

“Colossians 2:1-10”

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[For I want you to know how greatly I strive for you, and for those at Laodicea, and for all who have not seen my face, that their hearts may be encouraged as they are knit together in love, to have all the riches of assured understanding and the knowledge of God's mystery, of Christ, in whom are hid all the treasures of wisdom and knowledge. I say this in order that no one may delude you with beguiling speech. For though I am absent in body, yet I am with you in spirit, rejoicing to see your good order and the firmness of your faith in Christ. As therefore you received Christ Jesus the Lord, so live in him, rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving. See to it that no one makes a prey of you by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ. For in him the whole fulness of deity dwells bodily,) and you have come to fulness of life in him, who is the head of all rule and authority. (Colossians 2:1-10 RSV)]

Now at the end of the age we look back upon a larger part of the plan completed and we rejoice as the Lord tells us—“When you see these things come to pass, lift up your heads and rejoice for your redemption draweth nigh.”

We have several topics in mind to speak of, but we thought a parting admonition would be a study of the message of Paul to the Colossians, 2nd chapter. The three books—Ephesians, Philippians, and Colossians are very much alike. There are many thoughts that are the same, and almost word for word expressions in all three books. We find in them some of the most wonderful and spiritual expressions there are in the New Testament. These three books are very wonderful books. Like John's Gospel, which is like the other Gospels in many ways, not touching on some of the things they give, but it gives a more spiritual view of all the Master's thoughts and teachings. John was nearest to the Master and seemed to require less of tribulation and trial to develop him, and he lived longer—the last one of the Apostles to die.

Now let us all turn to Colossians, 2nd chapter. The reading I will be giving is the Revised Version—I thought it was a Revised Standard, but it isn't that; however it is sufficiently accurate to study tonight and it will not be much different from the King James Version. Notice in the 2nd chapter, he says, “For,” that is the beginning of the sentence and the thought here is linked up by that word referring to something previously stated. That would be the last 2 verses of the preceding chapter or the last three verses. He speaks there, “The riches of glory of this mystery among the Gentiles which is Christ in you, the hope of glory.” That is, the development of a Christlike nature, disposition and new creature in you, as a member of the body of Christ, over which he is the Head, and the

hope of sharing his glory—the glory of the Divine Nature and all that is associated with it. “Whom we proclaim admonishing every man and teaching every man all wisdom”—that is, very carefully, very prayerfully, that we may present every man perfected in Christ, ultimate perfection reach. “Whereunto,” that is, that they may be presented or rendered perfect. “I labor also, striving according to his working,” that is, in harmony with God’s labors and workings in each individual. “Which worketh in me mightily,” that is, with power, and we can see from Paul’s life and works, the suffering that he endured, the things he accomplished and the messages he wrote that the Lord was working in him with power, with a great deal of power.

You remember that Paul was given more visions and revelations. While he wasn’t allowed or required to state them all, he said, “There were things not lawful to be uttered,” nevertheless they gave us solid foundation and an assurance to what he did say, so that we can be sure. As he plainly states that he received the message from the Lord. Now where his own message differed or where someone asked him a question on which he had received nothing from the Lord, He tells them so plainly. He said, on marriage, “I have received nothing from the Lord”—it’s left to the individuals, you see, to think and reason what would be most blessed and helpful to both themselves and to the Lord. Paul said he received nothing from the Lord, but he gave his judgment, as one that the favor of God had enabled him to be faithful.

Now in the rest of this he said, “I would have you know how greatly I strive for you.” To me this seems not as wonderful or beautiful as the text itself as we can see from the Diaglott rendering. The first word in the Greek text is the word “wish”—I wish, and is put first because it is the most important word in the sentence and the thought is that his wish is a very deep, strong one—“I wish you to know how greatly I strive for you.” The word “greatly” is a word that means a striving, and the two words together “greatly strive” is more meaningful. Now the word for greatly itself means much or little according to the context—it means very much or very little—a great deal in either direction, and you get the thought from the context. But he wants them to know, and the word for “know” there is not the usual word for “know”—it is a word that means to see or perceive, i.e., to understand more as we’d express it, to perceive and understand with the mind. “I wish you to know,” i.e. to understand, how greatly I strive for you, and this position of emphasis in this sentence means that he has a very strong desire that they might enjoy and realize how important their calling is, how great its cost, and also the depth of his love for them. It is the same root—this word for strive, from which we get agony, and the thought was a desperate, a very intense struggle of the mind and heart in prayer and wish—every effort to help them make their calling and election sure.

