

## Colossians 3

### Vocabulary:

**Colossians 3:1** “If then you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God.”

- 1) “If”: the conjunction, εἰ - EI, “if.” The conjunction expresses a condition.
- 2) “Then”: the inferential conjunction, οὖν - OUN, “so, therefore.” Translate, “therefore.”
- 3) “You have been raised up with”: the verb, συνεγείρω- SUNEGEIRO, “to raise up with.” Translate, “you were raised up with.”
- 4) “Christ”: the noun, Χριστός- CHRISTOS, “Christ.”
- 5) “Keep seeking”: the verb, ζητέω- ZETEO, “to strive for, to seek.”
- 6) “The things above”: the definite article, τό- TO, “the” + the adverb, ἄνω- ANO, “above.”
- 7) “Where”: the adverb, ου- OU, “where.”
- 8) “Is seated”: the verb, εἰμί- EIMI, “to be” + the participle, κάθημαι- KATHEMAI, “to be in a seated position, to sit.”
- 9) “Right hand”: the adjective, δεξιός- DEXIOS, “right.”
- 10) “God”: the masculine noun, θεός- THEOS, “God.”

### Revised translation:

**Colossians 3:1** “If therefore you were raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God.”

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Analysis of vs. 1:

- 1) The beginning of our verse is reminiscent of Paul’s previous discussion (Col. 2:20).
- 2) Both passages begin with a conditional clause that refers to a specific aspect of a believer’s spiritual union with Christ (i.e. position in Christ).
  - a) Subsequent saving faith, God the Holy Spirit places every believer into union with Christ (1 Corinthians 12:13 “For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.”, Galatians 3:26-28 “For you are all sons of God through faith in Christ Jesus.<sup>27</sup> For all of you who were baptized into Christ have clothed yourselves with Christ.<sup>28</sup> There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.”).
  - b) As in 2:20, Paul addresses the Colossian believers with a 1<sup>st</sup> class condition which presents the reality of their union with Christ.
  - c) Paul portrays them as having been resurrected with Christ (“If therefore you were raised up with Christ...*and you have been...*”).
- 3) The apostle had already pointed out this component of positional truth (i.e. “positional” resurrection- Col. 2:12).
- 4) Why all the repetition?
- 5) The repetition is designed to refute the opposition and emphasize the superiority of Christ and the believer’s position in Him.
  - a) It is evident that the superiority of Christ was being challenged in Colossae.
  - b) Hypothetically, if Christ could be demoted to a mere spirit being, He wouldn’t be substantially different than any of the other gods within the Greco-Roman religion. In other words, He may have been assigned the same “rank” as Apollo or Kybele.
  - c) Rather than being recognized as the Godman, Christ would be considered simply a demigod.
  - d) If Christ was reduced to the status of a demigod, then the status of His followers (i.e. believers) would also be eclipsed.
  - e) The “followers” of Christ and the followers of other pagan demigods would share corresponding status. The status of a Christian would perhaps be on par, or perhaps below, with the μύστης (MUSTES), a cult initiate.
  - f) However, earlier in the epistle, Paul countered with an argument that emphatically established the supremacy of Christ over all things (Col. 1:15-20, 2:9-10).
  - g) Furthermore, if Christ is preeminent over all things and believers share a spiritual union with Him, then believers, by association, enjoy a position in Christ which is one of privilege and honor.
- 6) All power, prestige, honor or anything the world might offer is truly incomparable to our position in Christ.
- 7) Paul will continue to emphasize this fact to the Colossians (cf. Col. 3:3).
  - a) The consistent repetition of sound doctrine is necessary to make the MAJG.

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- b) Even the cosmos recognizes the validity of repetition in education.
  - c) Our “doctrinal” education is no different (Rom. 15:15, 2 Peter 1:12).
- 8) The verb “raised up with” (συνεγείρω- SUNEGEIRO) occurs 3x in the N.T.
- a) In each occurrence, the verb is in the aorist tense which points to a past event (Eph. 2:6, Col. 2:12, 3:1).
  - b) Hence, Paul refers to their positional resurrection which occurred at the baptism of God the Holy Spirit.
- 9) Positional resurrection is intrinsically linked to the reality of Christ’s bodily resurrection.
- a) Christ is the “firstborn from the dead” (cf. Col. 1:18).
  - b) Christ, Himself, declared He would be resurrected (Matt. 16:21, 17:9, 22-23, 20:18-19, 26:29, 32; John 2:18-22).
  - c) According to the eyewitness testimony of Peter, John, the women, and the Roman guard detail, the grave was empty on Sunday morning. (Matt. 28:1-15, John 20:2-9).
  - d) Christ was seen in His resurrection body by many witnesses (John 20:18, 21:1ff, 1 Cor. 15:5-8).
  - e) The evidence for the resurrection of Christ constitutes “many convincing proofs” which indicates indisputable evidence (Acts 1:3).
- 10) His resurrection forms the basis for our confidence in the certainty of our future resurrection and inheritance in ph. 3 (1 Cor. 15:12-20, Rom. 8:11, 16-17, 1 Pet. 1:3).
- 11) The Colossians, as with all CA believers, will experience a bodily resurrection at the Rapture (Col.3:4 cf. 1 Thess. 4:13-18).
- a) This event involves the raising of all dead CA believers since Pentecost, followed by the instantaneous transformation of the physical bodies of living believers into immortal, resurrection bodies (1 Cor. 15:51-53).
  - b) CA believers will receive their rewards at the Rapture (Luke 14:14, 2 Cor. 5:10).
  - c) The resurrection body of all believers will be patterned after the resurrection body of Jesus Christ (Rom. 8:29, Phil. 3:21).
  - d) It is created out of the physical body that you currently possess. However, it is a different kind of body that is spiritual, yet tangible and real (1 Cor. 15:42-44 cf. Luke 24:39).
- 12) At the end of the Tribulation, all O.T. believers will be resurrected at the Second Advent, the bodily appearance of Jesus Christ on planet earth (Isa. 26:19, Dan. 12:1-2, 13; John 5:29, Rev. 20:4-6).
- a) This resurrection includes all dead believers from the time of Adam until the Day of Pentecost, as well as those that will become believers and die during the Tribulation (cf. Job 19:25-26).
  - b) In comparison, CA believers will be delivered prior to the Tribulation via the Rapture (i.e. Pretribulation rapture- 1 Thess. 1:10, Rev. 3:10).
- 13) The final resurrection will include unbelievers from every dispensation.
- a) All unbelievers will be given a resurrection body (John 5:29).
  - b) At this point, unbelievers will appear before the Great White Throne to be judged (Rev. 20:11-15).
- 14) In our verse, Paul commands the Colossians to “keep seeking the things above.”
- a) “Keep seeking” (ζητέω- ZETEO) indicates an ongoing endeavor.

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- i) Furthermore, the act of “seeking” indicates that one is devoting serious effort to realize a desire or gain an objective.
  - ii) An implied principle with this command is the Colossian’s were not to lose their zeal or devotion to sound doctrine.
  - iii) A lackluster approach to the learning and application of Divine Viewpoint is a major pitfall to avoid in the CWL. The adjusting, maturing believer will take appropriate steps to remedy his condition (Deut 6:17, 28:1, Josh. 23:11, Rom. 12:11, 2 Cor. 9:2, Titus 2:14).
- b) The apostle placed the phrase, “the things above,” in the emphatic position. Literally, the clause reads, “the things above keep seeking.”
- i) Although, emphasis is placed on “the things above” Paul doesn’t specify which “things.”
  - ii) However, in context “the things above” must be differentiated from “the commandments and teachings of men” (i.e. the elements of the Colossian philosophy- Col. 2:22).
  - iii) Hence, “the things above” constitute the details of Divine Viewpoint which were to be eagerly sought after by the Colossians. In context this would include:
    - (1) Increase in the complete knowledge of God (Col. 1:9-10)
    - (2) A manner of life that is pleasing to God, in conformity with sound doctrine (e.g. consistent thanksgiving- Col. 1:10 cf. 2:6-7, 3:12-15).
    - (3) A life that is characterized by good works (Col. 1:10).
    - (4) Strive to live according to Divine strength (Col. 1:11).
    - (5) The attainment of all steadfastness and patience (Col. 1:11).
    - (6) To achieve spiritual maturity (Col. 1:22).
  - iv) Other “things” that believers should seek:
    - (1) As the Colossians, we are to seek Divine wisdom (Prov. 8:17 cf. John 5:30).
    - (2) The benefit of others (e.g. SAJG- 1 Cor. 10:33).
    - (3) Believers are to seek peace (e.g. ph. 2 harmony in relationships -1 Peter 3:11 cf. Rom. 14:19).
    - (4) Seek to build up the L/C through the function of spiritual gifts (1 Cor. 14:12).
- 15) The basis for the command stems from the Colossian’s position in association with Christ.
- 16) Paul depicts Christ as seated at the right hand of God the Father, a position that is preeminent in power, honor, and strength (Rom. 8:34, Heb. 1:3 cf. 1 Kings 2:19, Psa. 118:15-16).

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### Vocabulary:

**Colossians 3:2** Set your mind on the things above, not on the things that are on earth.

- 1) “Set your mind on”: the verb, φρονέω- PHRONEO, “to set one’s mind on, be intent on.” Translate “keep setting your mind on.”
- 2) “The things above”: the definite article, τό- TO, “the” + the adverb, ἄνω- ANO, “above.”
- 3) “Not”: the negative particle, μή- ME, “not.”
- 4) “The things”: the definite article, τό- TO, “the.”
- 5) “On earth”: the preposition, ἐπι- EPI, “upon” + the articular noun, γῆ- GE, “humanity, earth.” Translate “on the earth.”

### Revised translation:

**Colossians 3:2** “Keep setting your mind on the things above, not on the things that are on the earth.

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**Colossians 3:2** “Keep setting your mind on the things above, not on the things that are on the earth.

Analysis of vs. 2:

- 1) In the previous verse, the Colossian believers were commanded to “keep seeking the things above.”
- 2) Our verse begins with Paul issuing a 2<sup>nd</sup> command to the Colossian believers.
- 3) The apostle enjoins them to “keep setting your mind on things above.”
  - a) “Keep seeking” in vs. 1, and the verb “keep setting your mind on” (φρονέω-PHRONEO) denotes an action that is to be continued.
  - b) In addition, the act of setting one’s mind on something is to give careful consideration to something (i.e. mental focus).
- 4) What were the Colossian’s to focus on? “The things above.”
  - a) Once again, “the things above” is in the emphatic position (Lit: “the things above keep setting your minds on...”).
  - b) Although Paul doesn’t specify which “things,” “the things above” are in stark contrast to earthly things (cf. James 3:15-17).
  - c) Correspondingly to vs. 1, “the things above” refer to the details of Divine Viewpoint in general.
  - d) Hence, their thinking was to be governed by sound doctrinal principles (cf. Rom. 12:3).
    - i) We are to emulate the thinking of Christ. He was totally focused on the directive will of His Father (Phil. 2:5).
    - ii) Believers are to be like-minded in regard to Divine Viewpoint (2 Cor. 13:11, Phil 2:2, 4:2).
  - e) We may infer from context that the Colossian believers were to “keep setting their mind on” the same “things” they were to “keep seeking” in vs.1 (e.g. increasing in the complete knowledge of God, the production of good works, etc. Col. 1:9-10).
- 5) Some terms related to “the things above” include:
  - a) God’s interests (Lit: “the things of God,” i.e. the ministry of Christ during 1<sup>st</sup> advent, Matt. 16:23).
  - b) The things of the Spirit (Rom. 8:5, cf. Gal. 5:22, Eph. 5:9).
  - c) Treasure in heaven (i.e. eternal reward- Matt. 6:20, Luke 12:33, cf. 1 Peter 1:4).
- 6) Conversely, the Colossian’s were not to focus on things “on the earth.”
  - a) In context this would encompass:
    - i) Philosophy (Col. 2:8).
    - ii) Jewish legalism (Col. 2:16).
    - iii) Various pagan practices (Col. 2:18, 20-23).
  - b) The focus on earthly things is a characteristic of those who abandon the standards of Divine Viewpoint (Phil. 3:19 cf. 2 Tim . 4:10).
  - c) Apart from this context, earthly things include wealth, possessions, social status, etc (Mark 4:19, Luke 12:15, cf. Prov. 18:11, 23:4).
- 7) Merely maintaining a mental focus on sound doctrinal principles is inadequate. God also requires the correct application of those principles (James 1:23-25, 4:17).

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- a) As an example, believers are commanded to give to the local church (cf. 2 Cor. 9:6-7).
  - i) The local church is to provide for the P-T (1 Cor. 9:1-11, 14; Gal. 6:6).
  - ii) His provision is to be an important financial priority of the local church (cf. 2 Tim. 2:6).
- b) If a believer refuses to give, then he places himself in the category of being a hearer and not a doer.
- c) In our niche, we have the ongoing responsibility of the upkeep and maintenance of the grounds and parsonage. Financial and physical applications are required to meet pressing needs (Titus 3:14).
  - i) A case in point, deacons must be careful not to neglect their responsibilities to the local church.
  - ii) The office of deacon is a voluntary position of leadership with the opportunity of incredible reward (1 Tim. 3:13).
- d) Remember, it is a great blessing to have an established meeting place where we may learn doctrine in an unrestricted environment (cf. Acts 28:31).
- e) Simply, the believer is to give as God has prospered him. Fulfill your obligation to God and make the right application (Prov. 3:9, 1 Tim. 6:17-19).
- f) In certain situations, an individual believer in a local church may not have anything to give, but rather, may need living grace himself.
- g) If able, the local church is not to be reticent about providing for his needs (e.g. food, clothing, shelter) provided that the individual doesn't violate doctrinal criteria (Gal. 6:10, James 1:27, 2:14-16, cf. Prov. 28:27, 2 Thess. 3:10).
- h) If you are refusing to apply towards the local church or any area, start applying doctrine. If you are diligent in your application of doctrine, continue to be diligent and don't be discouraged at the lackadaisical approach of other believer's.
  - i) Keep your focus on the prize, the wreath (1 Cor. 9:24).
- 8) Both commands in vss.1-2, "keep seeking and keep setting your mind on things above" were intended to instill correct doctrinal practices (i.e. habits).
  - a) The object is the same, "the things above" or the realm of Bible doctrine.
  - b) In our verse, "keep setting your mind on" refers to the mental focus on sound doctrine.
  - c) Whereas "keep seeking" connotes an active pursuit of Divine viewpoint.
  - d) In a sense, the two commands maintain an interdependent relationship in the life of a maturing believer.
  - e) For instance, a believer actively seeks sound doctrine by assembling together in a properly functioning local church. During Bible class, he must set his mind on or focus on the information being taught. Afterwards, he must focus on and then make the appropriate doctrinal applications in his niche.
- 9) Importantly these practices are to characterize one's conduct and thinking and were not to be done in a sporadic manner (e.g. giving, functioning under one's spiritual gift).

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### Vocabulary:

**Colossians 3:3** For you have died and your life is hidden with Christ in God.

- 1) “For”: the conjunction, γάρ- GAR, “for.”
- 2) “You have died”: the verb, ἀποθνήσκω- APOTHENESKO, “to die.” Translate “you died.”
- 3) “Life”: the noun, ζωὴ- ZOE, “existence, life.”
- 4) “Hidden”: the verb, κρύπτω- KRUPTO, “to hide, to conceal.” Translate “has been hidden.”
- 5) “With Christ”: the preposition, σύν- SUN, “with” + the noun, Χριστός- CRISTOS, “Christ.”
- 6) “In God”: the preposition, ἐν- EN, “in, on, with, by means of” + the articular masculine noun, θεός- THEOS, “God.”

### Revised translation:

**Colossians 3:3** For you died and your life has been hidden with Christ in God.

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**Colossians 3:3** For you died and your life has been hidden with Christ in God.

Analysis of vs. 3:

- 1) In vs. 3, Paul begins to explain the basis for his previous two commands in vss. 1-2.
- 2) Once again, he points out that the Colossians had died with Christ (Col. 2:20).
- 3) Our verse, like Col. 2:20, refers to positional death.
  - a) The verb “died” (ἀποθνήσκω- APOTHENESKO) indicates that death occurred in the past.
  - b) At saving faith, the Colossian’s were physically and spiritually alive but portrayed as positionally dead.
  - c) They share in Christ’s death on the cross (retroactive positional truth).
  - d) All CA believer’s share the same identification with Christ through the baptism of God the Holy Spirit (Rom. 6:3, Gal. 2:20, 2 Tim. 2:11).
- 4) Paul instructs them that their “life has been hidden.”
  - a) The “life” (ζωή- ZOE) doesn’t refer to their physical, earthly existence which is transitory or temporary.
  - b) Nor does “life” refer to a manner of life or the daily functions of life (Acts 26:4, 1 Tim. 2:2).
  - c) In vss., 1-2, Paul had just enjoined them to keep seeking and setting their minds on heavenly not earthly things.
  - d) Instead, the apostle is focused on their new life as believers. This “life” is very distinct (cf. Rom. 6:4).
    - i) It is a new spiritual life which includes the indwelling and filling of God the Holy Spirit and the receipt of a human spirit (Acts 2:4, Rom. 8:16, 1 Cor. 3:16).
    - ii) As believers, the new “life” is eternal (1 Tim. 1:16, Titus 3:7).
    - iii) Paul has taken great pains to establish that the new life encompasses a new position in Christ. A position where the believer is identified with Christ in His death, burial, and resurrection (Col. 2:12, 20; 3:1).
  - e) Additionally, the “life” is portrayed as “hidden” (κρύπτω- KRUPTO).
    - i) Paul uses the intensive perfect tense of the verb to emphasize a current positional reality produced by a past action.
    - ii) In other words, their life is hidden (current position or state) as a result of saving faith (past action).
    - iii) Also, the term “hidden” carries the nuance of being hidden or concealed in a safe place (cf. Heb. 11:23).
- 5) The new life is being safe kept “with Christ in God.”
  - a) “With Christ” re-emphasizes a believer’s spiritual union with Christ (Col. 2:20, 3:1).
  - b) Also, as this new life is a provision of God the Father, it is not subject to compromise or forfeit (Col. 2:13, cf. John 10:28-29, Rom. 8:38-39).

