are two errors in particular that Paul is addressing as he writes this letter to the Colossians. And the first one has to do with Gnosticism.

And that's spelled with a G. It's a silent G. It's G-N-O-S-T-I-C-I-S-M. Gnosticism. And it's related to the word knowledge.

And it simply refers to the idea that spiritual knowledge or information about God, etc., is gained through and purely through the intellect.

So Gnosticism. Gnosticism is the kind of teaching or philosophy that knowledge is the end-all, be-all.

The scriptures make it very clear that the obtaining of knowledge is very important, but it is the usefulness of knowledge that really counts.

[ 2 : 12 ] And the difference between knowledge and wisdom is that knowledge can be simply the assimilation and gathering of a lot of facts and a lot of data, etc.

But wisdom has to do with one's ability to apply what you know. And there is a huge difference between knowledge and wisdom. But you can see how that knowledge comes first because you can't apply what you don't know.

So those who were engaged in Gnosticism, we would call the intellectuals of the day. And I think it is safe to say that the way the Apostle Paul addresses them, we would call them intellectual snobs. Because they are often the kind of people who look down on those who are less educated, and they elevate their own knowledge and their own understanding so that it becomes the main thing in their life is the acquisition of knowledge.

And, by the way, I think probably one of the prime examples of people who were like that seems to be the philosophers who were gathered on Mars Hill that Paul addressed in Acts chapter 17.

[ 3 : 28 ] We all understand something about Greek philosophy and the contributions that they made in the past, the Platos and Aristotles and Socrates and so on. And when Paul describes them in Acts 17, he says that these gathered together on Mars Hill just to vent and just to exchange philosophies and ideas, etc.

And that was pretty much how they spent their whole time. So Gnosticism, Paul says, knowledge puffs up. And he talks about that in 1 Corinthians 2, where he talks about human knowledge versus God's knowledge and God's wisdom.

And if all one has going for them is the knowledge of this world, then the tendency is to become puffed up about it. But wisdom, of course, has to do with the judicious application of that knowledge.

And then the other thing that he addresses, and it seems kind of strange that both of these would be in the same context, but the other thing he addresses is legalism. And I think we can safely say

that the Gnosticism Paul was concerned about came primarily from the Gentile element in the church, those who were more profoundly influenced and affected by their Greek background and the Greek wisdom and philosophy, etc.

And then the legalism was primarily, I think, ascribed to the Jewish element in the church there at Colossae, because they had brought a lot of legalistic baggage with them from the Mosaic Law, which included circumcision and eat not and handle not and forbidding to marry, all kinds of stuff like that.

[ 5 : 19 ] So these are kind of strange bedfellows within the same epistle or the same congregation that he's addressing. And each of these will surface as we go on through it.

But right now we're just in chapter 1, and we are dealing with Paul's prayer request when he says in verse 9 of chapter 1, So that, and I think we could translate verse 10 as a purpose clause, So that, or to the end that, you might walk worthy of the Lord unto all pleasing.

That, of course, is the ultimate objective of knowledge and wisdom, is that it will affect our lifestyle. It will affect our attitude.

It will affect our demeanor. It will affect our behavior. So once we have this wisdom and spiritual understanding, it will make us to be different people than we would be otherwise.

This is the only way that we can walk worthy of the Lord unto all pleasing, is knowing the right things and doing the right things.

[ 6 : 48 ] That constitutes your lifestyle right there. That's it. And this is very basic and very elemental. Being fruitful in every good work and increasing in the knowledge of God.

We were talking about that just a few days ago at the men's class, how that Cornelius had a visit, a supernatural visit, if you will, from the Apostle Peter in Acts chapter 10.

And it all started with Cornelius praying. As chapter 10 opens, Cornelius was praying. And we're already told that he was a God-fearer, which meant he already had embraced the concept of Israel's God as being the one and only true God.

And as a result of his praying, God sent an angel to Cornelius and told him that he was to send for Peter. And all of this had to do with Peter coming and telling Cornelius what he needed to know. Because Cornelius' prayer had to have something to do with wanting to know more about this God. And it was significant that the angel couldn't tell him.

[ 8 : 10 ] Because angels don't have that information. All the angel could do was say, send for Peter. Send for Peter. And when Peter comes, he will tell you what you need to know.

Well, can we not surmise that this was a response to Cornelius' prayer? So what must his prayer have been about? It had to have been about, I think, information, knowledge.