You see the Apostle himself realized by these visions and revelations that were given him, what there was before the Church, how great a glory and how wonderful a blessing and help the Lord will have for us along every step of the way, and Jesus understood it.

Jesus had passed through it and being the Head, he had understood it all. Both of them suffered and agonized as we put it, in order that we, you and I, might be sufficiently convinced that we would hold on to the end of the way—that we would never give up. As Paul says in Hebrews, “Cast not away your confidence which has great recompense of reward.” And also he said, “We are made partakers” i.e. sharers with Christ, “if we hold the beginning of our confidence steadfast unto the end.” “Holding it steadfast,” in the Greek has the thought of putting your foot down upon it—you are going to determine that you are not going to let it get away from you. “How greatly then I agonize or strive in every way for you and for them at Laodicea and all who have not seen my flesh and my face in the flesh.” The thought is that many had not seen him personally, but he was nevertheless, praying and hoping and struggling and writing for them as well as the others that they might all be strengthened, encouraged and lifted up. And he says, “That this struggle and prayer and wish is that their hearts might be comforted.” Now this word for comfort has the thought of calling to your side for a personal heart-to-heart talk, in which you tell the things that trouble you, and the comforter tells the things that will comfort and strengthen and give you confidence and courage to continue.

So he prays that their hearts, i.e. their affections and minds, as we call it now, might be comforted or strengthened, brought together, “They being knit together in love.” Now that is the translation here in the Revised Version and it is more emphatic than the King James rendering. Knit together is about the best way there is to express it. The Greek thought has the thought of the closest union possible, and when you are knit together you are interwoven you know, and when you try to pull apart a knit piece of garment or anything, the threads press together more, don’t they? and resist the pull, and so that should be the attitude with us—we are knit together, so any effort to injure one makes the others help them the more, and strengthen each other. Interwoven is a very good thought—knit together. And he says, “it’s in love,” and that has the thought that they are in the midst of love, the atmosphere of Love surrounds them. They are living in that atmosphere and condition. We have been received into the Love of God, into the Love of Jesus, and he tells us that that love is almost boundless as long as the one is striving and working together with them to bring the results into a final consummation. “Knit together in love and unto”—the word is not “unto” in the Greek but into, into; that is, brought into the condition of these words that are here used, the condition expressed by them. Notice the choice of words and how he uses the richest expression he can think of. “Unto” or into, more properly—“all the riches of the full assurance of understanding.” These riches of course, do not mean wealth or position of any sort. The thought is—into the fullest possible measure, the fullness, the utmost that you can hold; all the fullness then of full assurance. This word full assurance has the thought more of a weighing of the things in your mind and making them fit together, seeing their relations one to another and drawing a conclusion and a result and a decision, due to that study, thought and prayer that are needed in obtaining a full assurance. You remember the Apostle speaks of a full assurance of Faith. He says, “Let us come boldly to the throne of Grace.”

“Boldly” doesn’t mean brazenly, but it means confidently as in another place as well as here, he expresses it—full assurance, perfect confidence, and full assurance, you see means not partly persuaded—you hope it is so, but you feel certain that it is so, and in that certainty and that knowledge you go to the Throne of Grace, and there you find the help and the blessing. He said, “a full assurance of understanding.” This word means knowledge and it’s not just superficial knowledge or a knowledge that is just a summing together of facts, but as he says, “full assurance of understanding.”

Knowledge is referred to a little later in the sentence that they may know the mystery and this thought of understanding is more the thought of wisdom; that you’ve gotten the knowledge, you added the facts together, you related them one to another and now you learn how to apply them, to use that knowledge in such a way to get good results from it. That full assurance that understanding that is given there you see, when you sum these words together, bring you to the summit, you might say, of your Christian experience. Knit together in love in that atmosphere and into a condition that you realize all the riches of the full persuasion, full assurance, the full proof of understanding, that means an entering into, with the spirit, that which is presented to you.

