

COLOSSIANS

TRUE SPIRITUALITY IN WORSHIP AND APPLICATION VSS.1-17

WISDOM OF WORSHIP, HUMILITY AND SPIRITUALITY IS FOUND ABOVE

EXEGESIS VERSE 1:

^{GNT} **Colossians 3:1** Εἰ οὖν συνεγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστός ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος·

^{NAS} **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.** (εἰ [part.1st class.cond.; "If/Since" {apodosis assumed true}] οὖν [infer.conj.; "therefore/then"] συνεγείρω [viap--2p; "you all have been raised up with" {same as 2:12}] ὁ Χριστός [d.a. + n-dm-s; indir.obj.; "the Christ"] τό [danp; "the things" {subs. used abstractly for ideological orientation in contrast to same use in 2:22 i.e., "those things equating to spirituality"}] + ἄνω [adv. of place; "above"] ζητέω [vmpa--2p; {searching for what is lost, to find, seek; used 117x}] "you all keep on seeking" οὗ [rel.adv. of locality; "where"] ὁ Χριστός [d.a. + n-nm-s; "the Christ"] εἰμί [vipa--3s; "keeps on being"] + ἐν [pL of specific location; "at"] δεξιός [adj-Lf-s; "the right"] ὁ θεός [d.a. + n-gm-s; gen. of ref.; "with respect to the God"] κάθημαι [+v/ptc/p/dep./nm-s {lit. sitting down; used 91x; "seated"]

ANALYSIS VERSE 1:

1. Having exposed the spiritual bankruptcy of Ph2 legalism (Chptr.2), Paul now refocuses on the doctrine of Christology (2:9-15) as intended for the CWL.
2. His focus on the doctrine is now presented for the purpose of edifying the saints in contrast to opposing the Judaizers.
3. While time spent exposing false teaching is of necessity in defense of the faith, it is time spent assimilating God's directive will that advances spiritual growth. Cp.2Pet.3:17-18
4. Further, he uses the momentum of exposing the error of the false teachers in his transition.
5. The momentum is now fueled with reinforced confidence that the doctrine they have been taught by Epaphras as to the CWL was accurate (cf.1:7-8).
6. Paul opens again in appeal to the logic of doctrine, **"If then you have been raised up with Christ"**.
7. That Christology is the foundation for his logic is seen in the title **"Christ"** (Χριστός – Christos) being used 4x in vss.1-4 (vs.1 {2x},3,4).
8. His words are designed to contrast the illogic/irrationality of legalism overpowered by sound doctrine as central to the use of the inferential conjunction **"then"** (οὖν – oun: *therefore*).
9. The conditional **"if"** is 1st class in the Greek and the statement is one of a foregone conclusion and might be better translated **"Since"**.
10. It harks back to 2:20 where Paul also used the same sense of conclusive logic with respect to RPT of having died with Christ setting one free from the fleshly standards of the cosmos.
11. This sets Col.2:20-24 as the framework to be contrasted to the doctrinal logic of 3:1-4.
12. Paul now advances the doctrine of RPT to include identifying with Christ also in His resurrection (cp.2:12,13).

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13. Union with Him identifies the believer with Jesus' having been proactively in time resurrected (RPT) that transcends to current positional truth (PT) in His state of eternal glory.
14. That His resurrection is eternal, believers in Christ share His destiny in resurrection glory both retroactively in 33AD remaining certain/current today. Cp.Phi.3:20-21
15. Putting the two conclusions together i.e., dying with Christ (2:20) and being raised up with Him (3:1), constructs the basis for Paul's logic.
16. That He is all sufficient for the spiritual realities of sharing in His death to become experiential via resurrection, then there is no rhyme or reason to look elsewhere than His Person as to the CWL spiritually and experientially.
17. This logic underwrites the next clause, **"keep seeking the things above"**.
18. The Greek word order has the phrase **"the things above"** preceding the imperatival verb **"keep seeking"** for emphasis.
19. Paul uses the simple definite article τὰ - ta (ac/n/pl) to label **"the things"**.
20. His use in form in contrast to the Judaizers harks back to its use in 2:22 of *"the (τὰ ac/n/pl) commandments"* (do's & don't's) that are assigned to *"these matters"* in vs.23a (n/n/pl pro. *hostis*) defining a façade of wisdom equaling religiosity, pseudo-humility and spirituality.
21. The example Paul used was the rules of legalism placing the authority on the physical things of the world (2:21) as the wisdom derived from the human viewpoint of the false teachers.
22. He will restate this in other words in vs.2.
23. So **"the things above"** to be sought refer to Divine wisdom of Biblical Christianity (true religion) that equates to true humility and spirituality as accepted by God.
24. In contrast to looking for wisdom from the cosmos, doctrine says look for it in the heavenly realm i.e., it is of spiritual origin, not physical.
25. Those that find this calling of spiritual worship will wear true humility. Cp.Eph.4:1-3
26. The verb **"keep seeking"** (ζητέω – zeteo) has nuances of seeking in an absolute way for that which is hidden or lost (e.g., Mat.7:7,8), to deliberate, investigate, examine (e.g., Mar.11:18) and to desire or wish (e.g., Mat.12:46).
27. In incorporates the exercise of volition to find out through analysis and with certainty something otherwise veiled.
28. In contrast to false teaching it points to the spiritual realities of the POG veiled to those looking to the physical elements of the world for answers.
29. It is in contrast to the legalism of *"do not handle, do not taste, do not touch!"* of 2:21.
30. Further contrast is seen in the syntax of Paul now employing the imperative *"to seek"* rather than the prohibitive subjunctives of 2:21.
31. Whereas the subjunctive nature of the commands in 2:21 infer potentials (*"might not handle"*, etc.) opening doors to alternatives, the imperative now is absolute complimenting the nuance of the verb.
32. In other words, Paul's logic in the doctrine of Christology is Biblically irrefutable as the only path to true worship in spirituality and application.
33. It points to the inconsistency found in false teaching creating confusion in the CWL compared to the harmony of sound doctrine producing stable and unwavering faith. Cp.Eph.4:14-15 cf. Jam.1:6
34. The negative subjunctives in 2:21 illustrate –V in contrast to +V that obey the command **"keep seeking the things above"**.

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35. It is in the realm of the 3rd heaven that Christ ascended in resurrection glory as Paul points out “**where Christ is, seated at the right hand of God**”.
36. Christ’s ascension is recorded in Act.1:9-11.
37. His glorified humanity now resides in the 3rd heaven **seated at the right hand of God**. Cf.Eph.1:20
38. The Father honors Him at the highest and most prestigious position in the Heavenly kingdom in veneration for His work on the cross. Act.5:30; Heb.1:3; 8:1; 10:12; 12:2
39. That He is “**seated**” (κάθηναι – kathemai) is a participle denoting ongoing action and refers to His Session of awaiting His enemies to become “*A footstool for Your feet*”. Heb.1:13
40. Christ proclaimed the certainty of His exaltation at His trial. Cp.Mar.14:60-64; Luk.22:66-71
41. His sitting followed His presentation/coronation of victory by the Father having triumphed in the angelic conflict that Paul spoke of in 2:15 and visualized by Stephen (witnessed by Saul) of Christ “standing” at God’s right hand in Act.7:55-60 cf.8:1. Cp.1Pet.3:22
42. His place on the throne recognizes His supreme authority over all things and the authority over the Church in resurrection. Eph.1:21-23 cp.Col.1:18
43. Only by seeking above in the Person of Christ can the believer find the assets of wisdom and spirituality as the “Head” of the body (cp.2:19 in negative contrast),
44. The doctrine of Christology declares that hidden in Christ are all the treasures of wisdom and knowledge (cp.2:3).
45. That Christ presently resides in the heavenly kingdom, then access to His Person seeking for wisdom and spirituality must come from a spiritual nature, not physical (e.g., logic).
46. That spiritual nature is made possible through the new birth (regenerate hm.sp.; Joh.3:6) via the HS that indwells and fills the believer at saving faith.
47. The human spirit operates in tandem with the HS and has been set apart for righteousness and truth. Cf.Rom.8:16; Eph.4:24; Col.3:10
48. The indwelling points to an unconditional union with Christ (PT) securing resurrection experientially (cf.Rom.8:11 cp.Eph.4:30).
49. His filling ministry is conditional based on isolation of the STA via the R_BAJG (cf.Rom.8:12-13 cf.Eph.5:18; 1Joh.1:9).
50. The FHS establishes a state of spirituality for the believer then to have experiential fellowship with Him (cf.1Joh.1:3) and being guided into all truth (cp.Joh.16:13-15).
51. His I/FHS ministry enables the believer to make the MAJG having a Christian walk (cf.2:6) qualifying the believer to maximize their share in the inheritance of the saints (cf.1:10-12).
52. The truth of the POG for the Christian walk is then disseminated through the *ligament-joint* shepherding gifts from Christ (cf.2:19 = Eph.4:7-8,11) bestowed by the HS (cf.1Cor.12:11).
53. So seeking the things above demands employing the new birth with its Parent HS to access Christ in His heavenly spiritual realm seated at the right hand of God.
54. This principle will be revisited in vs.3.
55. The present tense of the imperative “**keep seeking**” is the directive to sustain +V Ph₂ in the pursuit of BD.
56. This pursuit ultimately to share in Christ’s eternal glory in prestige, honor and authority (Col.1:26-27 cp.3:4).
57. This in contrast to the religious reversionists whose glory is restricted to men in time. Cp.Joh.5:39-41; 7:17-18 cf.1The.2:3-6

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STAY FOCUSED ON THE PRIZE A.K.A. PREOCCUPATION WITH CHRIST

EXEGESIS VERSE 2:

^{GNT} **Colossians 3:2** τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς.