He wanted to know things about this God of Israel that he didn't know. But he wanted to know. And I don't know that there is anything more germane or more important to the acquisition of spiritual knowledge and information more than the earnest desire to know it.

To know it just so you can know it? No. To know it so you can do it. To know it so you can respond to it and be obedient to it.

And when we are, then, of course, that's what makes us fruitful in every good work. And increasing in the knowledge of God. And the point that we made is that nothing generates further light and further information more than walking in and being obedient to the information you already have.

[ 9 : 33 ] That's the best way to gain access to God's information and spiritual sustenance is by being obedient to what you already have. And as long as we aren't, we're just stuck there in neutral.

And there's no spiritual growth. We used to have a thing in the army in the basic training and the calisthenics and all that.

And they called it running in place. And all you do is stand there and run up and down your legs. You're not going anywhere. You're just running in place. There are a lot of Christians who aren't going anywhere.

They're just running in place. No progress. And the thing that hinders their progress is that they have not been responsive to what they already know.

And they are stuck on hold. And it is as if God is saying, When you get off the dime and start being obedient to what I've already revealed to you, then I'll reveal more.

[ 10 : 34 ] But not until. And you just kind of stay there. And I suspect that probably every Christian, I know I certainly have, been in those places where I hit an impasse and was stuck.

I guess you'd say we're making upward progression in our growth, and all of a sudden we hit a plateau. And we just level off. And we may not, as some would say, we may not backslide, but we're certainly not forward sliding either. We're just kind of stuck on that plateau. And as a result, you're making no progress. And we're not fulfilling what God intends us to be and to do. So we are not always fruitful in every good work. And increasing in the knowledge of God. Strengthen with all might according to his glorious power. Now that is quite an asset to have available to you. Strengthen with all might according to his glorious power. How powerful is his glorious power? [ 11 : 42 ] If it's a chief characteristic of his attribute, his omnipotence, it's unlimited. So it's kind of like the sky's the limit.

I think that this means that the more obedient we are in walking in the will of God, the more assets, divine operating assets, become applicable and available to us that we can utilize. And as a result, we are strengthened with all might in accordance with 20th century New Testament says, you will be made strong at all points with a strength worthy of the power manifested in his glory. Weymouth says, since his power is so glorious, may you be strengthened with strength of every kind. And these aren't just words. I think these are realities. I think this is intended to be the norm for all believers. But we all know that in the body of Christ, there are many who do not realize this norm. Unto all patience. [ 12 : 52 ] And the word for patience here is the word in the Greek, hupomone, and it means to abide or remain under.

Hupomone means to abide or remain under. And the concept is being under pressure or being in tension and not taking an easy way out to avoid it. But you hang in there under it. That's the word translated patience. It means the willingness and the ability to tough it out, to stick in there, to not give up. Someone said, it's always too soon to quit. And I suspect that all of us, I know I certainly have, experienced situations where sometimes you feel like throwing in the towel and just hang it up. But the long-suffering, the hupomone, the patience, will not allow us to do that. But, Reims translates it, unto all endurance.

[ 14 : 10 ] And that's a good word. Or endure with patience. And be prepared. Weymouth's sentence says, and be prepared for cheerfully enduring all things with patience and long-suffering. Or the cheerful exercise of endurance. Do you have any problems with that cheerful part? Welcome to the club. We don't want to be phony and put on a facade. But sometimes it really taxes us to be upbeat about something that would normally depress us. And what is the one thing that I'm thinking of, and I don't know if you can put a handle on it or not, what is the one thing that we constantly have to remind ourselves of that will enable us to keep upbeat and the cheerfulness? Any ideas? Collecting control of everything. That. He's got a better perspective. That's the word. That's exactly the word I was thinking. We were talking about this at Grand Court Sunday, too, about perspective.

[ 15 : 20 ] Because hours is so very limited, we not only cannot see tomorrow, we don't even see yesterday, clearly.

And we often don't see what's happening to us right now, clearly. Because there is so much more going on that we are not aware of. And as Dave has said, God is in control. He has a perspective. He's able to see everything. And when I limit myself to my perspective, the cheerfulness goes right out the window. Because my perspective tends to see obstacles, problems, disappointments, all the rest. That's my perspective. And all those things hurt. They are all painful. But if we can concentrate on the fact that God has a perspective that is not ours, and he sees everything, and he's already committed to working all things together for our good, then what must those negative things we are going through really be intended to provide, ultimately?