To illustrate—I remember a young man came to me once and he put it very nicely. He said, “I don’t understand all I know about this”—you see that is a good distinction. He knew certain facts but didn’t know how they were to be put together, and so he was stating it that way. We discussed it and both gained by it. The full assurance of understanding that they may know—and here the thought is not merely just know, not the bare word of knowledge, in Greek, but a knowledge upon, that is, a perfect, complete, accurate knowledge—an understanding that they may know, or accurately know the mystery, the hidden things of God: all those which he has hidden from the world. And Paul says they were hidden from the Princes of this world—“if they had known these things, they would not have crucified the Lord of Glory.” But those things were hidden from them. Jesus told the disciples—“Blessed are your eyes, for they see, and your ears for they understand”; and He said, “the prophets wanted to understand this, but it wasn’t for them”; and He said to the others—“I speak in parables and dark sayings that seeing you might see and hearing you might hear but not understand.” They didn’t have a hearing ear. Those that had acted upon their belief in Christ and their acceptance of Him as their Redeemer—these were privileged to know—“to you it is given to know the mysteries of the Kingdom of Heaven.” And here, “The mystery of God, even Christ,” that is, the anointed one—anointed means that you have been selected and appointed and anointed by some installation proceeding for a certain work and to a certain office. Now an office isn’t given for nothing in God’s arrangement. An office means that there is a work to be done and that it requires someone to do it, and he needs a training to know how to do it. Everyone that the Lord gives a work to do has a previous period of training. I remember how much that came up in a study a while ago, as to the beauty of the truth. I

found that lots of people would rather dig ditches than study hard to be an engineer and lots of people would rather read the funnies than read books that did them any good and lots of people would like to listen to music rather than learn how to play music. Now as Christians lots of us would like to know how to play, but we haven't the time to learn it—it takes practice. All of these things indicate that if you are going to gain any application of knowledge, any wisdom, any ability to do things, to be useful in the Lord's vineyard—you must go through a period of training and preparation; and that training and preparation bring many things into contact with you.

You know when you try to do anything there are always drawbacks to it. When you want to study, there are things that try to distract your attention, and to break up your study. If you want to learn a trade there are many things that pull you in other directions. You find it means a concentration of your mind—you've got to take your attention away from other things and put it on this one thing. And the reason for that training and preparation is that the gifts of God and the knowledge of God, and the beauty of holiness are such that none can appreciate them without that training—you must have it. You don't know what it means otherwise—to you it is just a sound—pleasant maybe, but you don't know the training that is involved in it, nor the beauties that are opened up by knowing all the details about that thing. You and I have found that by our consecration and by our being faithful to the Lord and by learning about his word and work—we learned more by being thus faithful. We found that by this course there was opened up doors of joy and blessing and understanding that we never dreamed of as existing. We didn't know about it—I didn't. People in general, that go to churches don't dream about the beautiful things that are in the Word of God that you and I find there by our study through the help of the Plan of the Ages; and that beauty grows with our understanding of it, and the general application of the Plan of God.

He says, "Even Christ"—that this mystery is all hid there in whom, that is, in Christ "are all the treasures of wisdom and knowledge hidden." And notice he says, "the treasures of wisdom and treasures of knowledge"—they are treasures. The knowledge of how to do a thing, and the knowledge of various facts in the universe—they are worth the knowing. When you put them together and gain wisdom in the application of those things, you find that God's universe is a marvelous piece of mechanism—one that makes your amazement grow and grow the more you know about it. There is no end to it, and there will never be an end to it either, because the Almighty mind is so deep and so broad that out of it, to all eternity, will be coming wonderful things for his creatures to know, enjoy and understand. So he says, that this knowledge is hidden, treasures of wisdom and knowledge as we saw there. I think it has been well put—"that knowledge puffeth up, but wisdom buildeth up;" also "knowledge is proud because it knows so much, but wisdom is humble because it knows so much more." That is very true.