^{NAS} **Colossians 3:2** **Set your mind on the things above, not on the things that are on earth.** (τό [danp; "the things"] + ἄνω [adv. of place; "above"] φρονέω [vmpa--2p {keeps in view the direction which thought of a practical kind takes; with the accusative of the thing, to think, be intent on; used 26x} "keep setting your mind on"] μὴ [neg.] + τό [danp] + ἐπὶ [pg; {emphasizes contact}; "not the things upon"] ἡ γῆ [d.a. + n-gf-s; "the earth"])

ANALYSIS VERSE 2:

1. Paul follows his first exhortation in vs.1 with a second imperative, “**Set your mind on the things above**”.
2. Whereas the first command in vs.1 emphasized +V (*keep seeking*), vs.2 emphasizes the mind-set and hence, focus and goal that attends +V in their seeking.
3. As with the 1st imperative, setting one’s mind is to be absolute and thus resolute/tenacious as to achieving the goal.
4. To the degree either imperative lacks, to that degree danger in failing the goal encroaches.
5. In other words, failure in either respect has an annulling effect upon the other.
6. The verb “**set your mind**” (φρονέω – phroneo) means to be intent in one’s thinking that here is designed to be in harmony with the wisdom +V seeks above.
7. In likeness with the syntax in vs.1, “**the things above**” precedes the verb.
8. And as with vs.1, it rests on the logic of resurrection as believers in Christ.
9. However, now the things above are assumed as having found the wisdom the believer seeks.
10. This too in correlation with the glorified Christ.
11. It harks to the treasures of BD becoming experiential reality in resurrection (cf.2:3).
12. BD equates to SG₃ as reward for those that seek God. Cp.Heb.11:6 cf. 1Cor.3:10-15
13. This in symmetry with bearing fruit experientially in the CWL (1:10,12).
14. It is an antidote to avoid the seduction of false teachers appealing to the material and physical elements of the world (cf.vs.21) for approbation and spiritual esteem.
15. The exhortation is designed to further arm these believers combating legalism in defrauding them of the prize in harmony with the antithesis to pseudo religiosity and spirituality in chapter 2 succinctly expressed in Col.2:18. Cp.2Joh.8
16. While all SG₃ will be honored, apart from gaining the wreath/prize the believer will not enjoy the epitome of inheritance in Ph₃ glory. Cp.1Cor.9:24
17. Only prize winners will rule with Christ over nations in resurrected glory. Rev.2:26
18. +V Ph₂ is to remain focused on their Ph₃ glory to overcome the seduction of the world. Cp.1Joh.2:15-17
19. This in contrast to –V having earthly goals otherwise insinuated in the remainder of vs.2, “**not on the things that are on earth**”.
20. Their rewards are temporal destined for destruction (cf.2:22a). Cp.2Pet.3:10-18

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HOW AND WHY BELIEVERS ARE TO PURSUE THE THINGS ABOVE

EXEGESIS VERSES 3 – 4:

^{GNT} **Colossians 3:3** ἀπεθάνετε γὰρ καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ θεῷ.

^{NAS} **Colossians 3:3** **For you have died and your life is hidden with Christ in God.** (ἀποθνήσκω [viaa--2p; "you all have died" {same as 2:20}] γὰρ [explan.conj; "for"] καὶ [cc] + ἡ ζωὴ [d.a. + n-nf-s; "the life"] σύ [npg-2p; {poss.gen.} "of you all/your"] κρύπτω [viPFp--3s; "it has been hidden/concealed/covered" {PF w/existing results; used 18x}] σὺν [pI; "together with"] ὁ Χριστός [d.a. + n-Im-s; "the Christ"] ἐν [pL] + ὁ θεός [d.a. + n-Lm-s; "in the God"])

^{GNT} **Colossians 3:4** ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ὑμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

^{NAS} **Colossians 3:4 (Corrected)** **When Christ, who is your life, is revealed, then you also will be revealed with Him in glory.** (ὅταν [temp.conj.; "when/at the time that"] ὁ Χριστός [d.a. + n-nm-s; "the Christ"] φανερώω [vsap--3s {same as 1:26; sub. denotes the potential of "when" and the aorist indicates the action as as having been completed (past) at the time of revealing} "might having been revealed/manifested"] ἡ ζωὴ [d.a. + n-nf-s {apposition to Christ} "the Christ"] + σύ [npg-2p; {obj.gen.; believers receive the life provided by Christ}; "Who is your life"] τότε [adv; "then"] καὶ [adjunct.; "also"] σύ [npn-2p; "you all yourselves"] σὺν [pI] + αὐτός [npIm3s; "together with Him"] φανερώω [viFP--2p; "you will be revealed/manifested"] ἐν [pL] + δόξα [n-Lf-s; "in glory" {same as 1:11,27 ^2x^}])

ANALYSIS VERSES 3 – 4:

1. Vss.1-2 exhorted the Colossians to remain Ph₂ +V to the truth of BD and then remain determined to become prize winners.
2. And as Paul emphasized, access to these “things” (BD and the prize) are found in the spiritual realm of God’s kingdom where Christ is seated in Session.
3. This approach to the CWL is in contrast to false teachers that insist on earthly “things” as to one’s choices and focus in life (vs.2b cf.2:21-22).
4. Paul now explains how the believer gains access to the truth of BD in vs.3 and then why they are to stay focused on the prize in vs.4.
5. The explanations are introduced with the Greek explanatory “γάρ – gar” beginning the English of vs.3, “**For you have died and your life is hidden with Christ in God**”.
6. Paul now directly harks back to 2:20 as it identifies the believer with Christ’s work on the cross.
7. It is His work on the cross and its provisions in saving faith that provides all of the spiritual assets necessary for the believer to perform the POG in their life.
8. The verb “**you have died**” (ἀποθνήσκω – apothnesko; aorist active indicative) emphasizes saving faith as applied to the past action of these believers in time.

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9. Whereas 2:20 emphasized RPT in his polemic against the Judaizers (e.g., they can't undo what Jesus did), now the emphasis is on positional truth (PT) in exhortation to the Colossians (e.g., they can't undo what they have done).
10. Further, Paul has intentionally reversed the concepts of death and resurrection in placing resurrection first (vs.1) and now their death (vs.3).
11. His approach takes on a sense of *a fortiori* force (even more so).
12. That is since resurrection for believers is a given, even more so should they seek the things above (treasures of BD made possible through union in Christ/PT).
13. Paul's approach assumes these believers understand that BD translates to SG₃ and ultimately the prize (Col.1:4-5,9-12).
14. The Greek verb *apothnesko* (**died**) as with 2:20 has the nuance of being set free.
15. In our verse, Paul just broadly states "**you have died**" and then declares another life the believer possesses with Christ.
16. What believers have comprehensively been set free from at saving faith is the enslavement to Satan's world and its destiny confined to the dictates of the absolute rulership of the STA in life. Cp.Joh.8:44
17. Satan rules the world (cf.Joh.12:31; 14:30; 16:11) and unbelievers are limited to only those things the world can provide i.e., he is their god (cf.2Cor.4:4a; cp.Mat.4:8-10).
18. This means that one's life choices are determined only by earthly matter and mortal/fleshly intelligence in their essence of existence.
19. In fact, in man's natural condition of the flesh, any understanding of God and the POG is limited only to the earthly realm of philosophy and empty deception (2:8 cp.1Cor.2:14).
20. At saving faith, the believer is given a spiritual attribute that transcends this earthly life.
21. The opening phrase "**For you have died**" points to the doctrine of regeneration (the new birth) occurring at saving faith that is the effect of a new spiritual life for the believer. Cp.Joh.3:3-12; 1Joh.5:1
22. Paul will specifically apply this doctrine in application in vss.5ff.
23. The "old/mortal/STA man" has died, a "new spiritual man" is born (3:9-10).
24. It is the human spirit (hmsp) that links the believer to their new resurrection body. Cp.1Pet.1:3-5
25. It creates a new life apart from our mortal life that is spiritual in nature, free from sin and hence our link to Christ in the 3rd heaven (explains "how of vs.1"). Cf.Rom.8:2
26. The hmsp is a.k.a. "Doctrine man" as it is the vessel for the assimilation of BD when the believer is FHS (cf.vs10).
27. It exists having the attribute of +R qualifying the believer access to God's heavenly kingdom. Eph.4:22-24
28. The hmsp and the H.S. operate in tandem. Cf.Rom.8:16-17
29. Its function and existence is not physical, but spiritual.
30. Paul then asserts that their "new man" is literally "**your life that has been hidden with Christ in God**".
31. The perfect passive tense "**has been hidden**" (κρύπτω – krupto) assumes the H.S. as the outside agent generating the new birth providing future existing results in resurrection.
32. That it is **hidden together with** (σύν – sun) **Christ** recognizes that it is one spirit with Christ based on our union in Him (we share in likeness of Christ's spirit). Cf.1Cor.6:17
33. Hidden with Christ is by virtue of baptism by the H.S. Cp.1Cor.12:13 cf.Joh.1:33