[ 16 : 34 ] For our blessing and benefit. I don't know about you. But I have to come back to that and remind myself of it frequently.

Because as much as I know it and teach it, I am as prone to forget it as anybody else. And have to be brought up short about it. And sessions like this, and texts like this, serve to do that very thing. And bring me back to square one, where I say, Marv, you've got a limited perspective. You don't know this. You don't know that. You don't know that. There's not much that you do know. But God knows everything. Can you trust him with what he knows to do the right thing, or allow the right thing, or permit the right thing? And I have to humbly bow my head and say, yes, I know. And I'm sorry. Forgive me, Lord. And go on from there. Been there a lot. I don't know about you. But I think it's a typical condition of our fallen humanity.

[17:37] That's what it's all about anyway. Him wanting us to trust him. More than anything else, God wants to be believed. And you can believe him for salvation.

You can believe him for forgiveness and for eternal life. And yet, not believe him about so many other things. The problems and difficulties and trials that come into our life.

The disappointments. And can you believe him in that? Well, we all have examples in the Bible.

You know, Job, etc. And numerous others who experience real disappointment.

And you know, in every case where they were lamenting their circumstances and their difficulty, in every case, they either didn't know God's perspective, or they lost track of it and weren't recalling it. And this is the only thing, in my estimation, this is the only thing that will bring you back to where you need to be, is reminding yourself of God's perspective. Any other thoughts about this?

Anybody? Feel free to chime in here.

[18:39] I was going to make this a discussion group, and that means you've got to talk too. Any other thoughts? Verse 12.

Giving thanks unto the Father, which has made us meet. That's an old archaism, an old King James English word.

Made us meet. It means made us fit. Made us appropriate. Made us fitting. Moffat translates it, qualified us, or Goodspeed says, entitled you.

It's a word that we don't use today. It certainly, well, we use the word meet, but it doesn't mean the same thing as it meant in 1611, when the King James came out. But this Father, our Heavenly Father, has made us sufficient, has fitted us, has qualified us, has entitled us, to be partakers, of the inheritance, of the saints, in light.

Curious expression. We're told in 1 John, that God is light, and in Him, is no darkness at all.

[19:58] And if you want a fascinating study, I would encourage you sometime, to just get out your concordance, and look up the word light, and start following it, and see where all it leads you.

It is an amazing thing, that God is light, and in Him is no darkness, at all. And when, when, our Lord said, let there be, light, and then He separated the light, from the darkness, and, Satan is referred to, as the prince, of darkness, and we're told in John, John 3, that men, evil men, will not come to the, light, lest their evil deeds, be reprov'd.

There's something about light, and it's connection with God, that is just, where it belongs, in Him.

And, when, when Solomon, dedicated the temple, back in, first or second Samuel, Solomon dedicated the temple, I'm sorry, yes, it was Solomon, Solomon dedicated the first temple, the original temple, we are told that, the Shekinah glory, which was, an incredibly, brilliant, light, just, flooded, the whole area, and it was, manifesting, the presence, of deity, himself.

And then you recall, when the Lord, went into the mount of transfiguration, and Peter, James, and John were there, there was that, brilliant, light, that was so, dazzling, they could hardly look upon it. And when Moses, went up in the mount, there was that, Shekinah glory there, everywhere God, seems to manifest himself, in that way, there is this, effulgence, of light.

[22:00] And, and then, I'm reminded in, in Matthew 24, in connection with, the second coming of Christ, when every eye, will see him. And you know, when that time comes, the world, the globe, is going to be plunged, into darkness.

And this is a time, when, the moon will not be shining, and the sun will not give its light. And it isn't because, they're not there anymore, or that the light in them, has gone out.

But I think it means, that the, the atmosphere, of the earth, of the globe, is going to be so, engulfed, in, whatever it is.

We would call it maybe, smog, or, fallout, or, volcanic ash, or whatever. We know how, how much darkness, these things can create, when they, when they blow.

these kind of, cataclysmic things, are going to be happening, on the earth, and in the atmosphere. So the earth is going to be, engulfed in darkness.

[ 23 : 08 ] And yet, when Christ comes, in Matthew 24, we are told that, every eye, will see him. And I've often wondered, about that. How are we going to see him, if the world is going to be, engulfed in darkness?