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### Vocabulary:

**Colossians 3:4** When Christ, who is our life, is revealed<sup>1</sup>, then you also will be revealed<sup>2</sup> with Him in glory.

- 1) “When”: the temporal conjunction, ὅταν- HOTAN, “when, whenever.”
- 2) “Christ”: the masculine noun, Χριστός- CHRISTOS, “Christ.”
- 3) “Who is our life”: the noun, ζωή- ZOE, “existence, life” + the 2<sup>nd</sup> person pronoun, σύ- SU, “you.” Translate “your life.”
- 4) “Is revealed”<sup>1-2</sup>: the verb, φανερῶ- PHANEROO, “to reveal, make known; to be visible.”
- 5) “Then you also”: the adverb, τότε- TOTE, “then” + the conjunction, και- KAI, “also” + the pronoun, σύ- SU, “You.” The use of the pronoun is emphatic. Translate, “then you, yourselves also.”
- 6) “With Him”: the preposition, σὺν- SUN, “with” + the pronoun, αὐτός- AUTOS, “him.”
- 7) “In glory”: the preposition, ἐν- EN, “in” + the noun, δόξα- DOXA, “glory.”

### Revised translation:

**Colossians 3:4** “When Christ, your life, is revealed, then you, yourselves also will be revealed with Him in glory.”

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Analysis of vs. 4:

- 1) Paul transitions into a discussion about events of the last days.
- 2) In the first clause, “when Christ, your life, is revealed” he points to an event in the future.
- 3) The temporal conjunction, “when” (ὅταν- HOTAN) with the initial occurrence of the verb, “revealed” points to the first event in a progression of events.
- 4) First, Christ will be “revealed (φανερώω- PHANEROO).”
  - a) Christ was “revealed” as the Godman in the flesh during 1<sup>st</sup> Advent, prior to the epistle to the Colossians (hypostatic union- 1 Tim. 3:16).
  - b) Instead, Christ is “revealed” at the Rapture of the Church prior to the tribulation (1 John 3:2, cf. Rev. 3:10).
    - i) Paul indicated that Christ is at the right hand of God the Father (Col. 3:1).
    - ii) Christ is residing in the 3<sup>rd</sup> Heaven which is a realm that is unseen by humanity on earth (Eph. 1:20, notable exceptions- Acts 7:55-56, 2 Cor.12:2).
    - iii) However, at the Rapture, Christ will leave the 3<sup>rd</sup> Heaven and appear to us in His glorified resurrection body (1 Thess. 4:16, cf. Phil 3:20-21).
  - c) Do not be deceived in thinking that the Rapture has occurred (2 Thess. 2:1-5, cf. Matt. 24:24).
  - d) Even though it is uncertain “when” the Rapture will occur, “whether” it will occur is not an issue. It will definitely occur according to God’s directive will (2 Peter 3:3ff.).
- 5) Paul associates “Christ” with the “life” of Colossians (“Christ, your life...”).
  - a) In the previous verse, their new “life” is hidden with Christ.
  - b) Here, the apostle indicates that Christ is their “life.”
  - c) Essentially, the person and work of Christ is the basis of the new life of a believer (cf. John 6:51, 1 John 1:2).
- 6) The adverb, “then” (τότε- TOTE) is used by Paul to introduce that which follows in time.
- 7) “You, yourselves also” explicitly points out to the Colossians that they will be revealed too.
- 8) Second in the progression of events, the Colossians “will be revealed with Christ in glory.”
  - a) As Christ is revealed at the Rapture so the Colossians and all CA believers will share in this experience (1 Cor. 15:23, Titus 2:13).
  - b) CA believers will not be mere onlookers when Christ is revealed but qualified participants.
  - c) At the Rapture, CA believers “will be revealed” or appear in their glorified resurrection bodies with Christ (Rom. 8:17).
  - d) We, like the Colossians, are qualified due to our spiritual union with Christ.
- 9) In addition to the receipt of a resurrection body, our future glory will include eternal rewards (Rom. 8:18, 2 Cor. 4:17, cf. 1 Peter 1:4-5, 5:1-4).
- 10) Our glorified state will be characterized by honor, power, and a remarkable new body.

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- a) After the Rapture, CA believers will return with Christ 2<sup>nd</sup> advent (Rev. 19:14, cp 1 Thess 4:17)
  - b) During the Millennium, each believer will have a position in the “Theocracy” (Rev. 2:26-27).
- 11) God the Father glorified the Son and will glorify believers (cf. Rom. 8:29-30).

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### Vocabulary:

**Colossians 3:5** “Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.”

- 1) “Therefore”: the inferential conjunction, οὖν- OUN, “so, therefore, consequently.”
- 2) “Consider...as dead to”: the verb, νεκρώω- NEKROO, “to kill, to make dead, to put to death.” Translate “put to death.”
- 3) “The members”: the noun, μέλος- MELOS, “a member, limb, a part of the body” + the repetition of the definite article, τό- TO, “the” for emphasis. Translate “the parts of the body.”
- 4) “Of your earthly body”: the preposition, ἐπί- EPI, “on, upon” + the noun, γῆ- GE, “humanity, earth.” Translate “on the earth.”
- 5) “Immorality”: the noun, πορνεία- PORNEIA, “sexual immorality.” Translate “sexual immorality.”
- 6) “Impurity”: the noun, ἀκαθαρσία- AKATHARSIA, “impurity.”
- 7) “Passion”: the noun, πάθος- PATHOS, “passion.”
- 8) “Evil desire”: the noun, ἐπιθυμία- EPITHUMIA, “a strong desire, lust, craving” + the adjective, κακός- KAKOS, “bad, evil.”
- 9) “Greed”: the noun, πλεονεξία- PLEONEXIA, “avarice, greed.”
- 10) “Amounts to idolatry”: the verb, εἰμί- EIMI, “to be” + the noun, εἰδωλολατρία- EIDOLOLATRIA, “the worship of idols, idolatry.” Translate “is idolatry.”

### Revised translation:

**Colossians 3:5** “Therefore put to death the parts of the body on the earth: sexual immorality, impurity, passion, evil desire, and greed, which is idolatry.”

## Colossians 3

**Colossians 3:5** “Therefore put to death the parts of the body on the earth: sexual immorality, impurity, passion, evil desire, and greed, which is idolatry.”

Analysis of vs. 5:

- 1) The conjunction “therefore (οὖν- OUN) draws a conclusion from the preceding context.
- 2) Based on their current position in Christ and the future blessings associated with that position (e.g. a glorified status in a resurrection body), Paul issues a command to the Colossians.
- 3) Their status as believers should have a profound effect on how they conduct their lives on earth.
- 4) “Put to death the parts of the body on the earth” is a categorical command.
  - a) The recent commands in vss. 1-2 indicate continued action (i.e. Keep seeking...Keep setting your mind...”).
  - b) However, in our verse the command, “Put to death” (νεκρώω- NEKROO) stresses urgency and priority.
  - c) Simply, it is a different construction in the Greek.
  - d) Certainly, Paul is not enjoining the Colossians to literally put to death or remove various parts of their physical body.
  - e) It is evident that this verse must be interpreted in a figurative sense.
  - f) Rather, “the parts of the body on the earth” refer to various desires and characteristics of the indwelling OSN (Rom. 7:23, James 4:1).
- 5) Now we must address the question, how do believers “put to death” the desires of the OSN?
  - a) Earlier in the epistle Paul discussed the positional “removal” of the OSN (Col. 2:11).
  - b) In addition Paul had pointed out that the various heretical beliefs and practices in Colossae were worthless in controlling the OSN (Col. 2:23).
  - c) In an experiential sense, the believer is able to “put to death” OSN by the FGHS and application of sound doctrine (Rom. 8:13, cf. Rom. 6:11-13, Gal. 5:16, Eph. 5:18).
  - d) Again the command is stressing urgency of action. It is as if Paul is saying, “Put to death the OSN...Now!”
  - e) It is a fundamental principle of the rulership of life. The believer decides whether he will be ruled by the OSN or led by God the Holy Spirit.
  - f) A maturing believer will recognize that this is a top priority and take active steps to consistently control his OSN beginning with the FGHS (Eph. 5:1ff).
- 6) In a general sense, the believer is to “put to death” ALL OSN desires. However, in our verse, Paul specifies five OSN characteristics.

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- a) The first characteristic is “sexual immorality” (πορνεία- PORNEIA).
  - i) The term refers to illicit sexual intercourse which includes adultery, fornication, prostitution, etc. (John 8:41, 1 Cor. 5:1).
  - ii) “Sexual immorality” is a legitimate basis for divorce (Matt. 19:9).
  - iii) Believers are to flee from this work of the flesh (Gal. 5:16, cf. 1 Cor. 6:18).
  - iv) Although our society takes a cavalier approach towards illicit sex, it is an area of sin that God takes very seriously (1 Cor. 10:8, cf. Num.25:1ff, also Lev. 20:10, Prov. 6:32, Heb. 13:4).
  - v) As believers we are not to engage in spiritual adultery by being conformed to the standards of human viewpoint (i.e. a friend of the world, James 4:4).
- b) The second characteristic is “impurity” (ἀκαθαρσία- AKATHARSIA).
  - i) “Impurity” refers to indecent sexual behavior.
  - ii) The term is related to “sexual immorality” but would also encompass, in a broad sense any illegitimate sexual practices (e.g. homosexuality- Rom. 1:24ff, cf. Lev. 20:13, also Lev. 20:15-16, 2 Sam. 13:14).
  - iii) Illegitimate sexual behavior was the norm in Greco-Roman society during the 1<sup>st</sup> century AD.
  - iv) This was especially true of many of the mystery cults (e.g. Dionysus).
  - v) In fact, homosexuality/pedophilia was an established institution within the pagan culture in Paul’s day.
    - (1) Homosexuality was a practice that was openly practiced and accepted.
    - (2) It was a common Greek practice for adult men to choose young boys to provide an education in politics, philosophy, public speaking, etc.
    - (3) Along with an education, this mentor-protégé relationship included homosexuality.
    - (4) In addition, the mentor or adult was usually married.
    - (5) The mentor-protégé relationship was considered normal and appropriate. It was acceptable in Greek society as long as the mentor did not exploit his protégé purely for sex and neglect his education.
    - (6) Socrates and Plato, the “great” minds of their day, were participants in this institution.
  - vi) The practice of homosexuality was common among Roman leaders.
    - (1) Julius Caesar was referred to as 'every woman's man and every man's woman.'
    - (2) Nero, the Roman emperor in 61 AD reportedly married two men during his reign.
    - (3) Although an accepted practice in antiquity and now, it is a practice that is repugnant to God.
- c) The third characteristic is “passion” (πάθος- PATHOS).
  - i) In certain contexts, the term refers to an experience of suffering (e.g. the passion of Christ.).
  - ii) However, in our context “passion” denotes a strong sexual desire or lust (i.e. “sex drive”-cf. Rom. 1:26, 1 Thess. 4:5).
  - iii) Uncontrolled sexual desire will lead to further sin and eventual ruin (cf. Prov. 5:3-14; 6:23-29; 7:6, Rev. 2:20-22).

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- d) The fourth characteristic is “evil desire” (ἐπιθυμία κακός – EPITHUMIA KAKOS).
- i) “Evil desire” refers to illegitimate desires that are generated by the OSN (Titus 3:3, 1 John 2:16-17).
  - ii) In our verse, Paul uses a more general classification in order to encompass the abundance of illicit desires sponsored by the OSN.
  - iii) The “evil desires” would include sex, money, worldly lusts, etc (Rom. 1:24, 1 Tim. 6:9, Titus 2:12).
  - iv) As “evil desires” are a byproduct of the OSN, they are in complete opposition to Divine viewpoint (cf. Rom. 8:7-8).
  - v) In the life of a fool, selfish desires dictate his manner of life not the wisdom of sound doctrine (2 Tim. 4:3 cf. Rom. 15:1-2)
- e) The fifth characteristic is “greed” (πλεονεξία- PLEONEXIA).
- i) “Greed” is not merely a desire to have something, but a strong desire to have more and more of something.
  - ii) The greedy person often has an insatiable desire to acquire material things.
  - iii) In addition to the acquisition of material things, the greedy person commonly devotes exorbitant amounts of time and energy to the accumulation and preservation of personal wealth (cf. Achan- Josh. 7:21).
  - iv) Many of those who indulge in “greed” fail to recognize that earthly wealth and possessions are ephemeral (Psa. 49:10-20).
  - v) Ask yourself, “Is your money management philosophy in agreement with the principles of sound doctrine?” Are you prepared to help other believers that are in need?
  - vi) Clearly a believer is to manage his resources wisely, but there is also a strong emphasis on being generous (Prov. 6:6-8, cf. Deut. 15:8-11; 16:17, Matt. 10:8, 2 Cor.8:2).
  - vii) The maturing believer must not be anxious about his living grace. God has it under control! Be content with His ongoing provision in your niche and keep seeking the things above (Luke 12:22-31, cf. Prov. 28:6).
  - viii) The believer should strive to increase his eternal not personal net worth (Prov. 28:22, 1 Tim. 6:6, 18-19).
  - ix) In our verse, “greed” may also extend to sexual activities. Such a person has an insatiable desire for illicit sex (Eph. 4:19, cf. Deut. 5:21).
  - x) Indeed, the basic sense of “greed” is the strong desire for more of anything.
  - xi) Do not maintain a social life with those who are greedy (1 Cor. 5:11).

### Colossians 3

- f) At the end of our verse, Paul includes the parenthetical clause, “which is idolatry.”
  - i) The antecedent of the pronoun “which” is “greed” (πλεονεξία- PLEONEXIA).
  - ii) The clause indicates that “greed” is idolatry.
  - iii) Typically the term “idolatry” calls to mind the worship of or devotion to the image of a pagan deity (e.g. Baal, Molech).
  - iv) The Jews were repeatedly warned and disciplined against the worship of idols (Deut. 4:15-19, Hab. 2:18-19, cf. Deut. 30:17-18, 1 Kings 9:4-9).
  - v) In our context, “greed” is unrelated to the worship of an actual pagan idol. How is greed considered “idolatry?”
  - vi) The essence of idolatry is to devote oneself to anyone or anything other than God and His plan (cf. 1 Kings 11:4ff).
  - vii) “Greed” in any form (e.g. monetary, sex) manifests a devotion to earthly things rather than devotion to God. Hence greed is a form of idolatry (cf. Eph. 5:5).
- 7) Paul clearly indicates that controlling the desires of the OSN is an essential part of living a life that is pleasing to God. Furthermore, the believer who is pleasing to God will be blessed. (Col. 1:10, 2:6, cf. Prov. 16:7).
- 8) As we go through our successes and failures in the CWL, it is comforting to know that we have a perfect God with a perfect plan who continually extends us His grace (Psa. 103:10-14, 130:3, Heb. 4:16).

## Colossians 3

### Vocabulary:

**Colossians 3:6-7** “For it is on account of these things that the wrath of God will come, <sup>7</sup> and in them you also once walked, when you were living in them.”

- 1) “For it is on account of that”: the preposition, *διά*- DIA, “for, because of” + the pronoun, *ὅς*- HOS, “who, what, which.” Translate “because of which things.”
- 2) “The wrath of God”: the articular noun, *ὀργή*- ORGE, “anger, wrath.” + the masculine noun, *θεός*- THEOS, “God.”
- 3) “Will come”: the verb, *ἔρχομαι*- ERCHOMAI, “to come.” Translate “is coming.”
- 4) [“upon the sons of disobedience”- *ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας*]: the inclusion of this prepositional at the end of vs. 6 is debatable. Many interpreters believe this to be a copyist error to correspond with Eph. 5:6. Due to the pronouns and verbs used in vs. 7, this clause will not be included.
- 5) “In them”: the preposition, *ἐν*- EN, “in, among” + the pronoun, *ὅς*- HOS, “who, what, which.” Translate “in which things.”
- 6) “You also once walked”: the conjunction, *καὶ*- KAI, “and, also, even” + the emphatic personal pronoun, *σύ*- SU, “you” + the verb, *περιπατέω*- PERIPATEO, “to walk, to conduct one’s life” + the adverb, *ποτέ*- POTE, “once, formerly.” Translate “you, yourselves also formerly walked.”
- 7) “When”: the adverb, *ὅτε*- HOTE, “when, while” Translate “while.”
- 8) “In them”: the preposition, *ἐν*- EN, “in, among” + the pronoun, *τοῦτο*- TOUTO, “these.” Translate “in these things.”

### Revised translation:

**Colossians 3:6-7** “Because of which things the wrath of God is coming, <sup>7</sup> and in which things you, yourselves also formerly walked, when you were living in these things.”

## Colossians 3

**Colossians 3:6-7** “Because of which things the wrath of God is coming,<sup>7</sup> and in which things you, yourselves also formerly walked, when you were living in these things.”

Analysis of vss. 6-7:

- 1) “Which things” refers back to the OSN characteristics in vs. 5 (e.g. sexual immorality, impurity, etc.).
- 2) In vs. 6, Paul states that “the wrath of God is coming” because of these sins.
  - a) The term “wrath” (ὀργή- ORGE) when applied to humans denotes anger, fury or indignation which is directed at a person or thing.
  - b) The expression of “wrath” by mankind is predominantly sinful (cf. Eph. 4:31, Col. 3:8, 1 Tim. 2:8, James 1:19-20).
    - i) Sinful anger whether mental or through overt display (e.g. yelling, intimidation tactics) leads to Divine discipline (Psa. 37:8-9).
    - ii) Such anger constitutes mental attitude murder (cf. James 4:2).
    - iii) Uncontrolled anger may lead to other types of overt sin (e.g. actual murder- Gen. 4:3-8, cf. Acts 26:9-11, also Prov. 29:22, Jonah 4:1ff.).
    - iv) Believers are commanded to not associate with those who habitually manifest anger (Prov. 22:24-25, cf. Prov. 19:19).
  - c) Various observations regarding anger or wrath:
    - i) Harsh words stir up anger (Prov. 15:1).
    - ii) An angry man stirs up strife (Prov. 15:18).
    - iii) It is better to be slow to anger than powerful (Prov. 16:32).
    - iv) Fools lose their temper (Prov. 29:11).
  - d) On rare occasions, the expression of anger is non sinful (Eph. 4:26).
    - i) Non-sinful anger or righteous anger is directed at any form of evil and those who practice it (e.g. the sins in vs. 5).
    - ii) Examples of righteous anger towards idolatry and negative volition (Moses: Ex. 32:7-20, Christ: Mark 3:5).
    - iii) Due to the propensities of the OSN, the believer must take care not to allow righteous anger to develop into sinful anger.
  - e) In relation to God, anger or wrath is an anthropomorphism which is to ascribe human characteristics or emotions to God so that mankind can understand some aspect of His essence.
  - f) Unlike man’s anger, the wrath produced by God is always righteous and just.
  - g) His “wrath” is the Divine response to every form of sin in time and in the future.
  - h) In addition, the Divine response will always be perfect, and, therefore, appropriate. All punishment will “fit the crime”...perfectly.
    - i) His omniscience guarantees that He is cognizant of all the details. In fact it is impossible for Him to overlook sin (cf. Job 28:24, 34:21-22).
    - ii) His omnipotence ensures that all punishments will be enforced (cf. Psa. 59:5-11).
  - i) The verb “is coming” (ἐρχομαι- ERCHOMAI) is classified as a futuristic present.
  - j) In essence, this type of verb indicates an event begun in present time but completed in the future.
  - k) Various expressions of God’s wrath: General affliction (Psa. 88:7), Plague (Deut. 28:61, Psa. 39:10, 106:29), Leprosy (Num 12:10), Destruction of nations (Ezek. 5:15-17).