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34. Just as Christ is “hidden” in the 3rd heaven, so the new spiritual life of the believer in essence is hidden from those on earth.
35. “**In God**” is a catch phrase recognizing that this union of spirits between believers and Christ is according to the POG (emphasis of *theos* in all previous uses in Col. cf. Col.1:1,2,3,6,10, 15,25,27; 2:2,12,19; 3:1)
36. By utilizing our hmsp via the FHS the believer is able to assimilate and apply BD for its intended purposes of inheritance in resurrection.
37. The “why” we are to keep mindset on the prize (vs.2) is then articulated in vs.4, “**When Christ, who is our life, is revealed, then you also will be revealed with Him in glory**”.
38. The temporal conjunction and adverb “**when...then**” (ὅταν – hotan...τότε – tote) connects Christ with the believer in sequential manifestations of resurrected bodies.
39. The phrase “**who is your life**” (ἡ ζωὴ σου - he zoe su) harks to the focus of the +V believer Ph₂ in their preoccupation with Christ.
40. They recognize that not only in Christ is BD found (2:3; cp.Joh.1:18), but also only in Him is the believer’s rewards of inheritance found (Cp.Rev.22:12 cf.2Joh.1:8)
41. In contrast to the pseudo worshipping Christians in time that chase the physical things in the world to claim glory (cp.Rev.3:17), the +V adjusted believer awaits Ph₃ for ultimate vindication.
42. You cannot separate BD or eternal glory from Jesus Christ.
43. The verb “**is revealed**” (φανερόω – phaveroo) means to be made manifest and it points to the rapture as applied to these CA believers. Cp.1The.4:13-17
44. The passive subjunctive of the verb recognizes an unknown time in which God’s plan directs Christ’s return. Cp.Mat.24:36
45. His return for the Church is to our atmospheric heaven where believers **will also be revealed with Him in resurrection glory**.
46. The extent of the believer’s resurrected glory will be determined based on their works in application of BD or not at the Bema rewards ceremony. Cp.1Joh.2:28-29
47. Since that is our eternal destiny, it’s both illogical and foolish to pursue as priority *the things that are on earth*.
48. *Review the Doctrine of Regeneration.*
49. *Review the Doctrine of Surpassing Grace.*

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PUTTING OFF THE OLD MAN AND PUTTING ON THE NEW MAN VSS.5-11

EXPERIENTIAL ISOLATION OF THE STA

EXEGESIS VERSE 5:

^{GNT} **Colossians 3:5** Νεκρώσατε οὖν τὰ μέλη τὰ ἐπὶ τῆς γῆς, πορνείαν ἀκαθαρσίαν πάθος ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἣτις ἐστὶν εἰδωλολατρία,

^{NAS} **Colossians 3:5 (Revised)** Therefore put to death the members of your earthly body: Immorality, impurity, passion, evil desire, and greed, which is idolatry, (νεκρώω [vmaa--2p; {used 3x w/the other 2x as "sexually dead" cf.Rom.4:19, Heb.11:12; here used fig. for making useless or denying a life of immorality}; "you all make dead/put to death"] οὖν [infer.conj; "therefore"] τό μέλος [d.a. + n-an-p; {used 34x; as any part of the human body, member or limb} "the members of the body" ὁ [danp; "the ones" {ref. the parts of the body}]] ἐπὶ [pg] + ἡ γῆ [d.a. + n-gf-s; "the earth" {emphasizes living flesh} πορνεία [n-af-s {used 25x; fornication, sexual immorality; appos. to ho melos}; "sexual immorality"] ἀκαθαρσία [n-af-s {lit. worthless, waste; ceremonial defilement; used 10x; sexual impurity cf.Rom.1:24 to include associating with sensuality cf.Gal.5:19; appos. to ho melos}; "impurity"] πάθος [n-an-s; {used 3x; of abnormal sexual passions cf.Rom.1:26; unbridled sexual passion cf.1The.4:5; appos. to ho melos} "passion"] ἐπιθυμία [n-af-s; "lust/desire" {used 38x}] + κακός [a--af-s; "evil/bad/not right" hence "evil desire" {appos. to ho melo} καὶ [cc] ἡ πλεονεξία [d.a. + n-af-s; {used 10x; greed/character of greediness; appos. to ho melos}; "the greed"] ὅστις [rel.pro/nf-s; "which"] εἰμί [vipa--3s; "it keeps on being"] εἰδωλολατρία [n-Pred.nf-s; "idolatry"; {used 4x})

ANALYSIS VERSE 5:

1. The conjunction “**Therefore**” (οὖν – oun) reflects upon the believer’s new spiritual life hidden with Christ to be revealed in glory of vss.3,4.
2. It’s safe to say Paul assumes the saints at Colossae having GAP’d the doctrine of regeneration enabling them to identify their “life hidden” as being “born again” i.e., the hmsp (cf. “the new man” vs.10).
3. Having been taught by Epaphras the doctrine of the CWL producing Divine good production as essential to SG₃ (cf.1:3-12), he would further assume their understanding of R_B.
4. Paul now advances the logic of having died and gaining a new life forever Ph₁ as a spiritual reality and applies it experientially to the CWL figuratively pointing to R_B isolating the STA.
5. That is, since believers have acquired a new life spiritual in nature via regeneration, they have been empowered with an alternate life other than one solely ruled by the flesh.
6. The new life finds its source of power through the H.S. operating in tandem with its spiritual parent. Cp.Eph.3:14-21 cf.Joh.3:6
7. Being a born again Christian (regenerate hmsp) is an acquisition of a new nature that possesses the attributes of +R and fidelity to the truth (cf.vs.10 cp.Eph.4:24).

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8. The new birth makes possible in time for the believer to utilize +V to BD Ph₂ under the moral code of +R that contributes to the believer's resurrection glory.
9. As the STA fleshly intellect cannot understand the spiritual realities of the POG (cp.1Cor.2:13), it demands rendering the flesh as useless in pursuit of the POG.
10. This means isolating the STA in light of a new life contradictory to the flesh morally and spiritually. Cp.Joh.6:63; Rom.7:13; 8:3-13; 1Cor.3:1; Gal.5:16-17; 6:8
11. The hmsp is viewed here as a new potential life aligned with the H.S. as our new potential ruler in life.
12. Paul uses strong and unyielding language to illustrate the importance of not letting the STA rule i.e., **"put to death the members of your earthly body"**.
13. That the language is unyielding states unequivocally that isolation of the STA is an absolute state underwriting the principle that FHS and out of FHS are absolutes...no gray area.
14. This principle of absolute is in continued contrast to the legalists that insist spirituality is relative to prohibitions to be determined by physical elements liable to change (2:21,22a).
15. The verb **"put to death"** (νεκρώω) is only used 2 other times in the NT with both occasions as participles noting the sexual deaths of Abraham and Sarah (Rom.4:19; Heb.11:12).
16. This gives the nuance behind the command as rendering the STA as impotent/powerless.
17. The sexual connotation harks to James' teaching of the inward seduction of the STA soliciting the soul to produce sin in Jam.1:14-15.
18. This points to the fact that the STA is consistently vying for the believer's attention and when given the green light to sin itself produces death i.e., temporal and operational.
19. So Paul's attitude is to fight fire with fire and when the STA raises its ugly head, terminate it.
20. The believer should always seek to resist temptation whether from within or without.
21. However, when weakness results, by the grace of Christ's work on the cross burying the body of sin in His person (cp.2:11-12), the believer can sue for "dismissal with prejudice".
22. The mechanic for termination is 1Joh.1:9 that reverses the condition of carnality from sin and utilizes the new life of the hmsp in spirituality under the FHS (Eph.5:18).
23. Whereas Paul's first two commands "to seek" and "set your mind" were present tense imperatives in the Greek (i.e., keep on...), his command "to kill" is an aorist tense.
24. The aorist means "to start/initiate" the command and envisions the repetitive action needed for R_B in the believer's life (i.e., every time we sin, we "initiate" the "execution" with R_B).
25. At every R_BAJG, all personal sins from that point and in arrears have been forgiven "with prejudice".
26. **"The members of your earthly body"** (τὸ μέλος ἐπὶ ἡ γῆ - to melos epi he ge) recognizes that the STA is part of the human's genetic engineering. Cp.Rom.6:17; 7:5,14-25
27. The same Greek noun with the definite article *he ge* (**the earth**) was used in 3:2b.
28. That the members of the body are literally **"upon the earth"** in the Greek text classifies the STA flesh with those things believers are not to pursue compromising their spiritual life.
29. At all times, the STA has excellent opportunity to influence the Real You – the soul.
30. When the soul accepts a directive from the STA, the body carries out the directive.
31. The STA cannot make you sin apart from volition and reveals individual culpability to sin.
32. You can't say "the devil made me do it!"
33. The STA has a mind of its own facilitated by the fleshly mind (cf.2:18).
34. Continued spiritual growth provides increasing strength to overrule the ISTA.