And the reason, they're going to see him, is because, he's bringing his own light, with him. And it will be obvious, they will see him, it will be that same, Shekinah glory.

And Matthew says, as the lightning shines, from the east to the west, so will the coming, of the son of man be. And it's going to be, pretty obvious, regardless of what's going on, on the earth.

He has made us, sufficient, or entitled us, to be partakers, of the inheritance, of the saints, in light.

And now, in verse 13, he's going to contrast that, with the darkness, out of which we came, the spiritual darkness, who has delivered us, from the power, of darkness.

Darkness, inhibits, and prevents you, from seeing, what is really there. Spiritual darkness, spiritual darkness, prevents you, from seeing, reality.

[ 24 : 31 ] When you look, at reality, with unregenerate eyes, you do not get, a clear picture, of what really is. I think, Paul was talking about, this very thing, in second Corinthians, when he said, if our gospel, be hid, it is hid, to those, who are lost, whose minds, the God, of this world, has, blinded.

You know, anybody, who is blind, sees only darkness, they don't see any light, and there is, a spiritual, blinding, that prevents them, from seeing, reality, and life, as it really is.

When, all we have, to look at life with, is a pair, of fallen eyes, we don't see reality, we don't have, the right perspective, we are living, in a make believe, kind of situation.

That's what happens, when the minds, are blinded, cannot see, cannot, perceive, perceive, real reality. But, when, when one, is a partaker, of the inheritance, of the saints, in light, we are delivered, rescued, snatched away, from the power, of darkness.

Coney Bear, translates it, from the dominion, of darkness, or the tyranny, that's a good word, from the tyranny, of darkness, or the control, of darkness. Taylor renders it, the darkness, and gloom, of Satan's kingdom.

[ 26 : 14 ] So, we've got this, spiritual darkness, and spiritual light, contrasted, one with another. And, there's spiritual life, contrasted with, with, spiritual death, as well.

And, we are translated, removed, reestablished. Coney Bear says, transplanted us, into the kingdom, of his beloved son. So, think of it this way.

Prior to the time, that we became, believers in Christ, we were members of, and held in bondage to, a, spiritual, dark, kingdom.

A, thralldom, if you will, that was under, the dominion, and control, of the evil one, himself. And yet, most people today, so, readily, disbelieve that, they would even scoff at it.

But, you know, their scoffing at it, is just one more indication, of the truthfulness of it. Because, they are so, out of tune. Someone has said, not only, do they not have a clue, they don't even have a clue, that they don't have a clue.

[ 27 : 31 ] That's really being out of it. And really, that's where we all went, before the light of Christ, came in, and changed everything. Translated us, from one sphere to another.

It's just as if, it's just as if, God reaches down, and here is an individual, in this spiritual darkness, and he picks them up, and moves them over, and sets them down here, where it's light.

And, metaphorically, that's exactly the way it was. When you come to faith in Christ, you are removed, from the kingdom, darkness, and all that that involves, and you are translated, into the kingdom, of his dear son.

You know, the concept about the kingdom, is something that we've talked about a lot, because, scripture makes it very, very clear, that it is, a principle thing, that this world is all about.

This kingdom, kingdom, the same kingdom, that is mentioned, in, in, in what is commonly referred to, as the Lord's prayer, the prayer for, thy kingdom come.

[ 28 : 37 ] We know, that this is God's, ultimate objective, is the arrival of, that kingdom, here on earth. Because, when it comes, then the will of God, will be done, on earth, as it is in heaven.

But, it isn't now. So, we do not have, that kingdom. And this is an overriding theme, of the whole Bible. Some have said, the, the whole scheme, of redemption, the whole drama, of redemption, is all about this kingdom.

And it has to do, with the earth, being restored, to what it was, before the fall. So, God is about, the business, of bringing us, back to that.

And he's going to do that, when Israel gets on track, and when, the wrap up comes, that's what's going, to be realized. But the kingdom, that is spoken of here, is not that kingdom.

Because, according to verse 13, we are in the kingdom, of his dear son. But, I don't think anybody, except, some who, adopt a, a very different, eschatology, than what we have.

[ 29 : 52 ] I don't think anybody, believes that, this is the kingdom. Because, God's will is not being done, on earth, as it is in heaven. Men are not, beating their, swords into plowshares, and their spears, into pruning hooks.

And, the world is not, covered with righteousness, as the seas, cover, as the waters, cover the sea. That's not taking place now. The lion, isn't lying down, with the lamb.

