



# ~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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## Prayer

God Father; in Jesus' name I ask it, Lord thank You for all You have taught me today. Allow us to hear and to see everything You are doing in the World. Fill us each day with whom to bless and how we are to bless them. Fill us with whom we are to pray for and how we are to pray for them. Cause us each to have a thirst for Your Word, daily. If we are to busy, and Your yoke is not easy and Your burden is light, than fill us with what is taking time away from You, and help us to correct ourselves. Keep us, protect us, bless us, and I pray supply all our needs...for You said we have not because we ask not or we ask amiss. Fill us with Your will for us today and plans, in Jesus' name. Amen.

## Worship Music

[Faithful To The End-Cory Asbury](#)

[Where I Belong-Cory Asbury](#)

[Satisfied In You-Russ Lee](#)

[Live What I Believe-Russ Lee](#)

## Scripture Colossians 2 (KJV; 2005)

Colossians 2:1-23 (KJV)

<sup>1</sup> 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;

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

<sup>3</sup> In whom are hid all the treasures of wisdom and knowledge.

<sup>4</sup> And this I say, lest any man should beguile you with enticing words.

<sup>5</sup> 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.

<sup>6</sup> As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:

<sup>7</sup> Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

<sup>8</sup> 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.

<sup>9</sup> For in him dwelleth all the fullness of the Godhead bodily.

<sup>10</sup> And ye are complete in him, which is the head of all principality and power:

<sup>11</sup> 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:

<sup>12</sup> 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.

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

<sup>14</sup> 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;

<sup>15</sup> *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

<sup>16</sup> 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*:

<sup>17</sup> Which are a shadow of things to come; but the body *is* of Christ.

<sup>18</sup> 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,

<sup>19</sup> 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.

<sup>20</sup> 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,

<sup>21</sup> (Touch not; taste not; handle not;

<sup>22</sup> Which all are to perish with the using;) after the commandments and doctrines of men?

<sup>23</sup> Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

## Radio Stations...

[KWVE ...Calvary Chapel](#)

[KLOVE](#)

## Bible Studies

Chuck Smith

[Through The Bible](#)

[Bob Coy/Teachings](#)

[Mike MacIntosh](#)

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All who have not met me personally (v. 1) is taken by some to mean that Paul had not been in Colosse. But there is no way of knowing whether it includes, or is in addition to, the "you" that precedes this phrase. The personal greetings of 4:7-18 certainly indicate that Paul was well acquainted with the church in Colosse. He was hoping to come there soon (Philemon 22: Philemon was a member of the church in Colosse).

Laodicea (v. 1) was a nearby city, about 10 miles away. Paul had written them a letter also, along with this one to the Colossians (4:16). Some think that the letter sent to Laodicea may have been a copy of the letter to the Ephesians.

The mystery (v. 2). This may have been one of the pet words of the philosophers of Colosse. It is used four times in this letter (1:26, 27; 2:2; 4:3) and six times in Ephesians with reference to certain aspects of God's purpose that had not been revealed earlier. (Ephesians 3:3-9).

The philosophers of Colosse (vv. 4,8). A philosopher is a man who spends his life trying to understand what he knows before he begins to realize that he cannot understand. Christ is the center of a whole realm of truth, some of it very easy to understand and some not so easy, that stretches out to things beyond the reaches of our souls. A philosopher sees in Christian teaching certain things that fit in with his philosophy. He accepts Christ and calls himself a Christian. But in his thinking, certain of his philosophic abstractions remain central, and Christ Himself is just a sort of shadow in the background. We all know people like that: militant proponents of some per theory or doctrine, but you would never suspect them of having much love or admiration for Christ as a Person.

The legalists of Colosse (vv. 16; 20-22). Unlike the philosopher, a man with a more practical turn of mind does not bother much about things he cannot understand; rather, he wants to know what to do to be a Christian. He sees certain plain commandments, or what appear to him to be plain commandments, and he obeys them. And to him those commandments are central, while Christ Himself is just a sort of shadow in the background. We know people like that, too.

Worship of angels (v. 18). Some were teaching that human beings are too unworthy to approach Christ directly, that they need the mediation of angels. And they were proud of their humility, which was in fact directly contrary to the Gospel Paul had preached: Christ is the only mediator between God and humanity (Hebrews 1:15).

What is a Legalist? Legalists are those people who base their salvation on themselves and what they do, especially their religious behavior, rather than on Christ. Of course, we want to believe all the doctrines correctly and obey all the commandments to our utmost. But if in our own thinking we put too much stress on what we believe or what we do, are we not perilously close to basing our salvation on ourselves? Christ, not a doctrine, not a commandment, is our Savior. He not I myself is the basis of my hope. We must not minimize the necessity of believing right doctrines. But after all is said and done, being a Christian is essentially loving Christ, a Person, rather than believing this or that doctrine or obeying this or that commandment or having a particular experience.