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35. As long as you remain in Ph₂ you will sin (Jam.3:2; Ecc.7:20) and you will have inner conflict. Cp.1Pet.2:11
36. Those that contend otherwise are liars, devoid of the truth necessary to bring one to maturity. 1Joh.1:8,10
37. There is a correct form of doctrine we should subscribe to and part company with those that do not teach it. Cf.Rom.16:17
38. Paul then examples a list of common STA activities that believers are to always be on guard against and otherwise having serious consequences (cf.vs.6).
39. The first 4 sins are of a sexual nature fitting as to the sexual inference of the verb “**put to death**” (i.e., *make impotent*).
40. Gentile believers were told that the sexual misbehavior of the pre-salvation days had to be reversed (cf.vs.7). Act.15:20,29; 21:25; Rom.13:12-13; 1Cor.6:9-11cf. Eph.2:3; 1Pet.1:14
41. “**Immorality**” (πορνεία – porneia) means sexual immorality and extends to all sexual activity that is extramarital, unlawful or unnatural sexual intercourse.
42. It is used to describe fornication (Mat.15:19), adultery (Mat.5:32), incest (1Cor.5:1) as examples of normal perversion.
43. Abnormal perversion such as homosexuality is listed in the grouping of sexual immoralities in 1Cor.6:9.
44. It would naturally include prostitution and used metaphorically as such (Rev.19:2).
45. Sexual immorality is a legitimate basis for divorce (Mat.19:9).
46. Sexual sins (as with all sin) begin in the mental attitude (Mar.7:21).
47. All sexual activity outside the Divine institution of a legal heterosexual marriage is a sin.
48. Sexual immorality is a common and dominate STA trend as the Bible addresses it on many levels. Num.25:1; Lev.20:10; Pro.6:32; Rom.1:24-27; 13:13; 1Cor.6:9, Heb.13:4; etc.
49. “**Impurity**” (ἀκαθαρσία – akatharsia) literally means worthless material, waste or STA/spiritual defilement (Mat.23:27 *uncleanness*).
50. It too has sexual intention contextually. Cp.Rom.1:24; 2Cor.12:21; Gal.5:19
51. This term harks to contractual obligations as in marriage and addresses behavior not appropriate in fidelity to one another in contrast to chaste behavior otherwise. E.g.,1Pet.3:2
52. It is used in context of deceitful practices versus open honesty in holiness in 1The.2:3 cp.4:3-7 esp.vs.7.
53. Sexual innuendoes or flirtatious advances other than with one’s own spouse towards others would be example.
54. “**Passion**” (πάθος – pathos) has the nuance of lustful desire or craving.
55. It is used of getting sexually worked up over another other than spouse and describes the insatiable lust found in homosexuality in Rom.1:26.
56. It emphasizes losing control over sexual stimulations that is dominate in the Gentile population. 1The.4:5
57. It harks to unchecked mental attitude sex lust going overt.
58. “**Evil desire**” (ἐπιθυμία κακός – epithumia kakos) looks to sex lusts in general.
59. It pursues the type of environment or lifestyle designed to feed the STA lust grid in this way. Cf.1Pet.4:3 *lusts*
60. It emphasizes to not give sex lusts excuses by intentionally seeking out porno to feed it. Cp.2Tim.3:6
61. It too emphasizes MA sin. Rom.1:24

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62. The final example “**and greed**” (καί ἡ πλεόεξία kai he pleoexia) may seem out of place in the list.
63. Greed/coveting can be experienced in all facets of life in desires and pursuits. Cp.Luk.12:15
64. Greed in our verse has the definite article and looks specifically to greed as to sexual immorality of the body.
65. It is used similarly in Eph.5:3.
66. The term here corners the market on sexual immorality that becomes insatiable and unbridled.
67. It is marquee in warning against sexual immorality dominating one’s life and its consequences (cp.vs.6).
68. The pursuit of illicit sexual activity becomes the believer’s sacred cow in life as the final phrase notes, “**which is idolatry**” (ὅστις εἰμί εἰδωλογατρία – hostis eimi eidolalatria).
69. The singular person of the nouns and verb harks to the singular uses of the itemized sexual improprieties consolidated in “**greed**”.
70. Sexual sins fall into a category of STA behavior though consequential enough in isolated cases (cp.1Cor.6:18), when it becomes a practiced behavior it is observing idolatry.
71. It imitates the Gentile population in unbelief operating under pagan idolatry (Eph.4:17-19).
72. Rather than entertaining the STA, we are to flee from it. 1Cor.10:14

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PHALLIC VICES BRING TEMPORAL JUDGMENT

GNT **Colossians 3:6** δι' ἧς ἔρχεται ἡ ὀργὴ τοῦ θεοῦ [ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας].

NAS **Colossians 3:6** **For it is on account of these things that the wrath of God will come.** (διά [pa; "because of/on account of"] ὅς [rel.pro/an-p; "these things" {closest antecedent is "to melos/the members of the body; emphasis is the STA"}] ἔρχομαι [vipd--3s; "it keeps on coming" {ingressive-futuristic present: Begins in the present time, but completed in the future; especially used with verbs of coming, going, etc}] ἡ ὀργή [d.a. + n-nf-s; {used 36x; wrath, anger, indignation}; "the wrath"] ὁ θεός [d.a. + n-gm-s; {subjective gen.} "the God"] ***textual variance [ἐπὶ [pa] + ὁ υἱός [d.a. + n-am-p; "upon the sons"] ἡ ἀπειθεία [d.a. + n-gf-s; "of disobedience {used 7x} ***The final phrase in the Greek text "[upon the sons of disobedience]" is questionable as to the original manuscripts. Some textual critics believe it was added by copyist to coincide with Eph.5:6; While there are widespread manuscripts that attest to its inclusion, all of them date no earlier than IV AD. The earliest manuscripts omit the phrase dating II, III, IV AD [papyri, uncials] as well Coptic manuscripts IV, XVI AD; the earliest copies are preferred; The emphasis to Colossae is wrath in time as a result of STA activity as vs.7 extends that thought, not that they walked and lived among the sons of disobedience as a natural thought if the phrase is included i.e., "and among them...you were living among them"; vss.5-6 is a single sentence]).

ANALYSIS VERSE 6:

1. The warning of phallic reversionism amounting to idolatry in vs.5 is now explained, **"For it is on account of these things that the wrath of God will come"**.
2. The cause of God's wrath (διά – dia w/the accusative **"because of"**) highlights the STA as the culprit (ac/n/pl of ὅς – hos has as its antecedent ac/n/pl of τό μέλος *"the members of the body"* in vs.5).
3. While all STA activity is sinful bringing temporal judgment (cf.Rom.1:18), certain sins carry harsher penalties of judgment by **God** (e.g., murder, kidnapping; cursing of parents = capital punishment; Num.35:30-31; Exo.21:16,17).
4. Probably the most dominant area of sinning among civilization that also incites the death penalty is that of phallic sins.
5. While the abnormal perversion of homosexuality is decried by the lukewarm believers of today as "the sin" (cp.Lev.20:13), so are the sins of adultery (Lev.20:10) and incest (Lev.20:11).
6. In fact, if a couple divorces and either party ever remarries and the original couple later remarries, it is an abomination and brings judgment upon society (Deu.24:1-4)
7. Idolatry itself is worthy of death. Deu.13:6-10; 17:2-7
8. Phallic reversionism is just stacking sin upon sin incurring the **wrath of God** exponentially.
9. While the Church and society at large are not under the Law, nations are still judged based on moral grounds with sexual perversions marquee'd (cf.Lev.18:6ff esp.vs.24-27).
10. Societies/governments that do not reign in phallic free-for-alls are subject to Divine wrath.

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11. God's "**wrath**" is an anthropopathism explaining His justice on the side of anger or righteous indignation.
12. The ingressive-future verb ἔρχομαι - erchomai (**will come**) recognizes God's judgment brought upon each individual sin culminating in a future historical judgment.
13. Since the law of God is written in the conscience of men, all are culpable. Rom.2:14,15
14. God's individual judgment for phallic sins is in the body through STD's.
15. Over time, the sin infractions build up and if left unchecked by society, national discipline and/or dispersion ensues.
16. Past examples of sexual deviance bringing historical judgments include the angelic infiltration of sexual abominations with the human race (i.e., the flood; Gen.6:4,17); Sodom and Gomorrah (Gen.19); the inhabitants of Benjamites in Gibeah in Jdg.19:13ff, as well the nations of the Conquest.
17. The future culmination for historical judgment from the time of Colossians obviously looks to the tribulation.
18. The world at large will align with the sexual ideology of the anti-christ who himself is homosexual. *See Doctrine of the Anti-christ* cf.Dan.11:37
19. Both European and Western theaters promote sexual freedom today as a fact.
20. Both religious and political Babylon's (RCC/USA) are rife with sexual deviance and will be destroyed accordingly (Rev.17:1-5,16;,18:1-3,7-10 cp.Rev.19:2-3 cf.Jer.50:2-3).

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STA DOMINATION CHARACTERIZES THE PRESALVATION STATE

EXEGESIS VERSE 7:

^{GNT} **Colossians 3:7** ἐν οἷς καὶ ὑμεῖς περιπατήσατέ ποτε, ὅτε ἐζήτε ἐν τούτοις.