You know? So, we do not believe, that we are now, in that kingdom. But, here we are, in the kingdom, of his dear son. What does that mean? Any thoughts about that?

Spiritual kingdom. Yeah. I think it has to be, a spiritual kingdom. There are three, different expressions, of kingdom, in the Bible. And, one, is in, is mentioned, two or three times, in the Old Testament.

Once in the Psalms, and I think, and once in Isaiah, and someplace else, escapes me. But, it's talking about, the universal kingdom. And, the universal kingdom, of God, is that, over which God, rules and reigns, always has, and always will.

[ 31 : 02 ] And, that is, everything. Everything, is under that, universal kingdom. It just means that, there is no place, in the universe, where God, is not in charge.

That's that, kingdom. That's the, universal kingdom. But then, there is, what we call, a, mediatorial kingdom. kingdom, or a, mediated kingdom, or a, messianic kingdom.

And, that's the kingdom, where Christ himself, will rule and reign, in Jerusalem. That will be established, for a thousand years. We know that, for Revelation 20. And, then it will be interrupted, by the, grand rebellion, and Satan being loosed, from his prison, from a thousand years.

That, that kingdom, is going to cover the earth. And, that's the kingdom, that is referred to, in the Lord's prayer, or what's commonly called, the Lord's prayer. That's the kingdom, that we do not believe, exists now, but will.

It's also synonymous, with the millennium, or the thousand year reign, of Christ. That's, that kingdom. Some call it, the messianic kingdom, because Christ will be, ruling and reigning.

[ 32 : 13 ] Some call it, the mediatorial kingdom, because Christ will be, the mediator, of that kingdom. This is when, according to Matthew 19, those who followed Christ, in the regeneration, when the son of man, comes into his glorious kingdom, you also will sit upon, the twelve thrones, of Israel, judging the twelve tribes.

That's that kingdom. But, this kingdom is different. And, this is a spiritual kingdom. This is the kingdom, of his dear son. And, a spiritual kingdom, does not have, physicality.

The mediatorial kingdom, or the messianic kingdom, is going to be, very physical. It's going to be, right here, on this planet. And, it's going to involve, physical people.

But, this kingdom, the kingdom of his dear son, into which we are translated, tell me, is there anything, about you, that makes you, think, or feel like, you are in, some kind of a kingdom?

I can't say, that there is about me. I can't say, that I feel, that I am in, the body of Christ.

[ 33 : 30 ] I don't feel that. But, I believe it. I know it. And, I know it, because, scripture reveals it, not because, I feel it.

You, you can't count on, feelings for hardly anything. except to interpret, aches and pains. That's about the only thing, feelings are good for. But, you can't count on feelings, for any kind of, spiritual truth.

I believe, I am in, the spiritual kingdom, of Christ, because, the text says so. Not because, I feel like I am.

Because, feelings can be, very deceptive. Yes. Wouldn't you call that, a positional truth? Yes, it is. Absolutely. That would be a good synonym for it. Thank you. That would be a good synonym for it. It is related to that, very much so.

It is, positional truth. And, in Christ, we are forgiven all trespasses. In Christ, we have passed from life, unto death. But, there may be days, when you don't feel like that. That doesn't make any difference.

[ 34 : 33 ] That does not change, the truthfulness of it. We are, because God says we are. Not because, it isn't, he that believeth, and feeleth it, shall be saved. But, it is, believing.

And, we are in that kingdom, because God says we are. We have been translated, or transferred, into the kingdom, of his dear son.

In whom, we have redemption. And, this redemption, or this, buying back, has come through one avenue, that is through, his, blood.

And, many times, when the scriptures, particularly in the New Testament, use the word, blood, or blood of Christ, it is really, a synonym, for the death of Christ.

And, that's an important concept. It is important to know, it was not, it was not, it was not sufficient, that Christ, bleed, for us.

[ 35 : 41 ] In other words, Christ could not have cut his finger, bled a few drops of blood, and redeemed anybody. It was not, the liquid blood, blood, but it was, the death, of Christ, that was realized, through, the shedding of blood.

So, the real crux of this, that Paul is getting at, and when so many times, the word blood, and the blood of Christ, is used, it really means, the death of Christ.

Because, as I've said, it wasn't sufficient, that he bleed, it was required, that he die. And he died, through the shedding of blood. And, through that, we have, even, the forgiveness of sins, the remission of sins.