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- l) God is continually revealing His wrath upon mankind for sin (Rom. 1:18, cf. 13:4).
  - m) However, in spite of the sin of mankind, He is slow to anger (Psa. 145:8).
  - n) Unbelievers and believers are objects of God's wrath:
    - i) His wrath continually remains on unbelievers for their failure to believe in Christ (John 3:36, cf. Eph. 5:6).
    - ii) Unbelievers are described as children of wrath due to their natural unregenerate state (Eph. 2:3, cf. Acts 13:10).
    - iii) On the other hand, believers are described as children of God (Phil. 2:15, also children of light, Eph. 5:8).
    - iv) Both believers and unbelievers are the recipients of Divine discipline due to personal sin (Psa. 7:11-13, 38:3, Prov. 8:36).
      - (1) God has indignation towards those who commit sin on a daily basis.
      - (2) Unbelievers that don't acclimate to the gospel will be eternally consigned to the Lake of Fire. **Revelation 20:15** "And if anyone's name was not found written in the book of life, he was thrown into the lake of fire."
      - (3) Any believer who refuses to acclimate to God's viewpoint will suffer DD to various degrees (Heb. 6:4-8, 12:10-13).
  - o) The wrath of God may be averted by a change of thinking on the part of an individual or collectively, a nation (2 Chron. 30:8, Jonah 3:4-10).
  - p) In the future, during the Tribulation, the wrath of God will be revealed against mankind to an unprecedented degree because of the unprecedented level of evil (Col. 3:5, 2 Tim. 3:1-7, Rev. 18:2-8, cf. Zeph. 1:14-15).
    - i) His wrath is directed at individuals (Mal. 4:1, Rev. 6:16-17, 14:10).
    - ii) His wrath is directed at nations (Isa. 34:2, Rev. 19:15).
    - iii) CA believers will be delivered via the rapture prior to this period of great Divine discipline. **1 Thessalonians 1:10** "...and to wait for His Son from heaven, whom He raised from the dead, *that is* Jesus, who delivers us from the wrath to come." **1 Thessalonians 5:9** "For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ." **Revelation 3:10** "Because you have kept the word of My perseverance, I also will keep you from the hour of testing, that *hour* which is about to come upon the whole world, to test those who dwell upon the earth." Cf. **1 Thessalonians 4:16-17** "For the Lord Himself will descend from heaven with a shout of command, with the voice of an archangel, and with the trumpet of God; and the dead in Christ shall rise first.<sup>17</sup> Then we who are alive and remain shall be caught up together with them in the clouds to a meeting of the Lord in the air, and thus we shall always be with the Lord."
- 3) In vs. 7, Paul refers to the Colossian's former pre-salvation state.
  - 4) "You, yourselves" places an emphatic focus on the Colossians.
    - a) The verb, "walked" (περιπατέω- PERIPATEO) must be interpreted in a figurative sense. The term concentrates on their pre-salvation manner of life as a whole. As is the case with all unbelievers, they were spiritually dead and dominated by the OSN (cf. Col 1:13, 21, 2:13).
    - b) The verb, "living" (ζάω- ZAO) may refer to physical life in some contexts.
    - c) However, in our verse, "living" depicts an ongoing pattern of behavior (Titus 2:12).

### **Colossians 3**

- d) “Were living in them” indicates the ongoing sinful behavior (e.g. sexual immorality) that characterized their unsaved condition (cf. Rom. 6:2).

## Colossians 3

### Vocabulary:

**Colossians 3:8** But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth.

- 1) “But now”: the preposition, δέ- DE, “but” + the adverb, νυνί- NUNI, “now.”
- 2) “You”: the emphatic personal pronoun, σύ- SU, “you.” Translate “you yourselves.”
- 3) “Put them all aside”: the verb, ἀποτίθημι- APOTITHEMI, “to lay aside, to rid oneself” + the adjective, πᾶς- PAS, “all, every.” Translate “lay aside all things:”
- 4) “Anger”: the noun, ὀργή- ORGE, “anger, wrath.”
- 5) “Wrath”: the noun, θυμός- THUMOS, “wrath, rage.”
- 6) “Malice”: the noun, κακία- KAKIA, “malice, ill will.”
- 7) “Slander”: the noun, βλασφημία- BLASPHEMIA, “slander, evil speaking.”
- 8) “Abusive speech”: the noun, αἰσχρολογία- AISCHROLOGIA, “abusve speech, obscene speech.”
- 9) “From your mouth”: the preposition, ἐκ- EK, “from, out of, away from” + the noun, στόμα- STOMA, “mouth” + the pronoun, σύ- SU, “you, your.”

### Revised translation:

**Colossians 3:8** But now you, yourselves also, lay aside all things: anger, wrath, malice, slander, *and* abusive speech from your mouth.

## Colossians 3

**Colossians 3:8** But now you, yourselves also, lay aside all things: anger, wrath, malice, slander, *and* abusive speech from your mouth.

Analysis of vs. 8:

- 1) “But now” indicates a shift in temporal focus.
- 2) In vs. 7, Paul recalls the Colossian’s former unsaved condition.
- 3) “Now” focuses on their current state as believers in union with Christ.
- 4) As in vs. 5, the apostle issues a categorical command to his audience.
- 5) The command “lay aside all things” stresses an urgency to act.
  - a) Compliance with the imperative is of primary importance.
  - b) The force of the command is “Do it NOW.”
  - c) Furthermore, the form of the verb, “lay aside” (ἀποτίθημι- APOTITHEMI) indicates that the subject(s), the Colossians, are to act for themselves or in their own interest.
  - d) The emphatic phrase, “you yourselves” further concentrates on the Colossians as the subject. In the recent context, this is the third time Paul has utilized this emphatic construction (Col. 3:4, 7).
  - e) Paul is pointing out that obedience is incumbent upon each believer in Colossae.
  - f) Clearly to the extent that the Colossians lay aside the areas of sin (e.g. slander), to that extent they acted in their own best spiritual interests.
  - g) The volition in the soul is the determining factor in whether or not a believer complies with any Divine directive. Cf. **Deuteronomy 11:26-28** “See, I am setting before you today a blessing and a curse: <sup>27</sup> the blessing, if you listen to the commandments of the LORD your God, which I am commanding you today; <sup>28</sup> and the curse, if you do not listen to the commandments of the LORD your God, but turn aside from the way which I am commanding you today, by following other gods which you have not known.”
- 6) What constitutes “all things?”
- 7) Paul explicitly defines “all things” as the areas of sin which are listed in our verse.
- 8) Literally, the verb “lay aside” is to lay aside or take off clothing (Acts 7:58).
  - a) As in the case of vs. 5, the command must be interpreted in a figurative sense (i.e. vs. 5: putting to death...).
  - b) The act of “laying aside” sin figuratively depicts the believer over ruling the OSN via the FGHS (Ephesians 4:22 “...that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit...”, Hebrews 12:1 “Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us.” cf. Ephesians 5:18 “And do not get drunk with wine, for that is dissipation, but be filled with the Spirit...”).
- 9) Paul begins to develop a clothing metaphor which culminates in vs. 14.
- 10) In the metaphor, the individual sins which comprise “all things” (e.g. malice) represent old, worthless garments that must be thrown away (cf. Rom 13:12, 1 Peter 2:1).
- 11) The believer who is habitually attires himself in these garments commits a doctrinal faux pas (i.e. consistently out of fellowship).

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- 12) The worthless garments include the following:
- a) The first item, “anger” (ὀργή- ORGE) and the second item, “wrath” (θυμός- THUMOS) are closely related in meaning.
  - b) In our verse, both terms denote sinful anger that originates in the MA and is a characteristic of the one dominated by the OSN (cf. Gal. 5:20, Eph. 4:31).
  - c) However, “anger” (ὀργή- ORGE) is anger which has gradually built up and settled. **James 1:19** “Know this, my beloved brethren. But let everyone continue to be quick to listen, slow to speak *and* slow to anger; <sup>20</sup> for the anger of man does not achieve the righteousness of God.”
  - d) Whereas, “wrath” (θυμός- THUMOS) is used of anger that boils up and subsides.
    - i) Interestingly, this noun is derived from the verb, θύω-THUO which is to move violently, storm, or rage.
    - ii) The person who exhibits this level of anger would be described as “enraged.”
    - iii) It is not uncommon for “wrath” to develop into a verbal or physical confrontation (Luke 4:29, Acts 19:28, cf. Ex. 2:12, 1 Sam. 20:30, Est. 3:5).
  - e) Believers must take great care not to direct anger towards each other. If we do, then we fail to demonstrate the grace orientation and patience that God requires of us (Rom. 12:10, Eph. 4:1-3, 32; Phil. 2:3-4).
  - f) Unrestrained anger often leads to factions in the local church. Of course factions are completely unacceptable and are a detriment to the overall health of the local church. Cf. **Proverbs 26:20-21** “For lack of wood the fire goes out, And where there is no whisperer, contention quiets down. <sup>21</sup> Like charcoal to hot embers and wood to fire, So is a contentious man to kindle strife.”
  - g) Consistent anger, strife, disputes, etc. are the hallmarks of an unhealthy “body.” Cf. **2 Corinthians 12:20** “For I am afraid that perhaps when I come I may find you to be not what I wish and may be found by you to be not what you wish; that perhaps *there may be* strife, jealousy, angry tempers, disputes, slanders, gossip, arrogance, disturbances...”, **Galatians 5:15** “But if you bite and devour one another, take care lest you be consumed by one another.”
  - h) Instead, believers are to build up one another and be like-minded in regards to Divine viewpoint (Rom. 14:19, 15:1-5, 1 Cor. 12:25, Phil. 1:27, cf. Rom. 16:17)
  - i) Ask yourself the same question God asked Jonah, “Do you have reason to be angry?” (Jonah 4:4).
- 13) The third item is “malice” (κακία- KAKIA).
- a) Our term “malice” indicates a mean-spirited or vicious MA.
  - b) The one who is malicious is motivated by the desire to harm others.
  - c) In addition, the malicious person may not openly manifest their ill will.
  - d) Rather, such a person may be quite personable and nice (i.e. pseudo-sincerity).
  - e) The believer is never to be motivated by malice, but instead, by a desire to be pleasing to God (1 Cor. 5:8, Titus 3:3, cf. **1 Thessalonians 2:4** but just as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men but God, who examines our hearts.” **Colossians 3:23** Whatever you do, do your work heartily, as for the Lord rather than for men; <sup>24</sup> knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.”).

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- f) Prior to his conversion, Paul acted with extreme malice towards believers (Acts 8:1-3; 9:1-2).
  - g) After his conversion, the apostle was frequently the object of great malice (Acts 9:20-29, 23:12).
  - h) Our Savior, Christ, was the object of extreme malice especially from the Jews (Matt. 22:15-18, Luke 9:22, Acts 10:39).
  - i) As Christ was treated with hatred during His 1<sup>st</sup> Advent, believers will frequently face ill will in the cosmos (John 15:18-20, Acts 12:1-2, Heb. 11:35-37).
  - j) Another source of ill-will directed toward believers is Satan. He is the premier archetype of malice (Luke 22:31, 2 Cor. 2:11, 1 Peter 5:8, Rev. 2:10).
  - k) Believers are not to fear the malice of others regardless of the source (e.g. employers, co-workers, 1 Peter 3:14, cf. Psa. 118:6).
  - l) Instead, expect and prepare for it as we are in the Devil's world. Certain malicious individuals take pleasure in harming others (Phil. 1:29, 1 Peter 4:1, 12-13 cf. Matt. 10:16-19).
  - m) If you are mistreated due to the malice of others, remain in fellowship, pray about the situation and consider it an opportunity to gain eternal reward (Luke 6:22-23, James 5:13, cf. Matt. 5:44-47, Col. 1:24).
  - n) Regardless of the situation, God will vindicate the positive believer (Psa. 97:10, 2 Tim. 1:12, 1 Peter 4:19).
- 14) The fourth and fifth items to be set aside are "slander" (βλασφημία- BLASPHEMIA) and "abusive speech" (αἰσχρολογία- AISCHROLOGIA).
- a) "From your mouth" points out that "slander" and "abusive speech" are verbal sins or sins of the tongue.
  - b) "Slander" refers to speech that is harmful and defamatory. It is designed to cause serious insult or to injure one's reputation.
    - i) "Slander" originates in the MA and is subsequently verbalized (Matt. 15:19, Mark 7:22).
    - ii) This verbal sin is directed at God and man.
    - iii) The cosmos will try to impugn the character of a believer. Consequently, the witness of the life is very important as a believer's conduct will often come under frequent and close scrutiny (1 Cor. 4:13, cf. Matt. 5:16, Col. 4:5).
    - iv) Do not be put to shame. Instead put your detractors to shame by behavior that is in accordance with sound doctrine (1 Peter 2:12, 3:16, cf. 2 Sam. 12:14).
    - v) Why do individuals slander others? Defamatory remarks often stem from anger, malice, greed, jealousy, etc.
    - vi) Those in the cosmos often attempt to destroy someone's reputation in order to gain an advantage or to be seen in a more favorable light. Slander is commonly used as a political tool by candidates who seek a public office (a.k.a. a smear campaign, mudslinging - cf. Prov. 11:13).
    - vii) Warnings against slander (Psa. 101:5, Prov. 10:18, 16:28).
    - viii) Absence of this sin is a characteristic of the believer that is growing spiritually (Psa. 15:2-3).
    - ix) Paul responded in a conciliatory manner to slander directed against him. He did not provoke further disagreement by retaliating with insults (1 Cor. 4:13).
    - x) Our Greek noun, βλασφημία- BLASPHEMIA may also be translated "blasphemy." "Blasphemy" as it relates to God:

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- (1) Blasphemy against God is not the frivolous utterance of His name usually in the form of an expletive or curse (i.e. profanity).
  - (2) Blasphemy is to slander or say evil things against God and His plan (e.g. Jesus Christ was a man. Man is inherently sinful. Therefore Christ was not sinless- cf. **1 Peter 2:22** “[Christ]...who committed no sin, nor was any deceit found in His mouth.” Also, 2 Kings 19:6).
  - (3) Anyone who contradicts and repudiates sound doctrine commits blasphemy (Acts 13:45-46; 18:6).
  - (4) In addition to the verbal aspect of the sin, those who actively oppose God through improper conduct commit blasphemy (e.g. Neh. 9:18, 26; Ezek. 20:27).
  - (5) In his former life as a Pharisee, Paul was guilty of blasphemy (1 Tim. 1:13).
  - (6) Interestingly, apostles possessed the authority to hand over blasphemers to Satan (1 Tim. 1:20).
  - (7) Blasphemy against the Holy Spirit is the unbelief or rejection of the Gospel which is perpetuated to physical death. By his refusal to believe in Christ, the unbeliever resists the Holy Spirit and impugns the veracity of God. This is the only sin that is “unforgivable” (Matt. 12:31, Luke 12:10).
- c) “Abusive speech” is speech that primarily contains sexual content.
- i) It includes jokes, stories, statements and offhand remarks of an explicit sexual nature (cf. Gen. 19:5, Judges 19:22).
  - ii) In the business arena, sexual harassment charges are often the result of this type of speech.
  - iii) Such speech is a product of the OSN and is therefore inappropriate whether the believer is at work, school, with friends, etc (cf. Eph. 5:4).

## Colossians 3

### Vocabulary:

**Colossians 3:9-10** “Do not lie to one another, since you laid aside the old self with its evil practices,<sup>10</sup> and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him.”

- 1) “Do not lie”: the negative particle, μή- ME, “not” + the verb, ψεύδομαι- PSEUDOMAI, “to lie, to attempt to deceive.”
- 2) “One another”: the pronoun, ἀλλήλων- ALLELON, “each other, one another.”
- 3) “Since you laid aside”: the participle, ἀπεκδύομαι- APEKDUOMAI, “to strip off, to take off.” Translate “since you stripped off.”
- 4) “The old self”: the adjective, παλαιός- PALAIOS, “old” + the noun, ἄνθρωπος- ANTHROPOS, “man, human being, person.” Translate “the old man.”
- 5) “With its evil practices”: the preposition, σύν- SUN, “with” + the noun, πράξις- PRAXIS, “activity, action, deed”+ the pronoun, αὐτός- AUTOS, “he, she, it.” Translate “with its deeds.”
- 6) “Have put on”: the participle, ἐνδύω- ENDUO, “to dress, to put on.”
- 7) “The new self who is being renewed”: the adjective, νέος- NEOS, “new” + the participle, ἀνακαινός- ANAKAINOO, “to restore, renew.” Translate “the new man who is being renewed.”
- 8) “To a true knowledge”: the preposition, εἰς- EIS, “to, for” + the noun, ἐπίγνωσις- EPIGNOSIS, “knowledge, true knowledge, full knowledge.” Translate, “to a full knowledge.”
- 9) “According to the image”: the preposition, κατά- KATA, “according to, corresponding to” + the noun, εἰκών- EIKON, “image, form, likeness.” Translate “according to an image.”
- 10) “Of the One who created him”: the participle, κτίζω- KTIDZO, “to create” + the pronoun, αὐτός- AUTOS, “he, she, it.”