^{NAS} **Colossians 3:7 (REVISED)** **By these things you also once walked, when you were living in them.** (ἐν [pI] + ὅς [rel.pro./In-p; "By means of these things" {antec. members of the body that equates to an unbridled STA amounting to idolatry per vs.6} καὶ [adjunct.conj.; "also"] σύ [nprn-2p; {emphatic}; "you all yourselves" {ref. Colossian} περιπατέω [viaa--2p; "you all walked" {constative aorist, action taken as a whole; same verb as 1:10; 2:6; emphasizes manner of life, not subjects among whom one walks}] ποτέ [indef.adv.; "when/at some time"] ὅτε [temp.adv.; "while/as long as"] ζάω [vIPF/a/i--2p; {IPF = past durative action}; "you all kept living"] ἐν [pL; temp.] οὗτος [near dem.pro./Ln-p; "in these things"])

ANALYSIS VERSE 7:

1. Vs.7 is a single sentence as a statement of thought for consideration by the Colossians.
2. The opening phrase **“by these things”** (ἐν ὅς – en hos) grammatically harks back to the *“members of the body”* (vs.5) as did the use of the relative pronoun *hos* (*these things*) in vs.6.
3. The emphasis of vs.6 was that the STA in an unbridled/unbroken form (i.e. *greed which amounts to idolatry*, vs.5) is the cause that brings judgment from God.
4. The list of sexual sins that followed was to illustrate in example that judgment in time as evidence.
5. Commentators tend to remain fixated on the sexual sins as the main subject of Paul’s thoughts in vs.7.
6. However, the antecedent of **“these things”** points to ISTA as the central theme of thought.
7. The Greek preposition ἐν – en is best used here in the instrumental case denoting the means or way by which **“these things”** are intended to be understood.
8. The phrase, **“by these things”** is relative to the STA in vss.5-6 and is understood to mean **“by the means of an unabated sin nature incurring the wrath of God’s judgment...”**
9. Vs.7 is designed for introspection by the Colossians contrasting their previous pre-salvation state to their “new birth” introduced in vss.1-4.
10. In their pre-salvation state the Colossians were ruled by their ISTA flesh in all that they did in an unabated or absolute way (greed = idolatry).
11. This because they had no alternative to overrule the STA that is only possible via the new birth.
12. It is highly improbable that Paul is claiming that this entire body of Christ at Colossae were all steeped in sexual deviance in their unsaved state.
13. However, what is corporately true is that they all walked **“by means of”** absolute rulership of the STA inciting God’s wrath.
14. No matter how the STA exposed its nature, all that they did was manufactured by the same sinful condition as the sexual deviants that were exemplified.

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15. By virtue of an unbroken STA rulership, they were living a life that was the cause for God's wrath in judgment to be their destiny both now and in the future (the scope of thought vs.6).
16. It was via this state of ISTA condemnation that enslaved them and governed all that they did, moral qualities aside. Cp.Rom.5:16-19
17. This principle interprets the next phrase "**you also once walked**" (καί σύ περιπατέω – kai su peripateo).
18. Unbelievers are limited in their course in life to the genetic rule of the flesh.
19. Mankind has been bound to sinful flesh (cf.Rom.7:14) and unbelievers are of their father the devil (cp.Joh.8:44).
20. Apart from "circumcision" (saving faith, 2:11), there is no alternative to life and all that one does.
21. The term "**walked**" looks to their course in life, here as unbelievers in contrast to their new life as addressed in 1:10 and 2:6.
22. Their pursuits, goals and paths in life had no more to look forward to than bringing about God's wrath. Cf.Eph.2:3
23. That their life of pre-salvation existence is in view is then clarified in the final phrase "**When you were living in them**" (ποτέ ὅτε ζάω ἐν οὗτος – pote hote zao en houtos).
24. The indefinite adverb adjoined to the adverb of time "*pote hote*" means "as long as" they were in their "unlimited" STA ruled pre-saved condition.
25. The imperfect tense of the verb "**you were living**" denotes the past progressive and durative state of spiritual death in the life they were living.
26. The language harks back to the idea of living in Satan's world under spiritual death devoid of the truth in 2:20.
27. The final prepositional phrase "**in them**" (ἐν οὗτος – en houtos) looks to the sphere of the unsaved state absolutely ruled by "*the members of their earthly body*" (vs.5).
28. It was in this domain of spiritual death that they too recently (before saving faith) were incurring the wrath of God into the future just as those sexual deviants in life in vss.5-6.
29. However, now being "born again" they can plug-in to a spiritual nature unblemished by the STA to conduct them in their affairs and manner of life.
30. They are no longer absolutely constrained by the STA flesh and can overrule their fleshly nature and conduct their lives in all aspects pleasing to God (cf.1:10).
31. This realization then opens the doors for Paul's exhortation to overrule in example the more common STA expressions in life in vss.8-9.
32. All sin is expression of the sin nature and is a target for God's judgment. Cf.1Cor.11:31

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BATTLING OF THE STA BEGINS WITH MAS & S/T

EXEGESIS VERSES 8 – 9:

^{GNT} **Colossians 3:8** νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργήν, θυμόν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν·

^{NAS} **Colossians 3:8 But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth.** (νυνὶ [adv. of time w/implication of logical antithesis shifting from an unreal to a real state of affairs] + δέ [advers.conj; "But now" {i.e., in light of the new birth vs. pre-saved cond.}] ἀποτίθημι [vmam--2p; {lit. to take off, lay aside such as clothes cf. Act.7:58; fig. to make impotent, overrule, make powerless; used 9x; 7x fig. use}; "you yourselves put aside"] καὶ [adjunct. "also" {adjunctive to the power of the new birth} σύ [nprn-2p; emphatic; "you all"] τὸ πᾶς [d.a. + ap-an-p; "the all things" {i.e., all expressions of the STA body; all the descriptive nouns that follow are in appos.}] ὀργή [n-af-s; "wrath/anger" {same as vs.6, but sinful}] θυμός [n-am-s; {violent wrath/rage; it is anger expressed overtly verbally or physically cp.Luk.4:28,29; Act.19:28; used 18x}; "wrath"] κακία [n-af-s; {used 11x; has the quality of evil, depravity, ill will, spite}; "malice"] βλασφημία [n-af-s; {abusive speech; "used 18x}; "slander"] αἰσχρολογία [n-af-s; {hapax; indicates foul, lewd or abusive speaking morally; speech that stirs up the sexual lust grid}; "lewd speech"] ἐκ [pAbl] + τὸ στόμα [d.a. + n-gn-s] + σύ [nprg-2p; "out from your mouth" {a member of the body that possess iniquity; cf.Jam.3:3-10})

^{GNT} **Colossians 3:9** μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ

^{NAS} **Colossians 3:9 Do not lie to one another, since you laid aside the old man with its evil practices,** (μὴ [neg.] ψεύδομαι [v/m/p/dep--2p; {used 12x; to lie, cheat by lies, deceive, mislead. The antithesis to truth} "stop lying"] εἰς [pa] + ἀλλήλων [recipr.pro/am2p; "to one another" {denotes mutual responsibility towards fellow believers}] ἀπεκδύομαι [v/ptc/a/d/nm2p; {circ. of cause to not lying; used 2x; same as 2:15 "disarmed" i.e., made powerless}; "since having laid aside"] ὁ παλαιός [d.a. + a--am-s; "the old" {used 19x}] ἄνθρωπος [n-am-s; "man"] σὺν [pI; "together with"] ἡ πράξις [d.a. + n-lf-p; {used 6x; practices, actions, function}; "the practices"] αὐτός [nprgm3s; {sub.gen}; "of it"])

ANALYSIS VERSE 8 – 9:

1. Giving pause for the Colossians to reflect upon the dire consequences of judgment due to the STA in a pre-saved state (vs.7), Paul now launches into dealing with the STA at its roots.
2. Vs.7 by design is to stimulate an attitude of thanksgiving that as believers we are no longer under the totalitarian state of the STA. Rom.8:1
3. This makes possible to deal with the STA experientially at its foundations for expression.

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4. That is, all STA activity begins in the MA and then commonly manifests itself in sequence with sins of the tongue (S/T).
5. Dealing with the STA at these levels is antidote to avoiding severe judgment for overt sins in time (ex. phallic sins cf.vss.5-6).
6. The preferred attack against the STA should recognize its activity in the MA and seek to deal with it at that level. Cp.Jam.4:8
7. James further teaches that bridling the tongue is a powerful tool in one's spiritual endeavors. Jam.1:26; 3:3-10
8. Peter recognizes this importance in the area of the STA for blessing in time in 1Pet.3:10.
9. Paul catalogues this tactic of attack against the STA by exemplifying common MAS followed with S/T that otherwise can harm others and destroy relationships in route.
10. The phrase "**But now you also**" looks at the present status as believers having been born again in contrast to the previous unsaved state of absolute rulership of the STA.
11. That their new spiritual birth has empowered them to employ an alternate life other than STA domination, they need to avail themselves at all levels to afford maximum results.
12. That all STA salvations are in mind is made clear in his exhortation "**put them all aside**" (ἀποτίθημι σὺ τὸ πᾶς – apotithemi su to pas).
13. *To pas (the all things)* continues the chain of references to the antecedent "*members of the body*" (ac/n/pl cf.vs.5) as illustrated with the relative pronouns "*these things/them*" in vss.6,7.
14. The definite article explicitly points to all the possible STA manifestations that can be expressed by the human body.
15. The emphatic use of the pronoun "**you**" (*su; captured in the first phrase*) recognizes the individual responsibility for believers to apply the command given.
16. His language of exhortation in our verse for dealing with the STA is "**put aside**".
17. He employs a clothing metaphor to illustrate the teaching (cp.use Act.7:58).
18. This is in harmony with, but expanding upon the language "*put to death*" with both meaning to overrule or isolate the STA with the mechanics of R_B.
19. "*Put to death*" highlighted the power of overruling the STA made possible through Christ's work on the cross becoming a reality under positional truth/saving faith.
20. "**Put aside**" now specifically highlights the power of overruling the STA as to its experiential reality.
21. Christ removed the body of flesh in His death and burial securing victory over the STA for any that will avail themselves under saving faith (cf.2:10-14).
22. While the STA is eradicated as to our eternal life position in Him, it remains experientially as believers continue to live in the flesh. Rom.7:18
23. To "**put aside**" the STA experientially is all that the believer can do in time.
24. The only way you can literally "*put to death*" the STA experientially is through physical death. Cf.Rom.7:24
25. Of the 9x "**put aside**" (*apotithemi*) is used, 7x it is figurative for experiential isolation of the STA as to sin that is compatible with hmvwpt. Rom.13:12; Eph.4:22,25; Col.3:8; Heb.12:1; Jam.1:21; 1Pet.2:1
26. Again Paul uses the aorist tense in his command to express the repeated action of initiating R_B while using the middle voice to further express individual culpability.
27. No one can R_B (overrule the STA) for the believer but the believer him/herself.