The word for, forgiveness in the Greek, means, it's a word, that's aphiomative, there's no English word, that I could equate it to. It's, but what it literally means is, to dismiss, or to send away.

And, we can envision, a judge, in one of our local courts, in response to a prosecution, presenting a case, against this defendant, and the judge hears the evidence, and, he may say, to the prosecutor, you don't have a case here.

[ 37 : 13 ] And he slams down his gavel, and he says, case, dismissed. Which means, the accused, is free to go. Charges are dropped.

Case is dismissed. That's what it means to forgive. Now, there is a difference, because, if the judge says that the case, doesn't have merit, you know, so he's going to dismiss the charges, he is, presuming, that the person is innocent, and that his guilt, has not been proved.

But, in our case, there's no question about the guilt. We are guilty. We might say, we are as guilty as sin, but, we have the case, dismissed, anyway, even though we are found guilty.

Now, there's a huge difference between God and his language of the law court, as opposed to ours, because the judge is presuming that there wasn't enough evidence to find this man guilty, so he dismisses the charges.

But, in our case, there is more than enough evidence that we are guilty, and that's what makes it so wonderful. And, the basis of forgiveness is grace.

[ 38 : 27 ] You do not deserve to be forgiven, but God forgives you anyway, and that's because of his grace, even the forgiveness of sins. Extending to, even the including, of the forgiveness of our sins.

And, forgiveness is a gift, because, forgiveness is always predicated upon guilt. There is no forgiveness needed, if there is not guilt involved.

Because, if one is not guilty, there's nothing to forgive. But, we are guilty, so we are dependent upon God's forgiveness. And, this, of course, all comes through the person of Christ, indicated there in verse 13.

Whom we have redemption, through his blood, even the forgiveness of sins, who is the image of the invisible God.

This, again, talks about the spirituality of God, because, our Lord said, in John 4, that God is spirit, and they that worship him, must worship him, in spirit, and in truth.

[ 39 : 44 ] So, this invisible God, is a spirit being, and no one, has ever seen, a spirit. Remember, when, our Lord was resurrected, and appeared in the midst of, the disciples, as they were gathered together, for fear of the Jews, they thought they were maybe coming after them next.

Christ, and when Christ appeared, they thought, it couldn't be him, not really him, it must be a spirit, or a ghost, or a phantom, or something, because, they knew it couldn't be, the real Lord Jesus, because he was dead.

And, Christ invited them, and he said, handle me, and see, for a spirit, has not flesh and bones, as you have seen me have.

Nobody, has ever seen, a spirit. You've heard stories, have you not, about haunted places. And, how is it that these, so called spirits, or haunts, or specters, or whatever, how is it that they're usually, depicted as appearing?

Anybody? Ethereal. Pardon? Ethereal. Ethereal? Okay? And, by ethereal, we're talking about, non-physical.

[ 41 : 08 ] Okay? How else, but how are they most, commonly, depicted? Anybody? Ghost. A ghost, but looks like what? Sheet. A white sheet.

Remember, Casper, the friendly ghost? Cute little critter, always in a white sheet. The question has been asked, where do these spirits, get these white sheets?

Do they, do they, get them off the clothesline, someplace, or do they buy them, at the white sheet factory, or whatever? No. A true spirit, has never been seen, by anybody.

Because, spirit is invisible. It has no tangibility, to it. It is not physical. You can't say, oh look, there's a spirit. No. You can't see that. And, that's why Christ said, handle me and see, a spirit does not have flesh and bones, as you see me have.

So, that's, the invisible God. He is spirit. He is invisible. And, when he created, Adam, he breathed, into Adam's nostrils, the breath of life.

[ 42 : 17 ] and Adam became, a living soul. God, put, something, inside of Adam, that was not physical.

And, I don't know, what the connection is, between, God, breathing, into Adam, the breath of life.

And, as I've said, I don't know how else to put it.

And, I know this sounds very crude, but this is exactly, what it sounds like. It sounds like, Adam was jump started. Doesn't it? And, you know, out of everything else, that God created, there's no indication, that he breathed, into them, the breath of life at all.

We've no indication, that he breathed, the breath of life, into the first dog, or cat, or horse. But, it was only, man, who is made, in God's image, and likeness, that he breathed, into him, the breath, of life, and that, lifeless body, that God had just created, was animated, came to life, started breathing, walking, talking, and, we don't understand, I sure don't understand, what was it, that God, breathed, into him, other than, the very, life, principle.

what is that? I don't know. It's not material. It's not physical. We talk about, the breath, of life.