### Revised translation:

**Colossians 3:9-10** “Do not lie to one another, since you stripped off the old man with its deeds,<sup>10</sup> and have put on the new man who is being renewed to a full knowledge according to an image of the One who created him.”

## Colossians 3

**Colossians 3:9-10** “Do not lie to one another, since you stripped off the old man with its deeds,<sup>10</sup> and have put on the new man who is being renewed to a full knowledge according to an image of the One who created him.”

Analysis of vv. 9-10:

- 1) Paul begins vs. 9 by issuing a prohibition to the Colossians.
- 2) Simply, he commands them, “Do not lie to one another.”
  - a) The apostle is not commanding them to stop or cease from lying. The overall context doesn’t indicate that the Colossian believers as a whole had a predilection for deceit.
  - b) Instead, Paul states a basic doctrinal precept (cf. Ex. 20:16, Prov. 4:24).
  - c) The Colossian’s were forbidden to deceive or mislead each other by telling lies.
  - d) In addition, the prohibition inherently extends to anyone, believer or unbeliever not just those in Colossae. Do not deceive anyone.
  - e) Those who engage in lying act to the detriment of the local church. Lying is harmful both for the deceiver and the deceived (cf. Prov.14:25, Ezek. 13:22).
  - f) Deceit often engenders bitterness, anger, animosity, etc. among the members of the body.
  - g) In fact, the adjusted believer will separate from those who engage in deception (Psa. 26:4).
  - h) Believers are to speak the truth to one another (Eph. 4:25).
- 3) The verb “lie” (ψεύδομαι- PSEUDOMAI) is not merely involved with relating information that is not true (e.g. an accidental misstatement of facts).
- 4) Rather, the communication of a falsehood, a lie, is preceded by the deliberate intent to deceive (Acts 5:3-8).
- 5) Along with the other verbal sins of “slander” and “abusive speech” in vs. 8, lying is a product of the OSN (cf. Matt. 12:34-35).
- 6) Under the OSN, certain individuals possess a greater proclivity to lie to others (Psa. 58:3).
- 7) Lying is a prevalent verbal sin which is practiced by all segments of society: rulers and subjects, the educated and uneducated, rich and poor, the healthy and unhealthy, etc.
- 8) Actually, the prevalence of deceit in mankind is to be expected for at least three reasons:
  - a) The preponderance of individuals that are dominated by their OSN, unbelievers and believers.
  - b) The world is dominated by Satan (Rev. 12:9 cf. 1 Tim. 4:1).
  - c) Satan is the father of lies (John 8:44).
- 9) In contrast to the deceitful nature of Satan, God’s essence includes absolute veracity. It is impossible for Him to engage in any deceit or falsehood (Titus 1:2, Heb. 6:18).
  - a) Furthermore, lying and deceit are repugnant to Him (Psa. 5:6, Prov. 12:22).
  - b) Capital punishment was commanded for false prophets (Deut. 13:1-5; 18:20).
- 10) Various facets of deceit and lying:
  - a) Fools utilize deceit (Prov. 14:8).
  - b) Liars will face Divine discipline (Prov. 19:5, 9).
  - c) The thinking of the wicked is deceitful (Prov. 12:5).

## Colossians 3

- d) Failure to keep one's word or commitments is a form of lying (Num. 30:2, James 5:12).
  - e) As a believer you may encounter scenarios where you will be required to speak the truth even though it may be injurious to another's feelings. Follow the Lord's example and tell the truth (cf. Matt. 16:22-23, John 8:55. Also Gal. 2:11-14).
  - f) The one who doesn't participate in lying and deceit is exceptionally blessed (Psa. 32:2).
  - g) Those who desire longevity of life will abstain from deceit (Psa. 34:12-13).
  - h) The adjusted communicator is characterized by a lack of deceit (2 Cor. 4:2).
  - i) In addition, the P-T is not to engage in flattery to gain or hold an audience (Rom. 16:17-18, 1 Thess. 2:3-5, cf. Prov. 28:23, Gal. 3:1-3).
- 11) Various rationales for deception and lying:
- a) Personal advantage (Gen. 27:35, 29:25, Jude 1:16).
  - b) Fear (Gen 12:12-13, 18:15, 26:7, 31:31; Matt. 28:11-15).
  - c) Approbation (2 Sam. 1:10 cf., 1 Sam. 31:4-5).
  - d) Monetary gain (Prov. 20:23, 21:6, cf. Prov. 11:18, 20:17).
  - e) To conceal hatred (Prov. 10:18, 26:24-28).
  - f) Persecution of believers (Psa. 119:86, Jer. 37:13-15).
  - g) Misrepresent sound doctrine (Jer. 8:8-9, Zech 10:2, Eph. 4:14).
- 12) After issuing a prohibition against lying, Paul further develops the clothing metaphor.
- 13) The participle "since you stripped off" points out to his audience the reason for the prohibition.
- a) In terms of time, the action occurred in an unspecified timeframe in the past.
  - b) Literally, the participle refers to stripping off clothes.
  - c) However, as the context clearly dictates, it must be interpreted in a figurative sense.
- 14) The Colossian's are viewed as having stripped off "the old man with its deeds."
- a) "The old man" is the OSN (cf. Eph. 4:22).
  - b) Here, this is a reference to the positional "stripping off" of the OSN which occurs at the point of saving faith in Christ. It is no longer the ruler of life for those who believe (Rom. 6:6, cf. cognate, Col. 2:11, also 2 Cor. 5:17, Gal. 2:20).
  - c) If "stripping off" referred to the continued isolation of the OSN via rebound (i.e. experiential not positional sense), the present tense would ordinarily be utilized (cf. the present imperatives in Col. 3:1-2).
  - d) "Its deeds" are the myriad of manifestations of OSN behavior which constitutes personal sin. In our verse, lying is an example (Rom. 8:13 cf., Gal. 5:19).
  - e) The image is of the OSN and sinful activity as an old, worn out garment that was stripped off and discarded.
- 15) Paul asserts another reason for the prohibition against lying.
- 16) Namely, after having usurped the rule of the OSN via saving faith (i.e. positionally "stripped off"), the Colossian's "have put on the new man."
- a) As in the case of "stripped off," the participle "put on" denotes an action which occurred at an unspecified time in the past.
  - b) "Put on" is the act of dressing or clothing one's self.
  - c) Also, in the Greek, "put on" focuses on the subject, the Colossians, and indicates that they acted in their own interests.
  - d) Actually they acted in their best spiritual interests!

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- 17) The nature of the “new man” possesses some distinguishing qualities.
- a) The “new man” was “put on” sometime in the past. This occurred at the moment of saving faith in Christ (cf. 1 Peter 1:3).
  - b) Although the Colossian’s and all CA believers are new creatures due to a new position in Christ, our verse doesn’t simply deal with positional truth (cf. 2 Cor. 5:17).
  - c) If “the new man” is the personification of our position in Christ, then the exegete must answer some tricky questions in relation to the remainder of the verse.
    - i) For instance, how is our position in Christ being renewed? Certainly when the believer is baptized by God the Holy Spirit into union with Christ, it is a one time event. A one time event that secures a permanent position in Christ (cf. 1 Cor. 12:13).
    - ii) If “the new man” simply represents our position, in what sense is our position “created” in the image of God? Although believers enjoy a superior position, it is awkward to suppose that it is a spiritual image of God.
  - d) Instead, putting on “the new man” refers to the spiritual rebirth or the receipt of the human spirit when an individual believes in Christ (cf. John 3:7-8; 6:63).
  - e) The “new man” (νέος- NEOS) represents the human spirit and is superior in state or quality to what went before. Compared to the “old man,” *he* is far superior in position and quality.
    - i) The believer possesses a body, soul, and human spirit (i.e. trichotomous- **1 Thessalonians 5:23** Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.”).
    - ii) The unbeliever is spiritually dead, dominated by the OSN and possesses a body, and soul.
  - f) For starters, the human spirit undergoes a renewal process.
    - i) “Being renewed” (ἀνακαινόω- ANAKAINOO) indicates an ongoing process that begins at the SAJG and continues for the duration of a believer’s life (2 Cor. 4:16, cf. Titus 3:5).
    - ii) The purpose of the renewal process is to reach a full or complete knowledge (ἐπίγνωσις- EPIGNOSIS) of Divine viewpoint (cf. Col. 1:9-10, Eph. 4:13).
    - iii) In essence, the human spirit provides the ability for a believer to receive the truth of sound doctrine (cf. 1 Cor. 2:14).
    - iv) Although they are separate entities, it is difficult to determine to what extent the functions of the human spirit and soul overlap.
      - (1) Both are closely related to one another (cf. Job 7:11, Isa. 26:9).
      - (2) Both depart at physical death (cf. Gen. 35:18, Acts 7:59, James 2:26).
    - v) The agent of this renewal is God the Holy Spirit. He communicates the truth through the human spirit of a believer (cf. John 16:13, Rom. 8:16, Eph. 3:16, also Psa. 51:6-10).
    - vi) Of course, absent the FGHS there is no renewal process. Personal sin defiles the spirit and places the believer out of fellowship (cf. 2 Cor. 7:1).
  - g) Additionally, the human spirit or “new man” is created by God according to His image.
    - i) Originally Adam and Eve were created with a human spirit.
      - (1) It gave them the capacity to understand spiritual information.

### Colossians 3

- (2) After the fall, their human spirit was revoked which resulted in spiritual death (cf. Gen. 2:17, Rom. 5:12, 1 Cor 15:22).
- ii) In regard to being in the image of God, the human spirit bears a likeness to Him in that it is immaterial and invisible (cf. John 4:24).
  - iii) Furthermore, like God, it possesses the qualities of righteousness and holiness (Eph. 4:24, cf. Psa. 22:3, Isa. 45:21).
  - iv) Paul indicates that God brings each human spirit into existence.

## Colossians 3

### Vocabulary:

**Colossians 3:11** -- *a renewal in which there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.*

- 1) “*a renewal in which there is no distinction between*”: the conjunction, ὅπου- HOPOU, “where” + the negative particle, οὐ- OU, “no, not” + the verb, εἶναι- ENI, “to be or exist, there is.” Translate “where there is no.”
- 2) “Greek”: the noun, Ἕλλην- HELLEN, “Greek.”
- 3) “Jew”: the adjective, Ἰουδαῖος- IOUDAIOS, “a Jew.”
- 4) “Circumcision”: the noun, περιτομή- PERITOME, “circumcision, one who is circumcised.”
- 5) “Uncircumcised”: the noun, ἀκροβυστία- AKROBUSTIA, “uncircumcision, one who is uncircumcised.”
- 6) “Barbarian”: the adjective, βάρβαρος- BARBAROS, “a foreigner, non-Hellene or Greek.”
- 7) “Scythian”: the noun, Σκύθης- SKUTHES, “a Scythian.”
- 8) “Slave”: the noun, δούλος- DOULOS, “slave.”
- 9) “Free”: the adjective, ἐλεύθερος- ELEUTHEROS, “free.”
- 10) “Christ”: the noun, Χριστός- CHRISTOS, “Christ.”
- 11) “All and in all”: the adjective, πᾶς- PAS. “all, every” + the conjunction, καί- KAI, “and” + the preposition, ἐν- EN, “in” + the adjective, πᾶς- PAS. “all, every.”

### Revised translation:

**Colossians 3:11** “where there is no Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.

## Colossians 3

**Colossians 3:11** “where there is no Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.

Analysis of vs. 11:

- 1) Paul asserts a parenthetical statement in regard to the “new man” previously discussed in vs. 10.
- 2) The Colossians, as all CA believers, enjoy the same positional status without bias or prejudice (Gal. 3:28).
- 3) In vs. 11, Paul covers the various social strata of the Greco-Roman culture.
- 4) Here, the “new man” is not be classified according to race, religion, cultural or social status.
  - a) “Greek and Jew” refer to the concept of race.
    - i) “Greek” refers to a person of Greek language and civilization.
      - (1) The person may be a native of the Greece or its colonies.
      - (2) In a broader sense, the term refers to all who came under the influence of Greek culture. At times, Romans recognized themselves under this term (Rom. 1:14, 16).
    - ii) “Jew” refers to one who is Jewish in respect to race (cf. Phil. 3:5).
      - (1) The term focuses on adherence to the Mosaic Law (cf. Rom. 2:17).
      - (2) Often refers to *the* Jews that were hostile to Christ and to Divine viewpoint (John 5:18, 1 Thess. 2:14).
  - b) The nouns “circumcised and uncircumcised” are religious classifications.
    - i) The “circumcised” refers to Jews who underwent the rite of circumcision (cf. Luke 2:21).
      - (1) Initially, the rite was established by God as a sign of the Abrahamic covenant (Gen. 17:10-16).
      - (2) It was a requirement of the Mosaic Law (Lev. 12:3).
    - ii) The “uncircumcised” refers to Gentiles or non-Jews (cf. Eph. 2:11).
      - (1) Gentiles did not participate in the ritual of circumcision.
      - (2) Gentiles in general adhered to a pagan, polytheistic form of religion (Acts 7:22-23, 1 Cor. 10:20, 1 Peter 4:3).
    - iii) Now in the CA, these classifications are not pertinent to believers (Rom. 3:30, 1 Cor. 7:20, Gal. 6:15)
  - c) “Barbarian” and “Scythian” refer to various levels of culture.
    - i) The term “barbarian” refers to stammering or stuttering speech. At least this was the perception of a Greek speaker.
      - (1) Actually, the speech was a non-Greek language.
      - (2) Those who spoke in these foreign languages were often considered uncivilized or “barbarians” by Greeks (e.g. the Medes and Persians).
      - (3) In later times, the Romans labeled certain tribes as “barbarian” if they didn’t have any Greek or Roman accomplishments (e.g. Celtic tribes which would not adapt to Greco-Roman culture).
      - (4) In the N.T., it is not primarily used with negative connotations (Acts 28:2, 4; 1 Cor. 4:11 cf. Rom. 1:14).
    - ii) The noun, “Scythian” only occurs in our verse in the N.T.
      - (1) The “Scythian” people lived in the region north of the Black Sea in present day Ukraine.

### Colossians 3

- (2) In the Greco-Roman world, a Scythian was considered to be unrefined and the epitome of uncivilized culture.
- d) “Slave and freeman” denote the social status of an individual in society.
  - i) A “slave” was an individual who was under control or obligation to a master (cf. Philemon 1:10ff).
    - (1) Slaves were procured from captives taken in battle, conquered cities, the children of slaves, etc.
    - (2) In Rome, the slave was the absolute property of the master and unprotected by the law against his cruelty.
    - (3) A slave’s welfare depended upon the whims of his master.
    - (4) Some occupations included house slaves, litter bearers, architects, tailors, musicians, etc.
  - ii) A “freeman” was not under control or obligation. Such a person was free in a political and social sense.
    - (1) A freeman was often a liberated slave.
    - (2) They started various trade guilds in Rome which established, statutes, laws of mutual protection, widow’s funds, etc.
    - (3) Many were employed as carpenters, goldsmiths, physicians, surgeons, etc.
- 5) In a very basic sense the human spirit or “new man” doesn’t possess a nationality or culture. In fact, as believer’s our citizenship is in Heaven and we are members of God’s household (Eph. 2:19, Phil 3:20, 1 Peter 2:9-11).
- 6) Paul summarily points out to the Colossians that their new “self” identity is based on their union in Christ.
- 7) The fundamental principle is equality in Christ regardless of one’s background.
- 8) Although many CA believers were not social peers in the Greco-Roman society, they were “spiritual” peers with one another.

## Colossians 3

### Vocabulary:

**Colossians 3:12** “And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience;”

- 1) “And, so”: the conjunction, οὖν- OUN, “therefore, consequently, accordingly.”  
Translate “therefore.”
- 2) “Chosen of God”: the adjective, ἐκλεκτός- ELEKTOS, “elect, chosen” + the masculine noun, θεός- THEOS, “God.”
- 3) “Holy”: the adjective, ἅγιος- HAGIOS, “holy, dedicated to God, set apart.”
- 4) “Beloved”: the participle, ἀγαπάω- AGAPAO, “to have an interest in another, to love.”
- 5) “Put on”: the verb, ἐνδύω- ENDUO, “to dress, to put on.”
- 6) “Heart of compassion”: the noun, σπλάγχνον, SPLAGCHNON, “(lit.) inward parts, entrails, (fig.) heart” + the noun, οἰκτιρισμός- OIKTIRMOS, “mercy, compassion.”
- 7) “Kindness”: the noun, χρηστότης- CHRESTOTES, “goodness, kindness.”
- 8) “Humility”: the noun, ταπεινοφροσύνη- TAPEINOPHROSUNE, “humility.”
- 9) “Gentleness”: the noun, πραΰτης- PRAUTES, “gentleness, courtesy.”
- 10) “Patience”: the noun, μακροθυμία- MAKROTHUMIA, “patience.”