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28. The abbreviated examples Paul gives for STA activity begins with the MA sin of “**anger**” (ὀργή - orge).
29. It is the same Greek noun used for God’s wrath in vs.6 which was righteous judgment.
30. There is anger the believer can have in response to evil Biblically justified that is also not sinful. Eph.4:26
31. However all other anger is sinful. Cp.2Cor.12:20; Gal.5:20; Eph.4:31; 1Tim.2:8
32. Anger is an emotion of hate and originates in the MA.
33. Anger occurs when the believer does not get their way or is inconvenienced.
34. Anytime we get mad over some setback or unpleasant thing, we sin.
35. To keep anger under control is to remain emotionally stable.
36. Emotional stability is essential to a sound doctrinal life. Cp.Prov.14:29; 15:18; 16:32; 19:19; 22:24; et al
37. Paul’s choice of example covers a broad spectrum of expression of MAS, S/T and overt sin.
38. From bitterness to verbal abuse to even murder can find its roots in this sin.
39. As believers, we must grow “thick skin” spiritually and maintain an attitude compliant to Rom.8:28.
40. An example of verbal and overt abuse that can derive from anger is next in the list, “**wrath**” (θυμός – thumos).
41. *Thumos* is anger violently expressed such as angry outbursts, rage and temper tantrums. Cp.Luk.4:28-29; Act.19:28; 2Cor.12:20
42. It can accompany conflict, contentions, etc. and can find seat in bitterness. Cf.Eph.4:31
43. The effect on relationships then comes to mind as the next STA expression describes, “**malice**” (κακία – kakia).
44. This noun emphasizes the quality of behavior that stems from being evil or bad, ill will, hatefulness or troublesome. Mat.6:34 *trouble*; Rom.1:29; 1Cor.5:8; Eph.4:31; Jam.1:21
45. Envy can feed malice. Tit.3:3; 1Pet.2:1
46. The next sin is “**slander**” (βλασφημία – blasphemia) that literally means to revile, insult, to libel one as a liar.
47. It means to impugn one’s character by defaming their reputation.
48. This S/T is often underwritten with gossip. 2Cor.12:20
49. This noun when used of God is called blasphemy; when directed at man, slander. Cf.Mar.3:28-30
50. It too is derived from the MA. Mar.7:21-23 esp.vs.22
51. In the face of slander we are to apply 1Cor.4:13.
52. The last of the immediate list “**abusive speech from your mouth**” (αἰσχρολογία – aischrologia) recaptures the initial sexual sins of vs.5 in thought.
53. To help avoid stimulation of the sex grid, one should refrain from engaging in sexually stimulating discourse with any other than their own spouse.
54. The noun *aischrologia* is a hapax and is associated with sexual innuendo and often done behind closed doors being considered shameful before others of moral prudence.
55. The phrase “**from your mouth**” makes certain that the fuel for sins inciting temporal judgment finds higher octane speeding towards the overt when verbally expressed.
56. While the list of vs.8 addresses the STA as it impacts relationships on a broad plane, in vs.9 Paul turns the attention to the saints in relationship to one another.

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57. The phrase, “**Do not lie to one another**” (μή ψεύδομαιν εἰς ἀλλήλων – me pseudomaiv eis allelon) means not to lie to another in the mutual brotherhood of the local body.
58. Paul is not excusing lying at any other level or towards -V (cp.9th commandment; Exo.20:16; Mat.19:17).
59. He is transitioning in thought of relationships and the importance of isolating the STA as it would impact the local church otherwise in application (cf.vs.13 *allelon* – **one another**).
60. Paul utilizes the weak negative *me* before the imperative correctly translated “**do not lie**”.
61. Paul’s command is one of exhortation rather than admonishment.
62. The present tense means to halt any perpetuation of this sin in light of any singular incident.
63. The verb *pseudomain* (**lie**) has as many nuances in antithesis to the truth.
64. It is a tactic used in antagonistic attacks against believers holding to the truth. Mat.5:11
65. It may withhold facts in order to gain some advantage as seen in the example of Ananias and Sapphira. Act.5:1-10 esp.vss.3,4
66. It is anti-doctrine (i.e., hmvwpt). 1Joh.1:6
67. It can be used to falsely represent one’s self. Jam.3:13-14; Rev.3:9
68. God cannot lie. Heb.6:18
69. BD contains no false statements. 1Joh.2:21
70. The principle in our context is that in effectively battling the STA the believer must always be honest before God (intellectual honesty) and should practice honesty before one another.
71. Honesty builds trust in relationships and characterizes +V in application. Cp.Luk.8:15
72. As believers corporately seeking Dvwwpt we should avoid and/or otherwise recognize the damage lies, to include hmvwpt assertion, can cause to the unity of the brotherhood of faith. Cp.2Cor.13:11; Eph.4:11-15; Phi.2:1-2
73. To claim ourselves as seekers of truth and yet implement lying in deceitful practices is the ingredient for hypocrisy. Cp.Mat.22:15-21
74. We are warned in these last days of the CA of the practice of abandoning the sound truth of BD falling for hmvwpt lies becoming shameless hypocrites. 1Tim.4:1-3
75. Lying is not to be a part of the Royal Family’s honor code.
76. There is really no other reason to be other than honest with one another.
77. That because we are no longer bound to the elementary principles of the world via the STA as Paul asserts, “**since you have laid aside the old man with its evil practices**”.
78. Paul continues to build upon the clothing metaphor with the participle “ἀπεκδύομαι – apekduomai” that literally means to undress, take off or strip off clothing.
79. It is only used 2x in the NT with the other use in Col.2:15 where it is used in the spiritual realm of “disarming” those counter to God’s plan.
80. The continuous action of the participle harks back to “*putting to death*” (vs.5) pointing to the victory over the absolute rule of the STA through saving faith.
81. At saving faith, the power of sin was disarmed, but not canceled in experiential life.
82. Since we no longer are obliged to the STA that only brings about death, destruction, disharmony and chaos in life, then it is illogical to pursue it with its hmvwpt reasoning in our relationships in life. Rom.8:12-13
83. Paul now redefines the STA as “*members of the body*” with the description “**old man**” (ὁ παλαιός ἄνθρωπος – ho palaios anthropos).
84. The description is used similarly in Rom.6:6 and Eph.4:22.
85. The STA is adjoined with all things evil in its works or practices in life. Rom.8:13

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PUTTING ON THE NEW MAN

EXEGESIS VERSE 10:

^{GNT} **Colossians 3:10** καὶ ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν,

^{NAS} **Colossians 3:10 (Revised)** even having put on the new man who is being renewed to a true knowledge according to the image of the One who created him (καί [ascensive; "even/indeed"] ἐνδύω [v/ptc/a/m/nm2p; {lit. to clothe oneself; circ.ptc. of result/effect syncing with "having laid aside" further providing reason for "not lying" vs.9; used 27x; aorist tense points to the origination of the object in view and repetitive initiation of the action continuously in time}; "yourselves having put on"] ὁ νέος {d.a. + ap-am-s; {descriptive pronominal helper to "man " in vs.9; means new, fresh; that which is superior in nature; used 23x} "the new man"] ὁ ἀνακαινῶ [d.a. + v/ptc/p/p/am-s; {restr.attrib.adj.ptc.; emphatic implying there is "the new man" not compliant to the renewal process; used 2x; causing something to be new or better; used of the "inner man" i.e., hmosp in 2Cor.4:16; pass. voice denotes outside agent renewing}; "the one being renewed/restored"] εἰς [pa; {denotes purpose}; "for"] ἐπίγνωσις [n-af-s; "a true knowledge" {same as 1:9,10; 2:2}] κατὰ [pa; "according to"] εἰκῶν [n-af-s {same as 1:15} "the image/likeness"; {indicates the new man is spiritual in the nature of its creator}] ὁ κτίζω [d.a. + v/ptc/a/a/gm-s {subs.ptc.; {same as 1:16; gen. of appos. to "the image"}; "of the One having created" {i.e., via the new birth is only logical explanation; continuous action of creating points to the ongoing forming of the new man in truth;}] αὐτός [npam3s; "him" {antec. "new man"}])

ANALYSIS VERSE 10:

1. Paul continues his figurative language to describe the impact of R_B.
2. He advances his train of thought from vs.9 that emphasized overruling falsehood with one another that otherwise creates dissension in the local body. Cp.Rom.16:17; 1Tim.2:7
3. It is truth that unites the body (Eph.4:13) and is the foundation for true fellowship (1Joh.1:3,6,7).
4. Paul regarded lying as only an indulgence of the flesh since as believers they had "disarmed" the STA that promotes such evil activity.
5. This made possible at saving faith and the new birth.
6. Since they are no longer obligated to the STA flesh having a new spiritual life, then they are to avail themselves as needed to overrule the STA experientially.
7. Again, it is safe to assume that the Colossians understood R_B (1Joh.1:9) as the mechanic for isolation of the STA (cf.Col.1:5,6,9c).
8. Paul now links together isolation of the STA via R_B (*laid aside* vs.9) with its result "**even having put on the new man**" (καί ἐνδύω ὁ νέος – kai enduo ho neos).
9. Paul sets up a cause and effect process using the two participles "*laid aside*" and "**having put on**".