[ 43 : 58 ] And, when the breath, of life, leaves the body, James says, the body is dead. I remember, when I was with, Barbara, when she passed away, I knew, when she took her last breath, I was right there, and, her, breathing, became further, and further apart.

And, I remember, being with Thelma, when Fred passed away, there in your home, and, we were, sitting there, beside him, and, praying with him, and, we knew, when he took his last breath.

And, that's when, the spirit, left his body. But, we didn't see it leave. Didn't see it leave Barbara's body either. But, it left, and it left behind, a lifeless, corpse.

What is that life principle? Now, it's interesting to note, there seems to be a connection, between, life, air, wind, all of these words, are translated with the same Greek word.

Pneuma. Pneuma. P-N-E-U-M-A. Pneumatic. And, pneumonia. And, it all has to do with air. And, there is something, in this, life principle, that seems to be, now, I realize this is a stretch, and I may be out of my territory here, but I don't know what else to say it.

[ 45 : 45 ] And, I'm not dogmatic about this, because I could very well be wrong. But, there seems to be, some kind of a connection, between, breath, air, wind, and spirit. life, life principle.

Because, they are all, translated by that same word. And, wind is another. And, they all come from the same Greek word. And, they all have to do with air. And, we know, how dependent we are, on air.

You can live without food. You can live without water. Just so long. But, you're not going to live very long without air. You've got to have air. And, we talk about, the breath of life going out.

And, when Christ was on the cross, one of the last things he said was, Father, into thy hands I commit, my spirit. And, he wasn't saying, I commit my air. But, all I'm saying is, there is a connection, between this, breath, of life, and wind, and air, and spirit, that we're just not able to put together.

Because, here's the problem. Air, is physical. Air, is material. Air, can be weighed. We talk about things being, heavier than air, or lighter than air.

[ 47 : 01 ] Air, air has, specific qualities to it, that can be measured. But, spirit, has no tangibility, and no physical qualities, at all.

Nobody's ever been able to weigh, evaluate, or measure, spirit. air, because it's immaterial. But, you can weigh, evaluate, and measure air. So, if there is a connection, we don't know what it is. And, this is one of the mysterious things, about our personhood. And, that is, there has to be a bridge, between our physical being, and our spirit being, and our spirit being, that is, neither one, or the other.

But, what could that be? I have no idea. And, the whole scientific community, is so, baffled by this, that many of them, have come to the conclusion, that, non-materiality, or what we call spirit, doesn't even exist.

because, they are of the opinion, that, if they cannot subject it, to experimentation, in their laboratory, it has no legitimacy, and it has no reality, to it.

[ 48 : 11 ] But, our scriptures, tell us otherwise. So, we just don't understand, really, what we're talking about. Any thoughts, or comments about, this is a favorite subject of mine, in case you couldn't tell. How do you account for, any of the animals, that God created, they breathe, and, and they die.

There is no, you said there is no spirit. Well, there is a spirit. There is a spirit, with animals, and there is a soul, with animals too. If my theory, about this is right, and I, you know, like I said, I'm not dogmatic, about this, and I wouldn't encourage, anybody to take it to the bank, because I may, I may well be wrong.

But, I am, I am of the opinion, that animals have, souls and spirits, just like we do. But, that doesn't mean, their destiny is the same.

It just means, well, let me, let me define this, if I, let me see what time it is. We've got just a couple of minutes. I've come to the conclusion, personally, and I base this largely on, the passage in, in Genesis 2, I think it's verse 7, where the text says, that God breathed into Adam, the breath of life, and Adam became, a living soul.

So, he was a body, but he was a lifeless body. So, when God breathed this immaterial spirit into Adam, that animated his body.

[ 49 : 50 ] It gave it life. And, if that's the case, and I'm understanding this correctly, then, it is, the physical body, plus, the non-physical spirit, that equals, the soul.

So, we are made up, of something, that is physical, and something, that is, not physical. And, everything about you, is one or the other. And, there isn't any human being, that doesn't have a human spirit, because that's one of the things, that makes them human, in the image and likeness of God.

So, we all have this, body, plus spirit. And then, James says, the body, without the spirit, is dead. dead. So, that leads me, to the conclusion, that, the equation is, the body, plus the spirit, equals the soul. And, the soul, is the totality, of your being.