### Revised translation:

**Colossians 3:12** “Therefore, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience;”

## Colossians 3

**Colossians 3:12** “Therefore, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience;”

Analysis of vs. 12:

- 1) The apostle points out three traits of the Colossian believers in relation to God.
  - a) Paul refers to them as “chosen of God.”
    - i) Our term “chosen” (ἐκλεκτός- ELEKTOS) may also be translated “elect” (cf. Rom. 8:33).
    - ii) Here, Paul uses a common synonym for believers.
    - iii) Simply, election is a choice God made in eternity past to save all those that He foreknew would believe in Jesus Christ (Eph. 1:4-5, 1 Peter 1:1-2).
      - (1) It must be understood that God’s foreknowledge is not causative and so cause some to believe in Christ (cf. Rom 8:29).
      - (2) Consider that God in His foreknowledge knew that Adam would sin. Does this make Him the cause of sin? Absolutely not! The volition of an individual is always allowed to function (Prov. 1:20-33, cf. 1 John 1:5).
      - (3) God did NOT make an arbitrary choice to save some and not others. This would violate His essence.
      - (4) In fact He desires all men to be saved (1 Tim. 2:4).
    - iv) Election is not based on any inherent merit of an individual but is according to God’s grace (cf. Rom 11:5-6).
    - v) Those who are chosen are few in number (Matt. 7:13-14, 22:14).
    - vi) Those who are chosen are generally not from among the ranks of the social elite (1 Cor. 1:26-28, James 2:5, cf. John 15:19).
    - vii) The Universal church is viewed as a group of chosen individuals (1 Peter 2:9).
    - viii) As one who has been chosen by God, a believer is to engage in Divine good production (John 15:16, Gal. 1:15-16, Eph. 2:10, 1 Thess. 1:4-10 cf. 1 Thess. 4:7).
    - ix) The purpose of election is to glorify God (cf. Eph. 1:6, 12, 14).
  - b) Secondly, the believers are described as “holy.”
    - i) “Holy” (ἅγιος -HAGIOS) is defined as “set apart, dedicated or consecrated to the service of God.” Synonymous with being “holy” is to be a “saint” or to be sanctified.
    - ii) At the point of faith in Christ, the Colossians were positionally set apart to God.
    - iii) By believing in Christ all believers are set apart to God and are considered saints. This is an eternal, unalterable state (1 Cor. 1:2, 30, cf. Eph 1:13).
    - iv) Experientially, believers are to be holy or set apart to God. This is an ongoing process over the course of a believer’s ph. 2.
      - (1) As in every aspect of our Phase 2, believers are commanded to maintain the filling of God the Holy Spirit (Eph 5:18 cp. Gal. 5:22-23)
      - (2) Consistent daily intake of sound doctrine in a local church is absolutely critical. If a believer fails in this area, he will not be successful in the CWL (Deut. 11:18-19, Heb. 10:25 cp. Psa. 138:2).
      - (3) Obedience to Divine imperatives results in being “set apart” experientially (Rom. 6:17-19, 1 Peter 1:15-16).
  - c) The third designation given to the Colossians is “beloved.”

## Colossians 3

- i) “Beloved by whom?”
  - ii) They are objects of God’s love (ἀγαπάω- AGAPAO- cf. **Jude 1:1** “Jude, a bond-servant of Jesus Christ, and brother of James, to those who are the called, beloved in God the Father, and kept for Jesus Christ...”).
  - iii) God’s love extends to all mankind (**John 3:16** "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life).
  - iv) Indeed, God’s Divine love motivated Him to provide salvation to all men even while in state of hostility (**Romans 5:8** But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.” Also Eph. 2:3-5).
  - v) Thankfully, His love is not based on the inherent worth or virtue of mankind! (cf. **Jeremiah 51:17** “All mankind is stupid, devoid of knowledge; Every goldsmith is put to shame by his idols, For his molten images are deceitful, And there is no breath in them...” **Romans 3:23** “...for all have sinned and fall short of the glory of God...”)
  - vi) It is critical to note that, unlike human love which is based on emotion and sentiment, God’s love is expressed in accordance with righteousness and justice.
  - vii) Love is an attribute of God’s essence (**1 John 4:16** And we have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him.)
  - viii) However, it is erroneous to think that His expression of love functions apart from His other attributes.
  - ix) God is not just love nor does any single attribute manifest it self over any other. Rather, each attribute of His essence is continually manifested at an undiminished level.
  - x) Although they are loved by God, those who fail to believe in Christ will be punished by Him. There are absolutely no exceptions! (Deut. 6:7-11, Rev. 20:15, cf. 2 Peter 2:1ff.).
  - xi) In addition to being the object of God’s love, a believer is the recipient of His affection (ἀγαπάω- AGAPAO: Heb. 12:6, φιλέω- PHILEO: John 16:27, Rev. 3:19, cf., John 5:20).
  - xii) After all, we are children of God and, in a family relationship, a father has affection for his children and children for their father (cf. **Romans 8:15** “For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!” **Galatians 4:6-7** “And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!"<sup>7</sup> Therefore you are no longer a slave, but a son; and if a son, then an heir through God.”).
- 2) Based on the fact that the Colossian believers had stripped off the OSN with its deeds and put on the new man at saving faith, Paul enjoins them to modify their mental attitude and behavior.
  - 3) In keeping with the wardrobe theme, the Colossians are instructed to “put on” new clothes.

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- 4) Our verb “put on” (ἐνδύω- ENDUO) is a categorical command which stresses the urgency to act (cf. commands in Col 3:5, 8).
  - a) In the Greek, the verb is the first word in the verse. This is the emphatic position which further indicates the importance of the command.
  - b) As in the case of “lay aside” in vs. 8, “put on” indicates that the Colossians are to act for themselves or in their own interest.
- 5) The Colossian’s were to exhibit these traits (e.g. kindness, humility) during their ph.2. In order to comply with this command, they would have to maintain the FGHS (cf. Gal. 5:22-23).
- 6) They were to “put on” and exhibit the following traits towards others:
  - a) The first item is a “heart of compassion.”
    - i) Literally “heart” refers to the intestines or viscera of the body (Acts 1:18).
    - ii) According to Greek thought, in a figurative sense, this was the seat of feelings and affections. Hence the translation “heart” (cf. Philemon 1:20, 1 John 3:17)
    - iii) The believer who follows this command to exhibit a “heart of compassion” displays compassion or mercy to others.
    - iv) It may be manifested in a genuine concern or sensitivity for another’s welfare as they endure various trials and hardships (Matt. 9:36, 14:14, Luke 10:30-37, 15:13ff cf. Prov. 11:17).
    - v) If we are reticent to be compassionate, consider that God is compassionate and believers are objects of His great compassion and mercy (Psa. 78:38, 103:8, 13, cf. Phil. 2:27).
    - vi) In fact, the plan of salvation is contingent on His mercy (Titus 3:5, 1 Peter 1:3).
  - b) Secondly, the Colossians are to put on “kindness” (χρηστότης- CHRESTOTES).
    - i) “Kindness” is the quality of being helpful or beneficial towards others (cf. 2Sam. 9:1ff).
    - ii) “Kindness” is closely related to compassion (cf. Dan. 1:9, Zech. 7:9).
    - iii) Those who have a genuine concern for another’s welfare generally try to help or benefit them in some manner.
    - iv) Do not neglect being kind to others (**Proverbs 3:3** Do not let kindness and truth leave you; Bind them around your neck, Write them on the tablet of your heart, **Hosea 12:6** Therefore, return to your God, Observe kindness and justice, And wait for your God continually).
  - c) The third item is “humility” (ταπεινοφροσύνη- TAPEINOPHROSUNE).
    - i) The one who exhibits “humility” lacks arrogance and is not enamored by himself.
    - ii) The humble believer is not selfish or conceited. The focus is on the other person not self (Phil 2:3, cf. Eph. 4:2).
    - iii) There is great reward in being humble (**Proverbs 22:4** “The reward of humility *and* the fear of the LORD Are riches, honor and life”).
    - iv) A humble MA is essential to learning sound doctrine (**James 1:21** “Therefore putting aside all filthiness and *all* that remains of wickedness, in humility receive the word implanted, which is able to save your souls”).
    - v) Those who stray from the truth of Divine viewpoint are arrogant (**Psalms 119:21** “You do rebuke the arrogant, the cursed, Who wander from Your commandments” cf. **Proverbs 14:16** “A wise man is cautious and turns away from evil, But a fool is arrogant and careless”).

### Colossians 3

- vi) God is opposed to those who lack humility (1 Peter 5:5, cf. Psa. 101:5, Prov. 16:18, 18:12., cf. **Malachi 4:1** "For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze," says the LORD of hosts, "so that it will leave them neither root nor branch.").
- d) The fourth item Paul enjoins the Colossians to "put on" is "gentleness" (πραΰτης-PRAUTES).
  - i) In certain contexts, the term is similar in meaning to "humility" where it denotes a quality of not being overly impressed by a sense of one's self importance (cf. Gal. 6:1).
  - ii) It is the expression of gentle friendliness and consideration for others without harshness (Eph. 4:2, Titus 3:2, 1 Peter 3:16).
  - iii) "Gentleness" may be manifested in common courtesy to another believer (e.g. a greeting).
  - iv) P-T's are commanded to be gentle in their dealings with others. Especially to those who are in opposition (2 Tim. 2:25).
- e) The fifth item is "patience" (μακροθυμία- MAKROTHUMIA).
  - i) "Patience" is demonstrated by bearing up when provoked.
  - ii) The "patient" believer does retaliate or lash out when offended but, instead exercises restraint in his response.
  - iii) As God has been infinitely patient with us, we are to exhibit great patience with others (Rom. 2:3, 1 Tim 1:16, cf. 1 Thess. 5:14)
  - iv) Specifically, P-T's are exhorted to have great patience (2 Tim. 4:2).
  - v) Believers are to wait patiently on God and the unfolding of His plan (Psa. 37:7, 40:1, James 5:7).

## Colossians 3

### Vocabulary:

**Colossians 3:13** “bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.”

- 1) “Bearing with one another”: the participle, ἀνέχω- ANECHO, “to endure, to bear with” + the reciprocal pronoun, ἀλλήλων- ALLELON, “each other, one another.”
- 2) “Forgiving each other”: the participle, χαρίζομαι- CHARIDZOMAI, “to pardon, forgive” + the reflexive pronoun, ἑαυτοῦ- HEAUTOU, “self, each other.”
- 3) “Whoever”: the conjunction, εἰ- EAN, “if” + the indefinite pronoun, τις- TIS, “anyone, someone.” Translate “if anyone.”
- 4) “Has a complaint”: the verb, ἔχω- ECHO, “to have” + the noun, μομφή- MOMPHE, “cause or ground for complaint, blame.” Translate “may have a complaint.”
- 5) “Against anyone”: the preposition, πρὸς- PROS, “for, against” + the indefinite pronoun, τις- TIS, “anyone, someone.”
- 6) “The Lord”: the masculine noun, κύριος- KURIOS, “Lord.”
- 7) “Forgave”: the verb, χαρίζομαι- CHARIDZOMAI, “to pardon, forgive.”
- 8) “Should you”: the pronoun, σύ- SU, “you.” Due to ellipsis, translate “you forgive.”

### Revised translation:

**Colossians 3:13** “bearing with one another, and forgiving each other, if anyone may have a complaint against anyone; just as the Lord forgave you, so also you forgive.”

## Colossians 3

**Colossians 3:13** “bearing with one another, and forgiving each other, if anyone may have a complaint against anyone; just as the Lord forgave you, so also you forgive.”

Analysis of vs. 13:

- 1) Paul makes a transition from the trait of “patience” in vs. 12 to its general application towards members of the Royal family.
- 2) Specifically, the Colossian’s were to exhibit patience by “bearing with one another.”
  - a) Our participle, “bear with” indicates that they were to be tolerant and self-restrained with one another (Eph. 4:2).
  - b) The believers in Colossae were a mixture of Jews and Gentiles with divergent backgrounds (cf. Col. 3:11).
    - i) Of the Jews, it is probable that there was a mix of orthodox and Hellenistic Jews who observed the Mosaic Law to varying degrees.
    - ii) The average Gentile came out of a pagan, polytheistic system of beliefs.
    - iii) As a group, we may presume that there were various economic and educational levels among the Colossian believers.
    - iv) Although Koine Greek was the common language spoken throughout the Greco-Roman world, it would be a mistake to suppose that everyone was equally fluent.
    - v) In terms of social status, we may also presume that the group was composed of slaves, freemen, Roman citizens, non-Roman citizens, etc. with different levels of personal rights and freedom (e.g. Philemon and Onesimus).
- 3) In view of the varying backgrounds and the propensity of the OSN to foster conflict, misunderstandings and disagreements would not be uncommon.
- 4) Hence, bearing with one another was critical. Any prejudice or bias towards a fellow believer based on personal differences is unacceptable (cf. Phil. 2:1-8).
- 5) At this point, factions and disputes were not a problem in Colossae. Paul had already commended them on their overall spiritual condition (**Colossians 2:5** “For even though I am absent in body, nevertheless I am with you in spirit, rejoicing to see your good discipline and the stability of your faith in Christ” cf. the conditions in Corinth and Galatia, 1 Cor. 3:3, 2 Cor. 12:20, Gal. 5:15).
- 6) Here, the need is to continue to tolerate or put up with one another and preserve corporate unity.
  - a) Especially in the face of the Colossian philosophy and its advocates.
  - b) However, Paul is not giving tacit approval to bear with each other’s human viewpoint or to be indifferent to another believers attitude toward Divine viewpoint (cf. 1 Cor. 5:1-2, 1 Tim. 5:20).
  - c) Bearing with one another and tolerance in the local church must be practiced according to the standards of sound doctrine (1 Tim. 6:3).
  - d) In fact this epistle displays a conspicuous intolerance for worldly philosophy or thinking (Col. 2:4, 8, 16-23 cf. Col. 3:1-2).
  - e) True corporate unity in the local church is based on the consistent intake and application of Bible doctrine while its members progress to spiritual maturity (Eph. 4:13).
  - f) The consistent tolerance of the human viewpoint of others and intolerance of sound doctrine is not commendable (2 Cor. 11:3-4, 2 Tim. 4:3).

## Colossians 3

- g) Believers are to refute and admonish one another in regard to false doctrine (2 Thess. 3:14-15, Titus 1:9)
- 7) It is quite similar to the circumstances of many CA believers today.
- 8) As the believer's in Colossae, each of us came to sound doctrine from very different backgrounds.
- 9) Each of us has our own idiosyncrasies, personalities, emotional issues, etc. along with an active OSN.
- 10) We are to exercise patience towards one another and be of the same mind doctrinally in spite of these differences (Rom. 12:6, 15:5).
- 11) In addition, in a local church, the believers have attained various levels of spiritual maturity.
- a) A believer with a measure of spiritual maturity is commanded to accept the weaker believer (Rom. 14:1).
  - b) Patience must be exercised towards other believers as they strive to make the MAJG.
  - c) Every believer's path to spiritual maturity is full of failures and successes (e.g. Moses, David, Samson, Peter- cf. James 3:2).
  - d) We are to admonish each other when appropriate. Nevertheless we must be careful to continue to bear with one another and give each other room to grow (Rom. 15:14, 1 Thess. 5:14).
- 12) In spite of our different personal circumstances and experiences, a great attribute all CA believers share is our union with Christ.
- 13) As a group, a local church may have to endure persecution and affliction. The goal is to persevere by the application of Divine viewpoint (2 Thess. 1:4).
- 14) Besides bearing with one another, Paul instructs the Colossians to "forgive" each other.
- 15) He introduces a hypothetical situation that would potentially be applicable to all.
- 16) The clause, "if anyone may have a complaint against anyone" forms a condition which may or may not be true (i.e. 3<sup>rd</sup> class condition).
- a) However, in recognition of the tendencies of the OSN in a group setting, the condition is certain to be true.
  - b) The condition applies to **anyone** who might have a complaint.
  - c) Our term "complaint" (μομφή- MOMPHE) indicates a ground or reason for a complaint.
    - i) The noun occurs 1x in the N.T.
    - ii) It is related to the verb "to find fault with or blame" (μέμφομαι- MEMPHOMAI).
    - iii) Whether or not the cause for complaint is legitimate or illegitimate is not stated.
    - iv) In vs. 13, the complaint is directed at a fellow believer.
      - (1) An example of a believer with a legitimate cause for complaint is one who is lied to by another Royal family member.
      - (2) An example of a believer with an illegitimate cause for complaint is one who labels another as "unloving" because of the application of separation. The doctrine of separation and its parameters are clearly documented in Scripture despite the claims and actions of many believers (cf. Moses: Ex.15:22-24, Jesus Christ: Luke 15:1-2, John 6:41-42).

### Colossians 3

- v) Instead the condition applies to both categories of complaint, legitimate AND illegitimate reasons.
- 17) Suppose you have a legitimate complaint against another believer. Now what? Are you going to continue to hold the complaint over his head?
- 18) Hopefully not. It certainly doesn't qualify as redeeming the time during your ph. 2 and manifests a lack of forgiveness (cf. Matt. 18:21-22, James 5:9).
- 19) In context, Paul draws a correlation between Christ and the believers in Colossae.
- a) Believers are forgiven all sins because of Christ's work on the cross (Eph. 1:7, Col. 2:13-14, 1 John 2:12, cf. Psa. 32:1).
  - b) Therefore, as they received pardon they were to forgive the one, **anyone**, who might give them cause for complaint (2 Cor. 2:7, Eph. 4:32 cf. Lam. 3:39).
- 20) The forgiveness of others for wrongs suffered is a critical application in the CWL (Matt. 6:14-15, cf. Luke 6:37).
- 21) Consider the outlook of Jesus Christ while He was being crucified (Luke 23:34).

## Colossians 3

### Vocabulary:

**Colossians 3:14** “And beyond all these things *put on* love, which is the perfect bond of unity.”

- 1) “Beyond all these things”: the preposition, ἐπι- EPI, “on, upon, over” + the adjective, πᾶς-PAS, “all, every” + the pronoun, οὗτος- HOUTOS, “this.” Translate “over all these things.”
- 2) “Put on”: the verb, ἐνδύω-ENDUO, “to dress, to put on.” The verb is omitted in our verse but is correctly supplied due to its use in vs. 12.
- 3) “Love”: the noun, ἀγάπη- AGAPE, “affection, good will, love.”
- 4) “Perfect bond of unity”: the noun, σύνδεσμος- SUNDESMOS, “a link, joint, uniting bond” + the noun, τελειότητος- TELEIOTETOS, “completeness, perfection.”