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10. When the believer overrules the cause of carnality via the STA with R_B, the effect is spirituality employing the **new man**.
11. The ascensive use of the conjunction “**even**” points to the superiority of the **new man** vs. the *old man*.
12. Paul continues the use of the clothing metaphor to portray putting off dirty garments (unrighteousness) and putting on clean ones (+R; cf.Eph.4:24).
13. The aorist participle “**having put on**” harks back to the new birth empowering the believer spiritually in time by initiating R_B repetitively as needed.
14. The aorist tense of both participles “*laid aside*” (vs.9) and “**put on**” ties together both actions as synchronized for instantaneous results.
15. The Greek adjective *ho neos* (**new man**) is pronominal contrasting the **new** human spirit with the STA combatant as a man of flesh (points to the inner struggle).
16. Paul’s choice for the word “**new**” (*neos*) is prospective looking to the future compared to the other Greek term “**new**” (*kainos*) that is retrospective (looking back in time, e.g., Eph.4:24).
17. Paul here is emphasizing the future purpose of the **new man** as so intended, “**who is being renewed to a true knowledge according to the image of the One who created him**”.
18. To be “**renewed**” (ὁ ἀνακαινόω – *ho anakainoo*) is used only one other time in the NT and that of the human spirit called the “*inner man*” in 2Cor.4:16.
19. It means to make something new again and hence better than the previous state hence, renew or restore.
20. *Ho anakainoo* (**who is being renewed**) is a restrictive attributive adjectival participle in the Greek that insinuates there can be a “**new man**” not experiencing the renewal intended.
21. It is used substantively to point to the dynamic of the human spirit’s intended function i.e., “*a new man being made better*”.
22. The passive voice of the participle indicates an outside agent empowering the human spirit for its intended purpose i.e., the H.S. Cf.Eph.3:16
23. The object of focus for renewal is then stipulated in the purpose phrase “**to a true knowledge**” (εἰς ἐπίγνωσις – *eis epignosis*).
24. The *epignosis* is the accurate and complete **knowledge** of BD sufficient for the believer to make the MAJG. Cf.Eph.4:13; Col.2:2
25. The sequence of events of first isolating the STA in order to gain this knowledge recognizes the necessity of being in FHS to apprehend and apply BD accurately. 1Cor.2:12-16
26. To arrive at spiritual maturity by employing our **new spiritual man** is **according to** Divine design.
27. The **new man** ultimately develops an “**image of the One who created him**”.
28. This “**image**” (εἰκών – *eikon*) is in contrast to the idolatry promoted through the “*old man*” (vs.5).
29. It is the same noun used of Christ’s unique nature as the God-man of being an exact likeness of Deity in Col.1:15.
30. The believer is to develop himself into a likeness of God that then reflects and imitates the very Person of Jesus Christ and God. Cf.1Cor.11:1; Eph.5:1; 1The.1:6
31. While the **new man** is the by-product of the H.S., Christ is ultimately behind its creation via His spiritual death (redeeming power) on the cross providing the spiritual substance for regenerating the human spirit. Cf.Heb.9:14; Rom.8:9-10 cp.1Cor.6:17; 15:45; 2Cor.3:17-18

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32. In the series of 4 participles beginning vs.9 (*laid aside; put on; being renewed*), the 4th substantival participle “**who created**” (ὁ κτίζω – ho ktizo) indicates ongoing action produced by the Creator (subjective genitive ptc.).
33. It emphasizes a perpetuated forming of the **new man** in truth while maintaining a state of spirituality utilizing the mechanics of the R_BAJG.
34. The human spirit is visualized in growth that begins in its infancy at saving faith matriculating to maturity. Cp.1Pet.2:1-3 cp.1Cor.3:1-4
35. Not all believers will develop the **new man** for its intended purpose.
36. Paul is referencing back to the doctrine of the indwelling of Christ in Col.1:27.
37. Christ in us is His word in us while we are in FHS. Joh.15:5,7
38. In the life of +V, two parallel processes take place.
39. The aging process familiar to all relating to the outer man.
40. While the outer man inevitably decays, the inner man can improve with age. 2Cor.4:16
41. As this physical deterioration occurs, it is subject to SG₃ reward. 2Cor.4:17
42. Such is not the case for the non-growing believer.
43. The **new man** must have a constant supply of BD to offset the assertiveness of the STA man.
44. Otherwise, the STA will maintain control.
45. This is the renewal that counts; all pseudo-renewals such as revivals, camps, etc., are worthless.
46. The desire to persist comes from our volition.
47. Christ is our pattern for “doctrine man”. Rom.13:14

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THE MEANS FOR SPIRITUALITY IS THE SAME FOR ALL BELIEVERS

EXEGESIS VERSE 11:

^{GNT} **Colossians 3:11** ὅπου οὐκ ἐνι Ἕλλην καὶ Ἰουδαῖος, περιτομή καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος, ἀλλὰ [τὰ] πάντα καὶ ἐν πᾶσιν Χριστός.

^{NAS} **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.* (ὅπου [conj; {intro. a relative clause; lit. denoting a place; has the nuance of manner/means relative to the new man}; "in which/where"] οὐ [strong neg.] + ἐνι [vipa--3s; {used 4x; lit. there exists}; "it does not exist/there is no distinction of"] Ἕλλην [n-nm-s; "Greek" {used 25x}] καὶ [cc] + Ἰουδαῖος [ap-nm-s; "and Jew" {used 195x}] περιτομή [n-nf-s; "circumcised" {same as 2:11}] καὶ [cc] + ἀκροβυστία [n-nf-s; "uncircumcised" {same as 2:13}] θάρβαρος [ap-nm-s; {used 6x; lit. strange speech, foreigner} "barbarian"] Σκύθης [n-nm-s; {used 1x; inhabitants of the north; regarded as the most uncivilized}; "Sythian"] δοῦλος [n-nm-s; "slave/bond servant" {used 126x}] ἐλεύθερος [ap-nm-s; "free" {used 23x}] ἀλλὰ [strong advers.; "but"] τό πᾶς [d.a. + ap-nn-p; "the all things/everything that matters] καὶ [cc] + ἐν [pL] + πᾶς [ap-Lm-p; "and in all" i.e., in all classes of believers] Χριστός [n-nm-s; "is Christ" {Christ is the subject}])

ANALYSIS VERSE 11:

1. All that Paul has taught concerning spirituality via the new birth in vss.1-10 evokes one final jab in polemic against legalist false teachers and a summation of his teaching.
2. Vs.11 dismisses any that advocate either means for or advantage towards spirituality based on physical attributes as being omitted in the plan of God.
3. The Greek conjunction “**in which**” (ὅπου – hopou) is in reference to these believers having put on the new man being renewed in vs.10.
4. The conjunction alludes to 3 things concerning the new man:
 - A. It is not relative to human standards for existence (conj. intro. relative clause).
 - B. It points to a location as the conjunction literally denotes a place and is translated “*where*” (e.g., Mat.6:19-21 [5x]).
 - C. It can refer figuratively to an occasion pointing to the cause or manner “*where, by which*” the occasion transpires (e.g., Heb.9:16).
5. That it is not relative to human standards for being recognizes it is spiritual in nature.
6. This is the force of the negative phrase “**there is no distinction**” that uses the present active indicative verb of reality in the Greek, “ἐνι – evi” that means “**it keeps on not existing**”.
7. Paul employs the strong negative *ou* before the verb to highlight an absolute condition for spirituality not regulated by human standards.
8. Paul is again circling back in his thinking to the false teachers that hold to human standards otherwise.

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9. Along with their legalistic and human viewpoint standards to obtain spirituality, their self-righteousness will further express itself in superiority to others as essential to spirituality.
10. He categorizes measures often used by these types in the following list, **“Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman”**.
11. **“Greek and Jew”** example racial superiority.
12. **“Circumcised and uncircumcised”** example religious superiority.
13. **“Barbarian, Scythian”** example cultural superiority.
14. **“Slave and freeman”** example social superiority.
15. Paul now clearly says that the existence and function of the human spirit does not exist or is distinguished by these things.
16. In other words, these things are no barrier to the renewal of the new man.
17. The distinction between Greek and Jew is a common expression in the N.T. to categorize Gentiles from those of the Hebrew race.
18. When it comes to be born again, there is neither Jew nor Greek. Cp.Rom.10:12; Gal.3:28
19. The obliteration of the barrier between Jew and Greek in the gospel was especially remarkable.
20. This fact is elaborated on in Eph.3:1ff.
21. Paul alluded to this reality in Col.1:25-27.
22. The circumcised and uncircumcised recognizes the dispensational change from the Age of Israel to the Church Age as to doctrinal standards of a true religion. Cp.1Cor.7:17-24; Gal.6:15
23. In other words, spirituality is not based on the Law. Cf.Rom.6:12-14
24. Barbarians were any that did not speak Greek (foreigners).
25. The term **“barbarian”** (βάρβαρος – barbarous) refers to stammering or stuttering speech and was a slight against foreigners that did not speak the Hellenistic language.
26. These were often considered uncivilized and held in disdain being patronized by those of a supposed superior culture.
27. Paul said he was obligated to all cultures no matter standards established by others. Rom.1:14
28. The Scythian were a people that lived in the northern region of the Black Sea in present day Ukraine.
29. They were considered the most lacking of manners, uncouth, unrefined and the epitome of uncivilized culture.
30. Yet Paul is saying that both of these cultures are equally qualified to be spiritual in nature.
31. The final coupling, slave and freeman, recognizes social standings.
32. A slave, legally speaking, was not a person but a piece of property.
33. Yet, within the Church they were to be accorded full standing and qualified to hold office.
34. These categories are the four divisions of mankind that the POG and execution of the new man transcends.
35. In Ph₃ all these distinctions will vanish and thus true fellowship in time is displayed in our like-mindedness to BD.
36. No man-made barrier can keep you from the maximum attainment under grace.
37. Outside sound doctrinal orientation, these barriers remain as rigid as ever and legalist often resorts to these things in evaluation of others.