He says, “this I say,” that is, I brought this to your attention, I tried to emphasize this to you and to fasten your mind upon it, “that no one may delude you with persuasiveness of speech.” And of all times in the world’s history, this time has more persuasiveness of deceitful things than ever was in the world before. All kinds of lying wonders are multiplying; and the Lord said he would let them be so. In 2 Thess. 2 he tells us. that right at the time, the second presence of Christ, it would be made known, at that same time, the adversary would be working with all lying wonders, every deception of iniquity, and the Lord will permit it he said, for all those who do not love the truth, who did not receive the truth in the love of it. You see it is something to know the truth. You can have quite an intellectual understanding of it, but to love it is another matter, and if you love it you’ll not let somebody take it away from you and do your thinking for you, neither your praying for you. You’ll want to do that yourself. You’ll want a personal contact with Jesus and with the Heavenly Father, and you’ll not let anyone persuade you that the harvest message that you have received, is incorrect or wrong. The more questions that have come in contact with it, in my experience, have proved it the more accurate. I’m always glad of a question because if I don’t know the answer, digging for the answer makes the truth more certain and more beautiful than it was before. I found that inevitably so. We find the truth isn’t afraid of being questioned or investigated. It invites it, because it knows the more you know of it, the more you will see that it is harmonious, beautiful and accurate in every way. So that none may delude, that is, the thought here is to mislead by persuasiveness of speech as he said—to paint a thing beautiful, to make it as desirable as possible, to make it seem as reasonable as possible—nevertheless it isn’t right. I have found that things that don’t agree with the Harvest Message aren’t right—there is a screw loose somewhere in them—that they are not quite perfect in their reasoning, something has gone wrong with it.

Every scripture that I know of, for instance, that speaks of the presence of Christ, or his coming, indicates that it would be unknown to the world, that he will be invisible. They make it so plain and so literal that you cannot conscientiously and honestly think otherwise. I don’t see how anybody could. It’s made there as plain as language can make it. You remember in Heb. 9 where he says in the 24th verse, “that Christ ascended into the presence of God for us”—the church (the first application of the merit at Pentecost) and then he said, in the last verse, “That unto them that look for him”—the Jewish nation and the world (they are hoping for a deliverer)—“unto them that look for Him, He shall appear a second time”—that’s the second advent—“without sin” and the right thought there is, without a sin offering. You might say or reason this way, that is to say without sin—why he never had any sin anyhow, he never had it at the first advent, and won’t have it at the second advent. He did have a sin offering at the first advent and when he comes the second time he will not have a sin offering. What was the sin offering?—his human body, his human life rights. Will he come a second time with a sin offering? Why no—the only reason he became a human was to prove his right to human life, before angels and men, and lay that down so that mankind could have it, as a

Redeemer. That having been done it says, “Christ dieth once,” there is only once a redemption—that is sufficient for all and when he comes a second time it will not be with a human body, but with a glorious divine body. So all the other scriptures, when He says to the disciples there that great prophecy of Matt. 24, Luke 21 and Mark 13—“If any man say here he is or there he is in the desert, in the secret chamber—believe it not.” Why shouldn’t you believe it?—evidently because he won’t come that way. Well if he won’t come in any way so you could point him out here or there or anywhere and still he’s present, it means he is invisible. What else could it mean? So you see right there he is telling you that the second advent will be in great power and glory invisibly. There are many others.

He goes on here—“This I say, that no one may delude you with persuasiveness of speech, for though I am absent in the flesh,” (as he was, of course when he was writing this letter) “yet I am with you in the spirit.” There are two interesting words. We have *apeimi* and *pareimi*. This *pareimi* is the verb from which *parousia* is derived—that’s just the combination of the preposition *para*, which means beside, not near merely, but beside you, and all the combinations mean something beside you. The other is just the verb, to be, to be beside you, and that means to be present. *Apeimi* means off from you, to be off from, that is away, absent. There is a good contrast there of the two—“Though I am absent in the flesh yet I am with you in spirit, joying,” and that word is the same form of the word for grace—“by grace are ye saved” and “the grace of the Lord be with you.” It’s turned into a verb here but the same root is there and means joy—rejoice, be happy, joying then, being happy, beholding your order. And you know the old saying, “order is heaven’s first law,” and we see where the will of God is done, there is order—there isn’t confusion—that comes when someone is bringing in too much human nature, too much personality, or too much of something else. The Lord’s will and way and method bring in order. He says, “Behold your order and the steadfastness of your faith in Christ Jesus.” That is, it was something that was steadfast, it couldn’t be shaken no matter what happened to them—they remained faithful. The thought here is that he beheld that and he recommended it, he acknowledged it and commended it in them.