### Revised translation:

**Colossians 3:14** “And over all these things *put on* love, which is the perfect bond of unity.”

## Colossians 3

**Colossians 3:14** “And over all these things *put on* love, which is the perfect bond of unity.”

Analysis of vs. 14:

- 1) In vs. 14, the conjunction “and” indicates the continuance of the wardrobe metaphor.
- 2) The final item to be “put on” over all the others (e.g. gentleness, patience) is “love” (ἀγάπη- AGAPE).
- 3) “Love” is the bond which unifies the other traits in the believer.
- 4) In our verse and in the throughout the N.T., “love” (ἀγάπη- AGAPE) is generally used in specialized sense.
  - a) It is not an emotional response to another person (cf. Luke 6:27, 35).
  - b) This love is Divine love and may only be exhibited by believers through the agency of the Holy Spirit (Rom. 5:5).
  - c) Additionally, it originates in the soul of a believer as a fruit of the filling of God the Holy Spirit (Gal. 5:22).
  - d) Apart from our context, believers are commanded to manifest this “love” towards other believers (John 15:12, 1 Peter 2:17, 1 John 3:11).
- 5) The question naturally arises, how do believers love each other?
- 6) In a broad sense, a believer who is FGHS and applies doctrinal principles towards another demonstrates love for that person (1 John 3:18 cf. John 14:15, 21; 2 John 1:6).
- 7) In other words, “love” is made evident through the specific applications of Divine viewpoint (John 21:16, 2 Cor. 8:24, 1 John 3:16).
- 8) If we narrow the focus to our context, the Colossian believer’s demonstrate “love” when they apply compassion, kindness, humility, gentleness, patience, etc. towards each other (Eph. 4:2, 16).
- 9) As “love” encompasses various applications, the nuance in our verse is that it is a superior trait (cf. Rom. 13:8-9, 1 Cor. 13:13, 16:14).

\*See the Doctrine of Forgiveness.

## Colossians 3

### Vocabulary:

**Colossians 3:15** “...And let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful.”

- 1) “Let the peace of Christ rule”: the noun, εἰρήνη- EIRENE, “a state of peace, harmony, well being” + the noun, Χριστός, CHRISTOS, “Christ” + the verb, βραβεύω- BRABEUO, “to direct, control, rule.” Translate, “let the peace of Christ continue ruling.”
- 2) “In your hearts”: the preposition, ἐν- EN, “in” + the noun, καρδιά- KARDIA, “heart” + the pronoun, σὺ- SU, “your.”
- 3) “To which indeed”: the preposition, εἰς- EIS, “to, into, for” + the pronoun, ὅς- HOS, “who, which, what” + the conjunction, καί- KAI, “and, also, even.” Translate “to which also.”
- 4) “You were called”: the verb, καλέω- KALEO, “to call, summon, invite.”
- 5) “In one body”: the preposition, ἐν- EN, “in” + the adjective, εἷς- EIS, “one” + the noun, σῶμα- SOMA, “ a body.”
- 6) “Be thankful”: the verb, γίνομαι- GINOMAI, “to be , become” + the adjective, εὐχάριστος-EUCHARISTOS, “grateful, thankful.” Translate “continue being thankful.”

### Revised translation:

**Colossians 3:15** “...And let the peace of Christ continue ruling in your hearts, to which also you were called in one body; and continue being thankful.”

## Colossians 3

**Colossians 3:15** "...And let the peace of Christ continue ruling in your hearts, to which also you were called in one body; and continue being thankful."

Analysis of vs. 15:

- 1) Paul continues to issue commands to the Colossians that relate to their conduct as believers.
- 2) He enjoins the Colossians to "let the peace of Christ continue ruling in your hearts."
  - a) The "peace of Christ" refers to a distinctive, Divine peace in the life of a believer.
    - i) In a general sense, the believer has peace with God through the agency of Christ (i.e. His perfect work on the cross, Acts 10:36, Col 1:20).
      - (1) After His death, mankind no longer exists in a state of enmity with God due to sin. Rather, mankind is reconciled to God (**Romans 5:10** "For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life").
      - (2) Christ is the "Peacemaker" between God and man. (cf. Eph. 2:14).
      - (3) The peace is secured at the point one believes in Jesus Christ (Rom. 5:1).
      - (4) This peace may be categorized as ph.1 or positional peace.
    - ii) In our verse, the "peace of Christ" refers to other aspects besides positional peace. Paul is referring primarily to inner peace in the life of the Colossian believers.
      - (1) Jesus Christ is the provider of inner peace to believers (John 14:27, 2 Thess. 3:16).
      - (2) This peace is the inner stability and well being of the adjusted believer.
      - (3) Essentially, inner peace is dependant on the FGHS, knowledge of sound doctrine, and its application in one's niche (FGHS: Gal 5:22, knowledge: 2 Peter 1:2 cf. Rom. 15:13; application: Gal. 6:16, Phil. 4:6-9).
      - (4) Integrated into the context, to the extent that the Colossians were obedient to Divine viewpoint (e.g. Col. 3:12-14 "Put on a heart compassion...") to that extent they would have inner peace (cf. Isa. 26:3).
      - (5) It follows then that those who are dominated by the OSN will not have the "peace of Christ" despite overt appearances (cf. Isa. 59:8).
        - (a) Many in the cosmos are adept at concealing an agitated MA with a calm demeanor. It is merely a façade.
        - (b) Comparatively, the peace of the cosmos is based on the circumstances in one's niche (e.g. financial security, physical health, etc.).
      - (6) However the adjusted believer recognizes that he may have inner peace despite a difficult, tumultuous niche (Psa. 4:8, John 16:33).
      - (7) It is closely related to happiness (Rom. 14:17).
  - b) The inner peace provided by Christ is to control or "rule" the inner man (i.e. "in your hearts").
    - i) The command indicates that inner peace should be an integral, ongoing trait in the thinking of a believer.
    - ii) In essence, Paul is saying "make this your habit."
    - iii) If the peace of Christ habitually rules the inner man, the believer will exhibit a relaxed mental attitude towards various pressures in life. Such a believer will not be dominated by anxiety, worry, or fear.

## Colossians 3

- iv) In addition, the believer is to pursue and promote peace in his relationships with others (Rom. 14:19, 2 Cor 13:11, 1 Thess. 5:13, 2 Tim. 2:22).
  - v) It is a potential for all believers but ultimately inner peace will only be realized by the +V believer.
  - vi) The peace of Christ isn't provided through a pill, psychotherapy, counseling or any other means but only through obedience to God's directive will under the FGHS (cf. **Romans 8:5-6** "For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. <sup>6</sup> For the mind set on the flesh is death, but the mind set on the Spirit is life and peace...").
- 3) The apostle indicates that the Colossian believers were called in one body.
- a) Paul recalls when the Colossians as individuals were "called" by God through the gospel hearing. In a sense it is a summons or invitation from God, according to His purpose or plan (**2 Thessalonians 2:14** "It was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ."; **Romans 8:28** "And we know that God causes all things to work together for good to those who love God, to those who are called according to *His* purpose.").
  - b) At the point of saving faith, each believer is baptized into the "one body" (**1 Corinthians 12:13** "For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit...").
  - c) Based on Paul's discussions earlier in the epistle, "one body" is a reference to the universal church which is composed of individual CA believers (i.e. the body of Christ, **Colossians 1:18** "He is also head of the body, the church; and He is the beginning, the first-born from the dead; so that He Himself might come to have first place in everything", **Colossians 1:24** "Now I rejoice in my sufferings for your sake, and in my flesh I do my share on behalf of His body (which is the church) in filling up that which is lacking in Christ's afflictions" Also, **Romans 12:4-5** "For just as we have many members in one body and all the members do not have the same function, <sup>5</sup> so we, who are many, are one body in Christ, and individually members one of another").
  - d) Each Colossian believer was "called in one body" in order that they might partake in positional and experiential "peace."
- 4) At the end of vs. 15, Paul issues another command, "continue being thankful."
- a) As a general precept, believers are to habitually manifest an attitude of thankfulness for all of God's perfect provisions (e.g. plan of salvation, B. Doc, prayer, living grace, etc., Psa 30:4; 97:12; 100:4, Eph. 5:4).
  - b) The expression of the thankfulness on the part of the Colossians should have come from the knowledge that they were at peace with God.
  - c) The more one understands the person of God and his plan, the greater his capacity for thanksgiving (Col. 2:7).

## Colossians 3

### Vocabulary:

**Colossians 3:16** Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God.

- 1) “The word of Christ”: the noun, λόγος- LOGOS, “word, message” + the masculine noun, Χριστός- CHRISTOS, “Christ.”
- 2) “Richly”: the adverb, πλουσίως- PLOUSIOS, “richly, abundantly” + “dwell”: the verb, ἐνοικέω- ENOIKEO, “to dwell, live.” Translate, “continue to richly dwell.”
- 3) “Within you”: the preposition, ἐν- EN, “in, among” + the pronoun, σύ - SU, “you.”
- 4) “With all wisdom”: the preposition, ἐν- EN, “in, among” + the adjective, πᾶς- PAS, “all each, every” + the noun, σοφία- SOPHIA, “wisdom.” Translate “in all wisdom.”
- 5) “Teaching”: the participle, διδάσκω- DIDASKO, “to teach, instruct.”
- 6) “Admonishing”: the participle, νουθετέω- NOUTHETEO, “to admonish, warn.”
- 7) “One another”: the pronoun, ἑαυτοῦ- HEAUTOU, “self, yourselves.”
- 8) “With psalms”: the noun, ψαλμός- PSALMOS, “psalm, song of praise.”
- 9) “Hymns”: the noun, ὕμνος- HUMNOS, “a sacred song, a song of praise.”
- 10) “Spiritual songs”: the adjective, πνευματικός- PNEUMATIKOS, “spiritual” + the noun, ᾠδή- ODE, “song.”
- 11) “Singing”: the participle, ᾄδω-ADO, “to sing.”
- 12) “With thankfulness”: the preposition, ἐν- EN, “in, among” + the noun, χάρις- CHARIS, “grace, thankfulness, gratitude.”
- 13) “In your hearts”: the preposition, ἐν- EN, “in, among” + the noun, καρδία – KARDIA, “heart” + the pronoun, σύ - SU, “you.”
- 14) “To God”: the masculine noun, θεός- THEOS, “God.”

### Revised translation:

**Colossians 3:16** “Let the word of Christ continue to richly dwell within you, in all wisdom teaching and admonishing one another, singing with psalms *and* hymns *and* spiritual songs, with thankfulness in your hearts to God.”

## Colossians 3

**Colossians 3:16** “Let the word of Christ continue to richly dwell within you, in all wisdom teaching and admonishing one another, singing with psalms *and* hymns *and* spiritual songs, with thankfulness in your hearts to God.”

Analysis of vs. 16:

- 1) Vs. 16 begins with another imperative issued to the Colossians.
- 2) Paul has just discussed the “the peace of Christ” in vs. 15 and the role it should play in the life of a believer (i.e. it should habitually rule the inner man).
- 3) Here, he instructs, “Let the word of Christ continue to richly dwell within you...”
  - a) “The word of Christ” is the subject of the command. In the Greek text, the phrase only occurs in our verse. It is difficult to determine if the phrase refers to:
    - i) The Gospel (cf. Acts 13:49, 16:32, 2 Thess. 3:1, also 2 Tim. 2:9)
    - ii) The words spoken by Christ during His 1<sup>st</sup> advent (e.g. prophetic statements, Matt. 16:21, Mark 13:2).
    - iii) The principles of sound doctrine as a whole (cf. 2 Cor 2:16, 2 Tim. 2:15, Titus 2:15, 1 John 2:14).
    - iv) Of these, the last category is preferred. As a category it would encompass both the message of the Gospel and the teachings of Christ during 1<sup>st</sup> advent. In a broader sense it would also include principles of sound doctrine found in the OT.
    - v) The focus in the context is on spiritual growth through continued obedience to ph. 2 imperatives and not strictly on various aspects of the Gospel (cf. Heb. 5:13ff).
  - b) The command to “richly dwell” denotes habitual, ongoing action.
    - i) The essence of the command “dwell” (ἐνοικέω- ENOIKEO) , as in the case of the verb, “to rule” (βραβεύω- BRABEUO) in vs. 15, is “make this your habit” or “train yourselves in this.”
    - ii) The verse figuratively depicts sound doctrine living in or inhabiting the believer (cf. indwelling faith: 1 Tim. 1:5; indwelling GHS: Rom. 8:11, 2 Tim. 1:14).
    - iii) In a quantitative sense “richly” (πλουσίως- PLOUSIOS) pertains to that which exists in a large or an abundant amount (1 Tim. 6:17).
  - c) “Within you” refers to the inner man and is the place where sound doctrine dwells (cf. Rom. 7:22).
  - d) Abundant amounts of sound doctrine ought to be resident in the inner man of the believer (i.e. the soul, human spirit, and thinking).
  - e) Although Paul is communicating to believers in Colossae, compliance with this command is incumbent upon every individual believer.
  - f) How does sound doctrine “continue to richly dwell” in the believer?
    - i) The believer must maintain the FGHS and assemble in an adjusted local church (**Ephesians 5:17** “So then do not be foolish, but understand what the will of the Lord is.<sup>18</sup> And do not get drunk with wine, for that is dissipation, but be filled with the Spirit...”, **Hebrews 10:25** “...not forsaking our own assembling together, as is the habit of some, but encouraging *one another*; and all the more, as you see the day drawing near.”).
    - ii) The believer should be eager and willing to learn Divine viewpoint. Are you? This is the essence of +v (**Acts 17:11** Now these were more noble-minded

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than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily, *to see* whether these things were so.”, cf. Prov. 18:2).

- iii) In addition the believer must maintain an attitude of humility (James 1:19-21).
- iv) After listening to Divine viewpoint, the believer must exercise faith in and tenaciously hold on to what has been taught (Prov. 18:13, cf. Prov. 3:3-6).
- v) As the believer exercises faith in sound doctrine, he effectively reprograms his human viewpoint with Divine viewpoint (cf. **Isaiah 55:8-9** "For My thoughts are not your thoughts, Neither are your ways My ways," declares the LORD. <sup>9</sup> "For *as* the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts.”, **Romans 12:2** “And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.”, also 2 Cor. 4:16).
- vi) Over time the believer builds up new norms and standards which are far superior to those of the “old self” (Col 3:9-10).
- vii) In addition, the sound doctrine learned by the believer will be tested (**1 Peter 1:7** “that the proof of your faith, *being* more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ;).
- g) The adjusted believer recognizes that the value of sound doctrine is immeasurable (Job 28:1ff, Psa. 119:72).
- h) In fact, absent resident doctrine the believer is weak and is, therefore susceptible to satanic schemes and strategies (Eph. 6:11-17, cf. 1 Peter 5:8).
- 4) Paul’s discussion transitions from the individual responsibilities of the Colossian believers to the manner in which they were to interact with one another as a group.
- 5) Those in Colossae were to teach and admonish one another in all wisdom. Furthermore, “teaching and admonishing one another” would be a manifestation of resident Divine viewpoint (i.e. “the word of Christ”) in their inner man.
  - a) “Teaching” (διδάσκω- DIDASKO) is the act of relating information to another in a formal or informal setting.
    - i) It was a primary function of Christ as He proclaimed Himself (Matt. 13:54, Mark 8:31, John 18:20).
    - ii) It is to be a primary function of the pastor-teacher (2 Tim. 2:2, cf. Acts 28:31, 1 Tim. 4:11).
    - iii) Our verse addresses all the Colossian believers which clearly indicates that “teaching” is not merely a function restricted to those with the communication gifts (apostle, p-t, etc.).
      - (1) It is important to understand, that this function of teaching is NOT designed to augment or replace the teaching of the believer’s p-t in the LC (cf. Titus 2:15).
      - (2) The context does NOT support a plurality of pastors in the LC. The Biblical model is one p-t per LC (cf. John 10:3-6, **Revelation 3:14** "And to the angel [i.e. messenger] of the church in Laodicea write: The Amen, the faithful and true Witness, the Beginning of the creation of God...”).
      - (3) It does NOT legitimize female pastors (1 Tim. 2:12, cf. 1 Cor. 14:34-35).

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- (4) Additionally, the verse does NOT condone the formation of various Bible study groups that function outside the authority of the LC (cf. 1 Peter 5:2-3).
  - (5) The formal teaching of sound doctrine is to take place in the LC within the RP/RC relationship.
  - (6) Our verse pertains to the informal instruction of Divine viewpoint which regularly occurs among believers outside of the formal, structured setting of the LC.
  - (7) The instruction may occur in a variety of settings (e.g. hospital, yard crew, over lunch, etc.).
  - (8) In a basic sense, a believer teaches another when he causes that believer to know something in regard to Bible doctrine (e.g. love for husband, Titus 2:3-4, cf. Prov. 31:26).
  - (9) Another example is when a mature believer teaches a new believer about the importance of Bible doctrine and being consistent in Bible class.
- b) “Admonishing” (νουθετέω- NOUTHETEO) is to provide instruction or a warning about avoidance or cessation of improper conduct or viewpoint (cf. 1 Cor. 4:14).
- i) Pastors are to admonish those in the local church (cf. νουθετέω- NOUTHETEO is translated as “instruction,” 1 Thess. 5:12).
  - ii) In our verse, Paul explicitly points out that believers are to admonish one another (cf. **Romans 15:14** “And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge, and able also to admonish one another.”, **1 Thessalonians 5:14** “And we urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with all men.”, **2 Thessalonians 3:14-15** “And if anyone does not obey our instruction in this letter, take special note of that man and do not associate with him, so that he may be put to shame. <sup>15</sup> And yet do not regard him as an enemy, but admonish him as a brother.”).
  - iii) The warning is designed to get the believer to cease and desist from attitudes and/or behaviors that are NOT in accordance with the standards of Divine viewpoint.
- c) Both teaching and admonishing are to be done in the sphere of “all wisdom”.
- i) “All wisdom” (σοφία- SOPHIA) is the realm of Divine viewpoint (Col 1:9, cf. Eph. 3:10).
  - ii) The wisdom of God is the only objective standard by which we must conduct our lives as believers (cf. Psalms 119:32, Proverbs 2:1ff).
  - iii) In our verse, the “wisdom” is at odds with the conventional wisdom of the cosmos (cf. 1 Cor. 1:20-24; 2:5).
  - iv) Divine wisdom provides the believer with the ability to use the knowledge of sound doctrine for correct behavior.
  - v) “All wisdom” provides the subject matter of teaching and admonishing one another.
- d) Earlier in the epistle, Paul indicated that teaching and admonishing others in accordance with Divine wisdom was a core component of his ministry (**Colossians 1:28** “And we proclaim Him, admonishing every man and teaching every man with all wisdom, that we may present every man complete in Christ.”).