And, if this is true, then, we do not, have a soul, as much as, we are a soul. And, as a soul, we possess, a body, and a spirit.

[ 51 : 03 ] And, at physical death, this is, disrupted. The spirit, and the body, are torn asunder. The body goes one way, the spirit goes the other.

There's a verse in Ecclesiastes, that says, the spirit, of the animal, goes down. The spirit, of the man, goes up, at death.

And, I think, what that's saying, if I understand it correctly, and I'm not sure that I do, but if I understand it correctly, it is saying that, the life principle, of an animal, when it dies, it dies, with the body.

The spirit dies, with the body, that's the end, of the animal. But, the spirit of man, returns to God, who gave it. And, I think, the big distinction is, is because, animals, their spirit, goes down, it goes down, with the body.

It ends, with the body. Because, there is no future, accounting, for the animal. There is no day, of reckoning, for the animal. But, there is with the man.

[ 52 : 12 ] So, the spirit of man, goes up, because, there is a time, of accountability, that that spirit, is going to have to face. If, I'm understanding this correctly, and, I'm not sure that I am.

So, and it is, by the way, just a moment, that we have left here. It is, through this, spirit, this non-material, part of our being, that we receive, all our information, from God.

That information, tells us, what it means, to be human. And, animals receive, the same information. They, they, a rabbit, is programmed, with information, from the maker, as to how he is, to behave, as a rabbit.

And, how he is to breed, as a rabbit. And, how he is to live, and function, as a rabbit. That's all information, and it all comes, from the programmer. And, we have the same thing. And, Paul talks about that, in Romans chapter 1.

That which may be known, of God, is revealed in them. God put it there. You know, that's part of the information. It's a fascinating, fascinating subject. Thinking about writing, a book on that.

[ 53 : 27 ] I'd love to, but, the only problem would be, getting it published. Any questions, or comments? We don't have much time left. It's a spirit, that lives on.

I'm sorry? It's a spirit, that lives on. Indeed it is. It's not eternity then. It is the spirit, that lives on. And, this is the reason, this is the reason, that, we are to give, really, greater heed, to the spirit. Because, the spirit, is indestructible. The body is not. The spirit is permanent. The body is not. Time's coming, when this body, is going to undergo a change, and it will be turned, into an incorruptible body.

But, right now, can you, can you imagine, what would happen, in this world, if people started, concentrating, as much, on their, immaterial part, their human spirit, as they do, the physical body? Just think of, the effort, and time, that is spent, on lipstick, and hairdos, and makeup. You wouldn't like to look. All women things, aren't you?

[ 54 : 39 ] We need all that. You need, you need all that stuff. But seriously, seriously, isn't it true, you know, isn't it true, that, that, that mankind, has a penchant, has a proclivity, to major on minors, and minor on majors.

And, that's, predictable, because, the world, is really, out of step, with the divine viewpoint. That's typical. Yeah, it is very typical. Well, is that what Satan wants?

Of course it is. It is, of course it is. Of course it is. And, and, and, the thing of it is, the physical, the material, is so much more obvious.

Just look in the mirror, there you are. That's physical. You know, you can see that. And, we see each other. But, who sees another person's spirit? Nobody. And yet, Paul says, what man knows the things of a man, except the spirit of man, which is in him?

This is talking about, your own secret stash. That nobody else knows, but you. It's inside of you. It's in your spirit.

[ 55 : 55 ] Nobody else can see it, and have access to it, unless you let him in there. Don't you think that's what we'll have, to wear in heaven? You will see our personality.

Well, I think so. I think so. I think so. I think there will be, a forthrightness, and a clarity, and an honesty, and an openness there, that, totally escapes us now.

We can't even come close to it now. You know. But then, Paul said, then we shall know, even as we are known. That's going to be something. We just can't imagine. The contrast between, what that's going to be like, and what we have now, is just, unbelievable.

Well, any other thought, before we dismiss? Well, let's pray. Father, we're grateful for, your presence with us, and we thank you for, these truths, many of which, we do not, nearly, understand, as much as we would like, but, they do serve, to stimulate us, and motivate us, to further study, and investigation.

Thank you for, all that you've been, pleased to reveal, and thank you for, being the all sufficient God, that you are, in every circumstance. In Christ's name, we thank you. Amen.