He says, “As therefore ye have received Christ Jesus the Lord,” this expression (V. 6) “As therefore” means consequent upon the things before mentioned, the wonderful privileges that you have and this enjoyment of being with Christ and learning of Him, all that ye have received in Christ, it’s something in the past, something that is done. You accepted Him as your Redeemer and your Savior and you have received Him in that sense—you see, it is past. You have received Christ Jesus, the Lord. Now note that Christ, the Anointed one, Jesus the Savior and the Lord, that is the one who you recognize as your Master, your ruler. All those are brought here together to make you realize the glory of our Head. He has been anointed of God, given that office because he is able and qualified to do the work that is planned. It is Jesus, the same son of man, son of Adam that proved his right to human life rights by perfect obedience and that had no sin. He is

the Lord, the Master and we are glad to own Him as such. He says, “Having then received him,” in all these respects, he said, “so walk in Him,” that is, so conduct your life that it will be in Him, as a member of His body.

As it will be in His school, learning of Him and trying as the pupil does with a teacher whom he recognizes to be thoroughly versed in the things he is teaching—they listen carefully to what his words are. There is a Greek word in the New Testament that is rendered disobedience and it is a word that means mishearing—that you were not paying attention and didn’t get the matter straight, so you could not behave yourself in line with it because you did not know what it was. We need to hear carefully, we need to listen to what the Lord says. “He that hath an ear to hear, let him hear.” So walk in Him—behave as a representative of Him in the world, written epistles of God, known and read of all men. They read very critically, so we want to be careful of our thoughts, words, and actions. “Rooted and builded up in Him and established in the faith, even as ye have been taught.” Now this thought of being rooted in Him, you see—one time you were rooted in something else, you were in the soil of the world, and you found that very often you didn’t get enough water as a plant—you found that often you didn’t get enough sunlight and that it was a pretty hard place to grow and very often the things grown and yielded were wild fruits, wild grapes. The Apostle calls them rightly “Apples of Sodom.” You know there is a tree growing around the Dead Sea that grows fruit, very beautiful to look at in its color, but once you try to break one of them, nothing but puff, nothing but powder and air. So they call them “Apples of Sodom”—worth nothing, having no value—nothing inside them. Transferred from that you see—rooted now in a soil that is rich, that has everything that the Christian needs to develop the fruits in the ripest and richest way possible. As Jesus said, Some will grow an hundred fold, some thirty fold, some just double and others all the way according to their zeal and their activity—but the root is there, the nourishment is there. It is up to us how much we take care of it.

Some of us have our time taken up with other things, it must be so while we live here to a certain extent, but Jesus warned us and said, “Beware, lest the deceitfulness of riches or the cares of this life, either one, swallow you up,” and the fruit on the tree brings nothing to perfection. We are transferred or transplanted and rooted in Jesus and that root means as in every plant—the roots spread out. The roots seek water and nourishment and they build it up into the tree and make the fruit as a result of it. We are rooted now in Christ and as such we should realize more and more that as the Lord said, “Every tree that bringeth forth not good fruit is hewn down and cast into the fire.” “My Father is the husbandman,” He does the pruning and the caretaking and provides as is worded in 2 Tim. 3:16 “All scripture given by inspiration of God is profitable for doctrine, reproof, correction, instruction in righteousness, that the man of God might be perfect.” There he tells us that everything needed is there in full supply—all you are willing to take and use of it. He puts doctrine first there. Now some might say something had to be first and it just happened to be that way. But we think there is a reason why he put doctrine first,

because no matter what else you have if your doctrine isn't correct it will lead you into wrong paths, it is going to make you believe wrong things and misinterpret different texts of scriptures that refer to that subject. The result is that you are going to put a lot of your activities and energies into growing what is not acceptable to the Lord.

The church is the pillar and ground of the truth—the truth is committed to the church. If we are careless and let it be this way or that way, no matter what you believe as long as you behave yourself, why we see that the doctrine gets lost. We realize the reason why we left various religious organizations of Christendom was that very thing—doctrine. You can get love and kindly fellowship and beautiful companionship in the churches. There are lots of people there, better than we are, more polished, better educated, but we don't find the truth there. There is some truth there, but we find that the Plan of the Ages and those who are willing to sacrifice for the truth—there you find joy and an outlook of everlasting happiness. Things grow in your mind and your heart that make you more and more glad that the Lord, in His mercy, has called you and given you the insight into the truth. It is a beautiful thing. The more you study it the more thankful you are that the Lord has answered your yearnings and your questions and has more in store for you than ever you dreamed before.