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- 6) In vs. 16, Paul briefly discusses “singing” as it relates to the believers in Colossae.
- 7) “Singing” (ᾄδω-ADO) on the part of the Colossian believer, like teaching and admonishing, manifested resident sound doctrine (i.e. the word of Christ).
- 8) Paul points out three types of songs in our verse.
  - a) In the NT, the term “psalms” (ψαλμός- PSALMOS) generally refers to a song of praise. Depending on the context, it may refer to the book of Psalms and specific psalms from the book (Lk. 20:42, Acts 1:20, 13:33).
    - i) The Hebrew title for the book of Psalms is תְּהִלִּים (tehillim), “praise songs.”
    - ii) Within the book of Psalms, individual psalms are categorized as songs of praise, individual prayers, poetry, etc (e.g. song of praise: Psa. 145:1, prayer: Psa. 17:1, contemplative poetry: Psa. 42:1).
  - b) “Hymns” (ᾠμός- HUMNOS) typically referred to a sacred song or a song of praise to honor a deity or hero. In our context, it is a song with doctrinal content that expresses praise to God.
  - c) “Spiritual songs” refers to songs of praise to God and is associated with lyric poetry.
- 9) It is evident that the three types of songs express praise for God. That is, to express admiration for or to laud the person and work of God (cf. Psa. 69:30).
- 10) Here, Paul indicates that such songs should be accompanied with “thankfulness.”
- 11) It is a natural combination for the believer to praise God and at the same time be thankful for all the blessings He has bestowed him (Ezra 3:11, Psa. 18:49, 106:1, 147:7, Dan. 2:23).
- 12) Interestingly in our verse, the “singing” is said to take place “in your hearts.”
- 13) “In you hearts” refers to the inner man and not to audible songs.
- 14) Instead, the emphasis is on an inner attitude of praise and thankfulness to God. Two traits that ought to prevail in the MA of a maturing believer.
- 15) Conversely, we are not to suppose by this verse that “audible” singing is inappropriate or even, unimportant in the CA.
- 16) In fact, CA believers are commanded to sing especially when assembled together (James 5:13, cf. Eph. 5:19).
- 17) Thankfully, and in many cases mercifully, the pitch or tone of one’s voice is not a factor. Simply, believers are to sing regardless of vocal ability.
- 18) Jesus and the Apostles sang praises to God (Jesus: Mark 14:26, Paul: Acts 16:25).
- 19) Furthermore, music in general was common and very important during the Age of Israel (Exodus: Ex. 15:1-21, Deborah and Barak: Judges 5:1-31, Habbakuk: Hab. 3:19).
- 20) Singing may or may not be accompanied by musical instruments (e.g. stringed instruments: Psa. 4:1, vocal: Psa. 46:1).
- 21) However, singing for the sake of singing without regard to content is not in view.
- 22) A believer ought to be cognizant of the lyrics he is singing. Additionally, singing in the LC is not to be a mechanical, meaningless event for the believer (cf. 1 Cor. 14:15).
- 23) In fact, song lyrics should reflect Divine viewpoint as songs should edify and strengthen the local church (cf. 1 Cor. 14:26).
- 24) Whether the praise and thankfulness is expressed in the inner man or through open song, Paul indicates that all such expression be directed “to God” (cf. Psa. 30:12, 71:23, 111:1).

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### Vocabulary:

**Colossians 3:17** And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father.

- 1) “Whatever”: the adjective, πᾶς- PAS, “all, each, every” + the relative pronoun, ὅς- HOS, “who, which, what” + the indefinite pronoun, τὶς – TIS, “anyone, anything.”
- 2) “You do”: the marker of condition or uncertainty, εἰάν- EAN, “if whenever” + the verb, ποιέω- POIEO, “to do.”
- 3) “In word or deed”: the preposition, ἐν- EN, “in, among, by” + the noun, λόγος- LOGOS, “word, statement” + the disjunctive conjunction, ἢ - E, “or” + the preposition, ἐν- EN, “in, among, by” + the noun, ἔργον- ERGON, “work, deed, activity.”
- 4) “Do”: the verb, ποιέω- POIEO, “to do” is supplied due to the syntax. In context, the verb has the force of a command.
- 5) “All in the name of the Lord Jesus”: the adjective, πᾶς- PAS, “all, each, every” + the preposition, ἐν- EN, “in, among, by” + the noun, ὄνομα- ONOMA, “name” + the noun, κύριος- KURIOS, “lord, master” + the noun, Ἰησοῦς- IESOUS, “Jesus” –from the Hebrew, **יֵשׁוּעַ**, “Yeshua.”
- 6) “Giving thanks”: the participle, εὐχαριστέω- EUCHARISTEO, “to give thanks, to be thankful.”
- 7) “Through Him”: the preposition, δια- DIA, “through” + the pronoun, αὐτός- AUTOS, “he, him.”
- 8) “To God the Father”: the masculine noun, θεός- THEOS, “God” +the noun, πατήρ- PATER, “parent, father.”

**Revised translation:** the standard translation is adequate.

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**Colossians 3:17** And whatever you do in word or deed, *do* all in the name of the Lord Jesus, giving thanks through Him to God the Father.

Analysis of vs. 17:

- 1) Continuing his line of thought from vs. 16, Paul issues a general directive which applies to every member of his audience.
- 2) The application of the apostle's directive is compulsory for each believer. Individual exceptions or allowances are ruled out.
- 3) The directive is comprehensive as Paul states, "...**whatever** you do..."
- 4) The verb, "do" (ποιέω- POIEO) relates to the broad range of activities which the Colossians performed on a daily basis.
- 5) Paul points out two areas: verbal activity and physical activity (i.e. "in word or deed").
- 6) All verbal and physical activity was to be done "in the name of the Lord Jesus."
  - a) Remember, pagan, polytheistic practices were the norm throughout Greco-Roman culture.
  - b) Invocations to various deities were commonplace. Such rituals were practiced by individuals as well as large groups.
  - c) The average pagan would not invoke his patron deity in an informal manner (e.g. "Hey you").
    - i) Instead, he would use the precise name of the deity in order to be polite and not offend the deity (e.g. "lord Apollo, lord Zeus, father Zeus).
    - ii) Other elements of an invocation might include: genealogy (e.g. Athena, daughter of Zeus), companion deities (e.g. the Phrygian goddess Kybele and Attis), and place (where the god resides, e.g. Poseidon - ocean)
  - d) In Colossae, the worship of angels was prevalent. Many invoked the name of particular angels for protection and assistance (Col. 2:18).
  - e) Unlike their pagan neighbors, the believers in Colossae were not to invoke the name "Lord Jesus" in a cultic, pagan sense (e.g. invocation for protection).
  - f) Instead, they were under His authority as He is the Head of the Church (Col. 1:18).
  - g) As such they were to live in conformity to the standards established by Christ (e.g. forgiveness- 1 Pet. 2:21 cf. Luke 23:34 "But Jesus was saying, "Father, forgive them; for they do not know what they are doing." And they cast lots, dividing up His garments among themselves.").
  - h) Due to context, the 2<sup>nd</sup> occurrence of "*do*" is properly supplied in vs. 17. The verb connotes ongoing application on the part of the believer.
  - i) On a daily basis, every believer is to habitually live their life in accordance with the example set by Christ.
- 7) In a similar sense, believers are to glorify God in everything even in mundane activities (1 Cor. 10:31).
- 8) A believer must continually ask himself, "Is what I'm saying and doing in agreement with Divine viewpoint?"
  - a) If his speech and conduct are not in agreement, the wise believer will take the necessary steps to correct his deficiencies (cf. Prov. 1:5, 10:8).
  - b) Earlier in this chapter, Paul urgently enjoined the Colossians to "put to death" various OSN manifestations. It was to be given top priority (Col. 3:5).

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- c) Believers must recognize that this command carries the same weight or urgency for us today. We are no less culpable in “putting to death” our own OSN activities (cf. Heb. 3:13; 12:12-13).
- 9) Paul reiterates the necessity of thanksgiving in the lives of the Colossian believers.
- 10) Moreover, the use of “giving thanks” (εὐχαριστέω- EUCHARISTEO) in our verse is one of three terms used in the last three verses that emphasizes the importance of thanksgiving (vs.15: “continue being thankful”, vs. 16: “with thankfulness”).
- 11) Clearly Paul doesn’t want his audience to miss this point!
- 12) The greater our awareness of, and orientation to, Bible doctrine the greater will be our capacity for gratitude toward God.
- 13) Thanksgiving, as a part of prayer, must be directed to God the Father (**Ephesians 5:20** “always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father...”, cf. **Luke 11:2** “And He said to them, “When you pray, say: ‘Father, hallowed be Thy name. Thy kingdom come...’” **Ephesians 3:14** “For this reason, I bow my knees before the Father...”).
- 14) Since every aspect of His plan is predicated on His grace, not our merit, we are under exceedingly great obligation to Him.
- 15) Therefore, an attitude of thankfulness ought to be a primary part of the believer’s MA (cf. 1 Thess. 1 Thess. 5:18, Heb. 13:15).
- 16) “Through Him” acknowledges the agency of Jesus Christ as the mediator between God and man (1 Tim. 2:5).
- 17) In addition, the believer is to pray in His name (John 14:13, 15:16).

## Colossians 3

### Vocabulary:

**Colossians 3:18-19** “Wives<sup>1</sup>, be subject to your husbands<sup>1</sup>, as is fitting in the Lord.<sup>19</sup> Husbands<sup>2</sup>, love your wives<sup>2</sup>, and do not be embittered against them.”

- 1) “Wives”<sup>1 & 2</sup>: the noun, γυναίκα - GUNAIKA, “woman, wife.”
- 2) “Be subject”: the verb, υποτάσσω- HUPOTASSO, “to place or arrange under, to subject.” Translate “continue subjecting yourselves.”
- 3) “Husbands”<sup>1 & 2</sup>: the noun, άνήρ- ANER, “man, husband.”
- 4) “As is fitting”: the conjunction, ώς- HOS, “as like” + the verb, άνήκω- ANEKO, “to be fitting, proper, appropriate.” Translate “as is proper.”
- 5) “In the Lord”: the preposition, έν- EN, “in, among, by” + the noun, κύριος- KURIOS, “lord, master.”
- 6) “Love”: the verb, αγαπάω- AGAPAO, “to love.” Translate “continue loving.”
- 7) “Do not be embittered”: the negative particle, μή- ME, “not” + the verb, πικραίνω- PIKRAINO, “to embitter, to make bitter.”

### Revised translation:

**Colossians 3:18-19** “Wives, continue subjecting yourselves to your husbands, as is proper in the Lord.<sup>19</sup> Husbands, continue loving your wives, and do not be embittered against them.”

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**Colossians 3:18-19** “Wives, continue subjecting yourselves to your husbands, as is proper in the Lord. <sup>19</sup> Husbands, continue loving your wives, and do not be embittered against them.”

Analysis of vv. 18-19:

- 1) In the preceding context, Paul has been issuing instructions that apply to each believer in his audience (e.g. “Do not lie to one another”, “forgiving each other”. etc.).
- 2) Now in vs. 18, he begins a series of commands that deal with the common relationships within the household.
- 3) Although Paul asserted each believer’s equality of position “in Christ,” this does not abrogate various authorities. Further, all authority is derived from God, the ultimate authority (Col. 3:10-11, cf. Dan.4:17, 34-37; Acts 17:24-26).
- 4) Believers who oppose the authorities God has established effectively oppose God (Rom. 13:2).
- 5) Additionally, those who consistently exhibit attitudes and conduct contrary to sound doctrine are hostile toward God (e.g. illicit friendships, James 4:4 cf. Rom. 8:7).
- 6) The first command in vs. 18 is addressed specifically to the wives among the Colossians.
- 7) The wives are enjoined to “continue subjecting yourselves to your husbands.”
  - a) Each wife must subject herself to her own husband’s authority (Titus 2:5).
  - b) The husband’s authority is derived from God as is NOT an antiquated concept of the marriage relationship (Gen. 3:16, 1 Cor. 11:3, cf. order of creation, 1 Tim. 2:13).
  - c) The command places special focus on the MA and actions of the wife.
  - d) Individual submission to the husband is to be habitual and ongoing (Eph. 5:24).
  - e) Consistent compliance is a matter of individual volition.
  - f) Submission is manifested in obedience to his wishes as long as the wishes do not involve sin.
  - g) Is your husband mean, rude, weak, uncommunicative, unreasonable, exercises poor judgment, etc? He may even possess all of these qualities. However, such qualities do NOT void the command in vs. 18.
  - h) Wives are to respect their husbands in spite of his failures and imperfections (Eph. 5:33).
  - i) Husbands are NOT free to wield their authority in an inappropriate manner. God will deal with the negligent husband.
  - j) Wives must recognize that this is God’s directive will even if the spouse rejects Divine viewpoint or refuses to honor the wife as a weaker vessel (1 Peter 3:1-6).
    - i) The command to be submissive does NOT include obeying the husband if he asks his wife to engage in sinful activities (e.g. robbery, sexual immorality). Engaging in sinful activity would violate “what is proper in the Lord.”
    - ii) Nor does it include being subject to the husband if he wants to move to another locale away from the niche in which the wife has been established by God.
    - iii) Although the family is a Divine institution, it does NOT take precedence over obedience to the directives of God.

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- iv) Contrary to what is commonly believed today, family is NOT the most important thing. A believer should not seek to base his security or happiness on family (Psa. 73:25, Prov. 3:15 cp. Matt. 10:34-37).
  - v) The MPR of the believer must be learning and applying the principles of sound doctrine. If he acclimates to this principle, he will be blessed (Deut. 6:5, Josh. 22:5, cf. Psa. 19:10-11, Prov. 3:5-6).
- 8) Wives who habitually subject themselves to their husband's authority are making the proper application.
- 9) In vs. 19, Paul addresses the husbands with two commands.
- 10) First, the husbands are commanded to "continue loving your wives."
- a) As a group, Paul had just instructed the Colossians to exhibit love (ἀγάπη- AGAPE) for each other in vs. 14.
  - b) In our verse, the focus shifts to the responsibility of the husband.
  - c) The verb "loving" (ἀγαπάω- AGAPAO) denotes a habitual action on the part of the husband.
  - d) Additionally, it is primarily used in a specialized sense within the N.T.
    - i) It originates in the soul of a believer as a fruit of the filling of God the Holy Spirit (Gal. 5:22).
    - ii) The filling occurs when a believer rebounds (i.e. confession of personal sin to God the Father, **1 John 1:9** "If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.").
    - iii) The believer who applies doctrinal principles towards another demonstrates love (1 John 3:18 cf. John 14:15, 21; 2 John 1:6).
  - e) A husband's love for his wife is manifested in the application of sound doctrine towards her.
  - f) The ongoing love should be characterized by self sacrifice, affection, devotion, gentleness, patience, etc.
  - g) He is NOT to be self-absorbed but look out for her needs in the marriage (Eph. 5:28-29).
  - h) Husbands are to live with their wives in accordance with Divine viewpoint. Also she is a weaker vessel and should be given honor (i.e. respect) as a fellow heir in Christ. In fact, a husband's prayer life may be affected depending on how he treats his wife. (1 Peter 3:7).
    - i) The husband's standard is Christ (Eph. 5:25).
- 11) In the second command, Paul instructs the husbands not to be "embittered" against their wives.
- 12) Bitterness may be exhibited in anger, resentment, and animosity.
- 13) Husbands may succumb to bitterness due some failure or imperfection on the part of the wife (e.g. dirty dishes, laundry, etc.).
- 14) Bitterness on the part of the husband is completely unacceptable in any situation (Eph. 4:31, cf. Heb. 12:15).
- 15) Further, such a condition manifests a lack of forgiveness and patience.
- 16) The husband who is embittered is being influenced by his OSN.

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### Vocabulary:

**Colossians 3:20-21** “Children<sup>1</sup>, be obedient to your parents in all things, for this is well-pleasing to the Lord. <sup>21</sup> Fathers, do not exasperate your children<sup>2</sup>, that they may not lose heart.”

- 1) “Children<sup>1 & 2</sup>”: the noun, τέκνον-TEKNON, “a child.”
- 2) “Be obedient to your parents”: the verb, ὑπακούω- HUPAKOUO, “to listen to, to obey” + the noun, γονεὺς- GONEUS, “father, progenitor, parents (pl).” Translate “continue obeying your parents.”
- 3) “In all things”: the preposition, κατά- KATA, “according to” + the adjective, πᾶς- PAS, “all, every.” Translate “according to everything.”
- 4) “For this is well-pleasing”: the conjunction, γάρ- GAR, “for” + the pronoun, οὗτος- OUTOS, “this” + the adjective, εὐάρεστος- EUARESTOS, “well-pleasing, acceptable” + the verb, εἶμι- EIMI, to be.”
- 5) “To the Lord”: the preposition, ἐν- EN, “in, among, by” + the noun, κύριος- KURIOS, “lord, master.” Translate “in the Lord.”
- 6) “Fathers”: the noun, πατήρ- PATER, “father.”
- 7) “Do not exasperate”: the negative particle, μή- ME, “not” + the verb, ἐρεθίζω- ERETHIDZO, “to provoke, irritate.” Translate “do not provoke.”
- 8) “That they may not lose heart”: the conjunction, ἵνα- HINA, “that, in order that” + the negative particle, μή- ME, “not” + the verb, ἀθυμέω- ATHUMEO, “to lose heart, be discouraged.” Translate “in order that they may not lose heart.”

### Revised translation:

**Colossians 3:20-21** “Children, continue obeying your parents according to everything, for this is well-pleasing in the Lord. <sup>21</sup> Fathers, do not provoke your children, in order that they may not lose heart.”

## Colossians 3

**Colossians 3:20-21** “Children, continue obeying your parents according to everything, for this is well-pleasing in the Lord. <sup>21</sup> Fathers, do not provoke your children, in order that they may not lose heart.”