We believe doctrines and obey commandments because of Christ. We must not love them more than we love Him. If we love a doctrine overmuch, we are apt to grow, cross and hard and sour toward those who do not agree with our doctrine. If we love a Person, Christ the Person, we grow like Him. In this letter, Paul wants to correct the false doctrines of the Judaizers on the one hand and of the Greek philosophers on the other, and also the resultant compromise doctrines. But even if our beliefs are scripturally sound, there is such a thing as exalting some truth about Christ above Christ Himself. And when we thus tip the balance of our partnership with Christ toward our own side, we are legalists. It is possible to be a legalist over a doctrine of grace!

Asceticism (vv. 20-23). Paul is not specific about the practices he refers to. But self imposed austerities and self chosen humiliations in certain areas of life are of no value in offsetting unrestrained indulgence in other areas. Self denial is of no value if it replaces our love for Christ and thus makes us rather than Him our focus. (Halley's Bible Handbook; 2000; history, notes, commentaries; pages 821-823)

VV. 1-2 "Conflict" means care. Paul's prayer was that the hearts of the believers would be knit together in love and that they'd have a full assurance of Christ in them as the hope of glory. V. 3 In Christ are hid all the treasures of wisdom and knowledge. VV. 5-7 Paul, who had become a part of their fellowship through prayer, was rejoicing in the order and strength of their faith. V. 8 "Rudiments" means elements. V. 9 In Christ dwells the fullness of the God head. V. 10 "Head" means authority. Principality and power" refers to the highest rankings of angelic beings. V. 11 The "circumcision of Christ" is the spiritual work of Christ within us. V. 12 Paul used the rituals of circumcision and baptism to demonstrate that it is Christ's work in us, not our own works, that gives us salvation. V. 13 "Trespases" means willful disobedience. V. 14 The handwriting of ordinances against us is the Law. The Law condemned us but Jesus blotted it out by His death on the Cross (Romans 7:9). V. 15 These principalities and powers are the rankings of demons and fallen angels in the satanic realm. Jesus triumphed over Satan through the Cross. V. 18 The Gnostics taught that we need an intermediary to communicate with God and that angels serve this function. They believed that Jesus was one of many angels who acted as an intermediary. VV. 20-22 If we're dead with Christ to the things of the flesh then the Law has no power over us. (New Testament Study Guide; 2005; notes, commentaries; Chuck Smith; page 120)

**John 14:6-7 (KJV)**

**<sup>6</sup>Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.**

**<sup>7</sup>If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.**

**Colossians 1:26, 27 tells us that Christ "within and among" us is the Hope of glory. You and I can only realize and experience the glory of God in our lives because Christ is in us. He is our hope of seeing better things.**

**The glory of God is His manifested excellence. As the children of God, we have a blood-bought right to experience the best God has planned for us. Satan furiously fights the plan of God in each of our lives, and his primary weapon is deception. When we are deceived, we believe something that is not true. Even though it is not true, it seems true to us because that is what we believe.**

**Much of the time we feel defeated as we look at ourselves and our lack of ability. What we need to do is remember that Christ in us is our "Hope [of realizing] the glory." He keeps us encouraged enough to press on toward better things. We limit ourselves when we look to ourselves alone and fail to see Jesus.**

**In John 11:40 Jesus said to Martha, "Did I not tell you and promise you that if you would believe and rely on Me, you would see the glory of God?" The Lord has destined His church for glory. Glory is manifested excellence and goodness. He is coming back for a glorious church (see Ephesians 5:27). We can be excellent people with excellent attitudes, excellent thoughts, and excellent words. God's glory can be manifested in us and among us only if we believe it is possible.**

**God is looking for someone who will believe and receive. Start expecting more of His glory in your life. He is waiting to manifest His glory to you and through you!**

**Glory is the manifestation of God's excellence and goodness. We all want glory, but we can only hope to experience it because of God's presence in our lives as believers in Jesus Christ. That is what Paul talks about in Colossians 1:27.**

**Christ must live in us; otherwise there is no hope of our ever experiencing the glory of God. We can look forward to new realms of glory on a continual basis because of His grace and favor, which He gives to those who believe. Rejoice in the Hope of glory, which is Christ in you.**

**(Amplified Bible; "The Everyday Life Bible"; 2005; Scriptures, notes, commentaries; Joyce Meyer Ministries; pages 1966 -1968)**

**(The Word; Word Search 9; Bible Software; 2008; Amplified Bible, KJV, American Standard, Darby.....and many more)**

**Psa 119:105**

**Thy word [is] a lamp unto my feet, and a light unto my path.**



***Chapel Flock; "Thought For The Day"***

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