“Builded up in Him”—you see besides being the root we've got to have not only the foundation, but we have to grow. This word for building has the thought of a little more than just a building—that is *domeo*. But here the word of home is added, *oiko*. You are a home builder, you are building it up, all united together—we are building a home, an everlasting home. You know what a home is in our understanding, as an American home should be, as the Bible expresses it. It's a shelter, a place where you go for comfort, strengthening, rest, encouragement. You don't go there to receive a scolding for what you've done. You don't go there to be milked of everything you have. You go there for rest, comfort, and strengthening and there you find it. In the Old Testament, the Hebrew word used in Ruth for a home is like this one. Builded a home in Him, an everlasting home, that home is one in which the Lord dwells with you and Jehovah dwells there too. The whole family dwells in that home and it is an everlasting one.

“In Him”—there is that phrase that occurs so often in the books—Ephesians, Philippians, Colossians—members of that wonderful Divine family, and established in your faith even as ye were taught, abounding in thanksgiving. That established means that you have a foundation, that you have a building upon the rock. “Other foundation can no man lay than that which is laid.” In Eph. 1 he says that that foundation is Jesus and the Apostles. You are builded up for an habitation of God in the Spirit. “Established in your faith”—that means, every item of your faith, you've proved, you are satisfied it is the truth; and you are not satisfied merely because it sounded good or merely because it has brought you companionship, where you have a place to go, where you are received and welcomed, etc.—it isn't merely that. You have accepted this faith because it is the Word

of God, because it harmonizes the Bible as no other system of study does. It brings out things that other systems don't even seem to get an inkling of. We have this faith and our foundation is one that is secure because it is the Word of God and we were taught, as the Apostle said, by the Word, not by human teachers, but by the Lord's Word as given to us through the Apostles. And having that foundation we realize being taught in that way we are, as the prophecy says—"They shall all be taught of God." He is a perfect teacher and it results in abounding with thanksgiving. You can never thank the Lord enough. Yet the Father says, "Do you really feel thankful? Do you really mean to be thankful and praise me for those things? How much do you love me?" Then he gives us a test—do you love me enough to give up this for my sake? Do you love me enough to change this attitude or to wear yourself out in one thing or another? All of these trials and temptations that come to us are but messages from the Father for our development. The action that we take under those tests and trials is the answer we send to our Heavenly Father. We might talk, but words are rather empty when compared with actions. Every trial, every test is a message from the Lord, not only to tell you how much you love Him, but to give you experience, to learn how to meet that particular thing—to overcome it, to know why a following of it is wrong and the other way is right. After awhile you begin to recognize the will of God more easily than you did at the beginning. You abound in thanksgiving, you run over it, as it were. The Apostle says, "In everything give thanks."

"Take heed lest there be anyone that maketh spoil of you" or maketh merchandise of you, use you for their own ends selfishly. The world will do that every time. They want people that are sincere, earnest because not so many are, and they wish to make sport or merchandise of you. "Through philosophy"—that is, vain deceit, vain reasonings that are empty. The word for vain there means empty—"after the tradition" after the various sayings "of men"—their tradition rather than the truth of God. "After the rudiments of this world"—that is, the things in which the world reads end its fundamental methods of procedure of selfishness, etc.; and "not after Christ." He says "In Him dwelleth all the fullness of the deity bodily"—the thought being that everything is obtainable through Christ and nothing can be obtained outside of Him. If you want to grow, if you want the best that life gives, go to the Lord—there you will find the sweetest communion, the richest fellowship; there you will find the deepest satisfaction for all your heart's longings that you'll find anywhere.

Sometimes you will be asked to wait a little while for the fulfillments; and we should be willing to wait. Everything worth much has some waiting for along the way. The Lord waited, Jesus waited 2,000 years after he completed his sacrifice, more than 1,900 years; and He hasn't yet established His Kingdom, although he started to do so. "In Him ye are made full"—there is the answer, you see, you get all that your heart could desire, if you stick by the Lord and carry out your consecration to the best of your ability.

So, dear Friends, if we want the best that earth or life can give, we will find it in consecration to the Lord and following as close as we can to his command and His will. He is the one who has all the rewards to give and when he gives them they will be everlasting and they will grow in usefulness and delight as the years and centuries go by. I think those are wonderful messages and I hope you will study them and think about those expressions and those words and use your Diablot and whatever helps you can, and the Lord will open up these delights of holiness and these words of delight to you and to your mind, and you will find that His truth and His companionship are the best things in life.