Analysis of vv. 20-21:

- 1) Verse 20 is addressed to the children in Colossae.
- 2) Paul commands the children to obey their parents.
  - a) The verb, “obeying” (ὕπακούω- HUPAKOUO) expresses constant, ongoing obedience on the part of the child.
  - b) Vs. 20 demonstrates that the child is under the authority of the parent. This is the Divine design for the parent-child relationship.
  - c) Dysfunctional families bear the label dysfunctional because of ignorance or negligence in regard to sound doctrine.
    - i) In certain cases, parents simply do not properly discipline their children.
    - ii) Proper discipline of the child by the parent is a Divine mandate (Prov. 22:15, 23:13).
    - iii) The child, who is not disciplined verbally and physically, will bring shame to his parents (Prov. 29:15).
    - iv) Parents, properly discipline and instruct now according to the Divine standards, and reap the benefits later. If not, expect discord, quarrels, and even physical confrontations (Deut. 11:18-19, Prov. 22:6 cf. 2 Chron. 32:21, Prov. 19:26).
- 3) If you are a child living in your parent’s house, regardless of age, you must comply with their directives without complaint or rebellion (Phil 2:14).
- 4) Furthermore, on going obedience is compulsory in “everything,” in every area.
- 5) However, as in the case of the wife in vs. 18, obedience is not required in instances that involve sin.
- 6) Children who habitually obey their parents are thinking and acting in a manner that pleases the Lord. In addition, such children will be blessed during their ph. 2 (Eph. 6:1-3).
- 7) Conversely, the child who regularly disobeys his parents should anticipate unhappiness and Divine discipline.
- 8) During the Age of Israel, some children were executed for rejecting their parent’s authority (Deut. 21:18-21).
- 9) God has established the authorities in the family relationship so rebellion against one’s parents constitutes a revolt against God.
- 10) Over the course of the incarnation, Christ, the perfect God-man, submitted Himself to Joseph and Mary and learned obedience (Lk. 2:51, Heb. 5:8).
- 11) Widespread disobedience to parents is a characteristic of the children of the last days (2 Tim. 3:2).
- 12) Paul addresses “fathers” in vs. 21.
- 13) Fathers are enjoined, “Do not provoke your children.”
  - a) Fathers are specifically addressed because they are the primary authority in the household.
  - b) However, the command also applies to the mother as a parent in the household.
  - c) The command is a general precept of sound doctrine.

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- d) In our verse, the verb, “provoke” (ἐρεθίζω- ERETHIDZO) is to provoke to anger or rouse to fight.
- 14) In this context, the father is not wielding his authority in an appropriate manner.
- 15) The provocation to anger may stem from harsh discipline for slight infractions, consistently saying one thing and doing another, unreasonable demands, harsh verbal attacks which disparage the child’s mental and physical abilities, etc.
- 16) As the primary authority, the father (and mother) must avoid such provocation.
- 17) The father must apply grace orientation toward his children. He must deal with them according to knowledge (i.e. Bible doctrine) as he would his wife (also cf. the father of the prodigal son, Lk. 15:20).
- 18) Constant provocation of a child may make him “lose heart” or discourage him. The intent of Paul’s command is to prevent this condition.
- 19) The term “lose heart” conveys a loss of motivation which may extend to a loss of desire to obey parents, please God, etc...
- 20) Volition continues to function in the soul of a disheartened child, but parents, specifically fathers, must not place stumbling blocks (i.e. constant provocation to anger) in the path of a child (Mark 9:32, cf. Rom. 14:13).

## Colossians 3

### Vocabulary:

**Colossians 3:22** Slaves, in all things obey those who are your masters on earth, not with external service, as those who *merely* please men, but with sincerity of heart, fearing the Lord.

- 1) “Slaves”: the noun, δοῦλος- DOULOS, “slave.”
- 2) “In all things obey”: the verb, ὑπακούω- , HUPAKOUO, “to listen to, to obey” + the preposition, κατά- KATA, “according to” + the adjective, πᾶς- PAS, “all, every.” Translate “in everything continue obeying.”
- 3) “Those who are your masters on earth”: the noun, κύριος- KURIOS, “lord, master” + the preposition, κατά- KATA, “according to” + the noun, σὰρξ- SARX, “flesh.” Translate “your masters according to the flesh.”
- 4) “Not with external service”: the negative particle, μή- ME, “not” + the preposition, ἐν- EN, “in, with, by” + the noun, ὀφθαλμοδοουλία- OPHTHALMODOULIA, “eye service.” Translate “not by eye service.”
- 5) “As those who *merely* please men”: the comparative particle, ὡς- HOS, “as, like” + the adjective, ἀνθρωπάρεσκος- ANTHROPARESKOS, “a man-pleaser.” Translate “as men-pleasers.”
- 6) “Sincerity of heart”: the noun, ἀπλότης- HAPLOTES, “frankness, sincerity” + the noun, καρδία- KARDIA, “heart.”
- 7) “Fearing the Lord”: the participle, φοβέω- PHOBEO, “to fear” + the noun, κύριος- KURIOS, “lord, master.”

### Revised translation:

**Colossians 3:22** Slaves, in everything continue obeying your masters according to the flesh, not by eye service as men-pleasers, but with sincerity of heart, fearing the Lord.

## Colossians 3

**Colossians 3:22** Slaves, in everything continue obeying your masters according to the flesh, not by eye service as men-pleasers, but with sincerity of heart, fearing the Lord.

Analysis of vs. 22:

- 1) Beginning in vs. 22, the apostle addresses the believers who are slaves in Colossae.
- 2) A “slave” was an individual who was under control or obligation to a master such as Philemon (cf. Philemon 1:16).
- 3) Historically, slaves comprised a major portion of the population in Greco-Roman society.
  - a) Some estimates assert that one-third of the population in the Roman Empire during the 1<sup>st</sup> century A.D. were slaves.
  - b) The numerous classes of slaves were taken from those who had been captured in battle, sailors captured and sold by pirates, children of slaves, etc.
  - c) Slaves were essential labor within the Roman Empire.
    - i) They worked for city governments on engineering projects such as roads, aqueducts, and buildings.
    - ii) Additionally, slaves worked in private households as secretaries of the master of the house, cooks, litter bearers, etc.
  - d) In Rome, the slave was the absolute property of the master and unprotected by the law against his cruelty.
    - i) The plight of the slave in Greece was different. His position and that of his master were legally defined. The right of punishing or executing a slave was limited by law.
    - ii) The Roman slave was at the mercy of his master. Slaves were referred to as “speaking tools.”
    - iii) Runaway slaves or those convicted of theft would often have the initial letters of their crime branded on their foreheads with a hot iron.
    - iv) Capital punishment would commonly include crucifixion or opposing wild animals in the amphitheater (e.g. approx. 6,000 followers of the slave, Spartacus, were crucified ca. 71 B.C.).
- 4) Apart from the Roman Empire, slavery was common in other nations of antiquity (e.g. Egypt, Assyria, Israel).
- 5) Additional sources of slavery according to Scripture:
  - a) Military conquest (Deut. 20:10-14).
  - b) Via purchase (Ex. 12:43-45; 21:2; Lev. 25:44, Eccl. 2:7).
  - c) Via birth (Ex.21:4).
  - d) Via kidnapping (Ex. 21:16)
  - e) As recompense for thievery (Ex. 22:3).
  - f) Inability to pay debt (Prov. 22:7).
  - g) The sale of oneself or a family member (Gen. 47:18-19, Lev. 25:39, also Ex. 21:7).
  - h) Corporate degeneracy (Josh. 9:1-27).
- 6) Here, Paul instructs slaves to continue obeying their masters on earth (i.e. “according to the flesh”).
  - a) “Obeying” (ὕπακούω- HUPAKOUO) is the same verb Paul used in vs. 20 in reference to the obedience of a child to his parents.

### Colossians 3

- b) The command expresses constant, ongoing obedience on the part of the slave to his master.
- 7) Obedience? Many today would expect a scathing denouncement of slavery as an institution.
- 8) Interestingly, Paul doesn't condemn slavery.
- 9) Instead, in our context, Paul provides guidelines for both slave and master.
- 10) The phrase, "not by eye service as men-pleasers" indicates that slaves are not to perform their duties only when the master is looking. This would be a façade of obedience.
- 11) Rather, they are to work diligently at all times with a proper MA (i.e. "sincerity of heart", Eph. 6:5).
- 12) Obedience is required even when a master is unfair or harsh. The obedience is not to be rendered grudgingly but with goodwill and all respect (Eph. 6:7, 1 Peter 2:18).
- 13) Slaves were expected to endure harsh treatment with patience and not react to harsh treatment with retaliation (1 Peter 2:20).
- 14) Additionally, the MA of the slave should be characterized by the fear of the Lord.
- 15) The participle "fearing" doesn't refer to a MA ruled by apprehension, anxiety, or terror (cf. Matt. 14:26).
- 16) Rather, "fearing" denotes reverence and devotion to the Lord which consists of the following:
  - a) The one who fears the Lord hates evil (Prov. 8:13).
  - b) Delighting in Divine commands such as the command in our verse, "continue obeying your master..." (Psa. 112:1).
  - c) Conducting one's life in accordance with His ways (Psa. 128:1, cf. Prov. 14:2).
- 17) Those who exhibit the fear of the Lord will be the recipients of Divine blessing (e.g. wisdom, protection, Psa. 25:12-14; 33:18-19; 34:7, cf. Job 1:8, 42:12ff).
- 18) The slave who is consistently obedient to his master demonstrates his devotion and reverence to the Lord.

## Colossians 3

### Vocabulary:

**Colossians 3:23-24** “Whatever you do, do your work heartily, as for the Lord rather than for men; <sup>24</sup> knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.”

- 1) “Whatever you do”: the relative pronoun, ὅς- HOS, “who, which, what” + the marker of condition or uncertainty, ἐάν- EAN, “if” + the verb, ποιέω- POIEO, “to do.”
- 2) “Do your work heartily”: the preposition, ἐκ- EK, “out of, from within” + the noun, ψυχή - PSUCHE, “soul” + the verb, ἐργάζομαι- ERGADZOMAI, “to work, to accomplish something through work.” Translate “Continue working out from the soul.”
- 3) “For the Lord rather than for men”: the noun, κύριος-KURIOS, “ a lord, master” + the conjunction, καὶ- KAI, “and, also” + the negative particle, οὐ- OU, “not” + the noun, ἄνθρωπος- ANTHROPOS, “a human being, man.” Translate “for the Lord and not for men.”
- 4) “Knowing”: the verb, οἶδα- OIDA, “to know.”
- 5) “From the Lord”: the preposition, ἀπό- APO, “from” + the noun, κύριος-KURIOS, “ a lord, master.”
- 6) “You will receive”: the verb, ἀπολαμβάνω- APOLAMBANO, “to receive.”
- 7) “The reward of the inheritance”: the noun, ἀνταπόδοσις –ANTAPODOSIS, “reward” + the noun, κληρονομία- KLERONOMIA, “inheritance, possession.”
- 8) “It is the Lord Christ whom you serve”: the noun, κύριος-KURIOS, “ a lord, master” + the noun, Χριστός-CHRISTOS, “Christ” + the verb, δουλεύω- DOULEUO, “to serve.” Translate “Continue serving the Lord Christ.”

### Revised translation:

**Colossians 3:23-24** “Whatever you do, continue working out from the soul, as for the Lord not for men; <sup>24</sup> knowing that from the Lord you will receive the reward of the inheritance. Continue serving the Lord Christ.”

## Colossians 3

**Colossians 3:23-24** “Whatever you do, continue working out from the soul, as for the Lord not for men; <sup>24</sup> knowing that from the Lord you will receive the reward of the inheritance. Continue serving the Lord Christ.”

Analysis of vv. 23-24:

- 1) Paul continues to address the slaves in his audience.
- 2) The phrase, “whatever you do” relates to the broad range of activities or tasks that were performed by slaves in their daily lives (e.g. cooking, plowing, and public works).
  - a) The phrase encompasses every task or assigned responsibility.
  - b) This is reminiscent of Paul’s general statement to the Colossian believers as a group in vs. 17 (“...whatever you do in word or deed...”).
- 3) Whatever the task at hand, the slave is commanded to “continue working out from the soul.”
  - a) “Continue working” (ἐργάζομαι- ERGADZOMAI) denotes ongoing labor or work.
  - b) Since slaves are in view, the phrase possesses the nuance of hard labor or work involving a considerable expenditure of effort (cf. 1 Cor. 4:12, Eph. 4:28).
  - c) In addition to the physical effort, “out from the soul” points out that the slave is to perform his work with enthusiasm regardless of the task (e.g. cleaning stables, serving wine, cooking).
  - d) Even if the slave was not being paid, the command still applied!
- 4) A slave worked on behalf of an earthly master, but he was to work as if Christ Himself was his immediate superior. Clearly a high level of diligence on the job was required from the slave.
- 5) The instructions in vs. 23 apply to CA believers today within the employee-employer relationship.
  - a) It is incumbent upon each believer to manifest ongoing diligence while on the job. Some questions a believer should ask himself, Are you punctual? Do you readily comply with requests from your superior? Are your projects completed in a timely manner? Do you merely do enough just to get by?
  - b) The believer who maintains an industrious work ethic will not be open to criticism and exhibits a positive witness (cf. 1 Pet. 2:15).
  - c) Merely being able to work hard or complete a task is inadequate. The believer must also have the appropriate MA while on the job.
  - d) Do you spend time watching the clock? Are you focused on your responsibilities at work? Do you complain about your job? Do you grumble about your bosses? If so, you must recognize these activities exhibit MA problems that need to be addressed.
  - e) As in the case of a slave, an employee should perform his work as if Christ is his manager no matter how “lowly” his position or status.
- 6) According to sound doctrine, one is to be a diligent worker. The antithesis is being a lazy or idle person (cf. 2 Thess. 3:6-12, 1 Tim. 5:13).
  - a) Do not be lazy (Prov. 10:26, 15:19, 19:15, 22:13, 24:30ff.).
  - b) Instead, be persistent and hardworking (Prov. 12:27, 13:4, 21:5).

### Colossians 3

- c) We ought to reflect on the example set by Paul (Acts 18:3, 1 Thess. 2:9 cf. 2 Timothy 4:7 “I have fought the good fight, I have finished the course, I have kept the faith...”
- 7) The slave or employee is to be motivated on the job but not by approbation from his master or manager.
- 8) Rather, as we see in vs. 24, motivation should come from the knowledge and certainty of Divine reward in the future (cf. Col. 1:5, 12).
  - a) Out term “reward” (ἀνταπόδοσις –ANTAPODOSIS) is not a gift but a repayment for work that has been performed.
  - b) That is, the reward is based on any work performed in accordance with Divine viewpoint while under the FGHS (cf. “bear fruit”, John 15:4-7).
  - c) The reward is a part of the eternal inheritance which CA believers will receive from Christ, Himself at the Bema (1 Cor. 3:12-15, Eph. 1:14, 1 Peter 1:4, cf. 2 Cor. 5:10, Rev. 22:12).
- 9) A believer must exploit the opportunities to obtain eternal reward in every area of his niche.
- 10) Be zealous to possess this eternal reward as its value is beyond measure.
- 11) As they will receive their eternal reward from Christ, Paul enjoins slaves to continue to serve Christ.
- 12) Slaves continue to serve Christ by being obedient to their earthly masters and being diligent in their work.

## Colossians 3

### Vocabulary:

**Colossians 3:25** “For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality.”

- 1) “He who does wrong”: the participle, ἀδικέω- ADIKEO, “to do wrong.” Translate, He who is doing wrong.”
- 2) “Will receive”: the verb, κομίζω- KOMIDZO, “to get back, to receive.” Translate “will receive back.”
- 3) “The consequences of the wrong which he has done”: the pronoun, ὅς- HOS, “what, which” + the verb, ἀδικέω- ADIKEO, “to do wrong.” Translate “what he has done wrong.”
- 4) “That without partiality”: the negative particle, ου – OU, “no, not” + the verb, εἶμι- EIMI, “to be” + the noun, προσωποληψία- PROSOPOLEMPHIA, “partiality.” Translate “there is no partiality.”

### Revised translation:

**Colossians 3:25** “For he who is doing wrong will receive back what he has done wrong, and there is no partiality.”

## Colossians 3

**Colossians 3:25** “For he who is doing wrong will receive back what he has done wrong, and there is no partiality.”

- 1) In vs. 25, Paul provides the reason why slaves ought to continue serving the Lord.
- 2) The slave who is “doing wrong” (ἀδικέω- ADIKEO) violates the requirements of God.
  - a) Paul is drawing attention to the slave who habitually provides inadequate service to his master.
  - b) In context, “doing wrong” would be manifested in disobedience to the master, being a man-pleaser, or the lack of enthusiasm and diligence on the job (cf. vv. 22-23).
  - c) Beyond our immediate context, other manifestations include being argumentative and stealing (cf. Titus 2:9-10).
- 3) Paul just reiterated the certainty of eternal reward in vs. 24. In a slave’s niche, eternal reward is obtained through diligent service to his master.
- 4) Conversely, vs. 25 serves as a warning to the slave who is consistently “doing wrong.”
- 5) Such a slave “will receive back what he has done wrong.”
  - a) The verb “receive back” (κομίζω- KOMIDZO) indicates a payment or recompense for work.
  - b) Paul uses a type of verb that emphasizes the participation of the slave in the action of the verb (i.e. intensive middle).
  - c) The slave is depicted as paying himself back in judgment.
- 6) The question naturally arises, in what sense will a slave “receive back” or be paid back for wrongdoing?
  - a) In general, the slave who was consistently engaged in wrong doing would receive discipline from his master. Also, the slave will receive Divine discipline during his ph. 2.
  - b) However our verse primarily concerns what the slave receives back in his eternal life niche.
  - c) The slave who is doing wrong is consistently producing dead works which are absolutely worthless.
  - d) Regular deposits of dead works by the slave or any believer will yield nothing in terms of eternal reward (1 Cor. 3:15).
- 7) The wise slave will cease from activities that violate sound doctrine, and instead, produce good works and regard their master with honor (Eph. 6:8, 1 Tim. 6:1).
- 8) An intelligent, crafty slave may outwit his master through various stratagems but it is impossible to outsmart God.
- 9) Every believer must appear before Christ at the Bema to be paid back for works performed in his ph. 2 (**2 Corinthians 5:10** “For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.”).
- 10) Paul points out that there is no partiality or preferential treatment for a slave.
- 11) Regardless of how difficult or demanding the niche, God doesn’t display bias towards anyone (Rom. 2:11, Eph. 6:9).
- 12) Furthermore, God supplies all the necessary comfort and resources to excel in any niche so we as believer’s are without excuse (cf. 2 Cor. 1:3-41, 2 Thess. 2:17, 2 Tim. 4:17, 1 Pet. 5:10).

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13) Those who continually disregard Divine viewpoint will receive back the appropriate judgment in time and eternity (cf. Gal. 6:7-8).