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38. But to God, they have absolutely no impact on a believer's spiritual standing either in advantage or disadvantage.
39. That reality of the believers spiritual standing before God is then expressed in the final phrase "**but Christ is all and in all**".
40. The strong adversative ἀλλά - alla (**but**) is in total contradiction to the legalist standards.
41. The phrase now consolidates the "where" and "manner" of the conjunction *hopou*.
42. The first "**all**" is literally in the Greek "*the all things*" (d.a. n/n/pl: τό πᾶς – to pas) that **Christ** is with respect to the new birth and spirituality.
 - A. He is the only Person in whom the believer is to keep seeking and setting their mind on in pursuit of BD and SG₃ (vss.1,2).
 - B. The "where" is in the 3rd heaven where He sits in session.
 - C. It is from this spiritual realm by virtue of His Person that the new birth is provided via the H.S. (vss.3,4).
 - D. It is only through the means of His person and work on the cross that the believer can experientially isolate the STA and put on the new man (vss.5-10a: understanding the mechanics of R_B).
 - E. Christ is not only the object of these things receiving the action of seeking, mind-setting and finding forgiveness, but the subject producing all these realities.
43. The second phrase "**and in all**" (καί ἐν πᾶς – kai en pas/Lmpl) looks to Christ in all believers.
44. Christ in all is same-same as BD in all that begins with the gospel Ph₁ initiating the new man and then the gospel of R_B and MAJG Ph₂ (employing the new man experientially).
45. It is only through the 3 adjustments to God that spirituality is acquired and then utilized with respect to the CWL.
46. All other human standards begging spiritual superiority otherwise are bogus and considered as non-existent as to the POG.
47. The POG is based on spiritual, not physical realities.
48. Only by the absolute standards of God is spirituality realized.
49. *Review the Doctrine of Rebound.*
50. *Review the Doctrine of the OSN/STA.*

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WEAR THE VIRTUES OF THE NEW MAN

EXEGESIS VERSE 12:

^{GNT} **Colossians 3:12** Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ ἅγιοι καὶ ἠγαπημένοι, σπλάγχνα οἰκτιρμοῦ χρηστότητα ταπεινοφροσύνην πραῦτητα μακροθυμίαν,

^{NAS} **Colossians 3:12 (Revised)** Put on therefore as those who have been chosen of God, holy and beloved, a heart of compassion, kindness, humility, gentleness and patience; (ἐνδύω [v_{mam}--2p {same as vs.10; highlights characteristics of the "new man"; middle voice = individual culpability}; "You all put on"] οὖν [infer.conj. based on preceding vss.10 - 11] + ὡς [compar.conj. {denotes manner}; "therefore as"] ἐκλεκτός [ap-nm-p; "the ones chosen" {used 22x}] ὁ θεός [d.a. + n-gm-s {subj.gen}; "of God"] ἅγιος [a--nm-p; "holy ones" {same as 1:2,4,12,22,26; pred.adj. describes that state of being chosen}] καὶ [cc] + ἀγαπάω [v/ptc/PF/p/nm2p {pred.adj.ptc. = being the recipient of being chosen in action i.e., by grace; PF denotes action in eternity past w/existing results}; "the ones having been loved/beloved"] σπλάγχνον [n-an-p; {used 11x; {lit. the inward parts of the body i.e., heart, bowels, etc.; fig. denotes the deep seat of affection, cf. Phi.2:1; Phl.1:7,12; it is the object of what the believer is to "put" on; the neuter gender finds as its closest antecedent "the all things" that matter spiritually produced by Christ centered on the human spirit |pneuma - neuter| ending vs.11} "a heart"] οἰκτιμὸς [n-gm-s; "of compassion/mercy" {used 5x; denotes grace in action, cf. Rom.12:1; gen. of means; denotes how the heart is put on; could be translated "a heart by means of mercy" i.e., the same mercy is to be reflected by the new man;}] χρηστότης [n-af-s; "goodness/kindness/generosity" {the accusative case in this and following nouns are simple appositions to "heart" "used 10x; focuses on that which is morally right before God cf. Rom.11:22}] ταπεινοφροσύνη [n-af-s; "humility" {same as 2:18,23}] πραῖτης [n-af-s; "gentleness" {used 11x; has the nuance of consideration for others' weakness, cf. 1Cor.4:21; Gal.6:1}] μακροθυμία [n-af-s; "patience/forbearance towards others" {same as 1:11}]

ANALYSIS VERSE 12:

1. The opening imperatival verb “**put on**” (ἐνδύω – enduo) borrows from the same verb in vs.10 of “*having put on the new man*”.
2. This in light of pursuing truth contrasted to falsehood perpetrated by the STA (cp.vs.9).
3. It extends the thought of the clothing metaphor putting on the new man to include wearing the virtues appropriate for manifesting itself before others.
4. This in support of fellowship with one another finding trust in each other through the truth.
5. The middle voice of the command points to individual culpability for the believer to wear the proper attire.
6. The imperatival force of the verb establishes it as a royal imperative attributed to the spiritual kinship of believers with Christ in the CA dispensation. *See doctrine of Royal Imperatives*

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7. The inferential conjunction “**therefore**” (οὖν – oun) leaves no excuse for the believer to dress inappropriately as it harks back to the teaching that:
 - A. The new man’s existence and means for occupation with Christ is supplied by the Creator Himself (vs.10).
 - B. Apart from R_B as to personal sins isolating the STA, there are no other requirements restraining its spiritual dynamics experientially (vs.11).
8. That the “putting on” now looks to its qualities in manifestation assumes that the renewal process of the new man demands both inhale and exhale faith of true doctrine (cf.1:9-10).
9. Otherwise, the new man appears “naked and poor” such as the lukewarm Church in the last days. Cp.Rev.3:15-18
10. To wear the virtuous clothing of the new man is to apply the “*true knowledge*” (cf.vs.10) it assimilates demonstrating experientially our positional status as children of God.
11. This underwrites the comparative phrase “**as those who have been chosen of God, holy and beloved**”.
12. The comparative conjunction “**as**” (ὥς – hos) introduces the manner or type by which the believer is to reflect the new man in application.
13. That manner is described as literally “***the ones chosen of God***” (ἐκλεκτός ὁ θεός – eklektos ho theos).
14. It is terminology to signify believers in Christ. Cp.Rom.8:33; 16:13 “*choice/elect in the Lord*”; 2Tim.2:10; 1Pet.1:1; 2Joh.1:1,13
15. The term is further used to identify the royal priesthood believers are assigned. Cp.1Pet.2:9
16. “**Of God**” is a subjective genitive in the Greek indicating He is the one that chooses.
17. “***The ones chosen of God***” defers to the doctrine of election and calling for understanding.
18. In eternity past, God in His foreknowledge (omniscience in anticipation) determined to “choose” (sovereignty applied) those that would believe in Christ to be the recipients of salvation. Rom.8:29
19. He makes sure that these will receive a gospel message in time (calling) receiving the attribute of +R (justification) securing future glorification in resurrection. Rom.8:30
20. The attribute these elect all possess making them candidates of choice is “faith”. Cp.Tit.1:1; Rev.17:14
21. Believers are members of the human race that go on positive volition to the gospel of Christ. *See Doctrine of Volition*
22. This is the one and only asset believers bring to the table for salvation. Cf.Joh.1:12-13
23. It is by this virtue of +V supplied by the believer (Ph₁) that they are to employ in application of doctrine (Ph₂) in the manner of one who has been elected **of God**.
24. +V is known as “seekers” of God/BD. Psalms.119:1,45; Proverbs.2:1-5; 8:15; Matthew.7:6-8; Colossians.3:1; Hebrews.11:6; etc.
25. The pronominal adjective (**chosen**) describes the type/manner of volition (i.e., +V) as the antecedent of the new man that deployed its existence and perpetuates its manifestation in application.
26. The following predicate adjective “**holy**” (ἅγιος – hagios) then describes the state of being positive spiritually.
27. It is descriptive of all believers called “saints”. Col.1:2,4,12,26

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28. The effect for being +V to the truth of doctrine is that the believer is set apart to God possessing His attribute of holiness or +R. Eph.1:3-4; 5:27 cp. contrast to STA –R; Eph.5:3 “*proper among saints*”.
29. What begins with Ph₁ should be pursued Ph₂ accomplished by laying aside the old man and putting on the new man.
30. The state of being chosen equates to the putting on the new man created in +R. Eph.4:24
31. The connected perfect passive participle “**and beloved**” (καί ἀγαπάω – kai agapao) looks to the attribute of Divine love providing +V +R.
32. The perfect passive tense and voice of the participle indicates in the strongest of terms a completed state with continuing results by an outside agent.
33. The *agapao* verb used here for love looks to the attributes of the one expressing love without partiality to its recipients. Cp.Joh.3:16
34. It is here in the predicate of those chosen and understood to mean “*the ones who have been and are absolutely and continually loved*”.
35. God is love. Cf.1Joh.4:8
36. The term associates the believer with Christ. Eph.1:5-6 *where the Beloved is Christ*
37. The perfect tense ties God sovereignty in election with the expression of His love for mankind to provide His +R in saving faith.
38. In eternity past, God’s love motivated Him to provide salvation for mankind. Cf.Rom.5:8
39. While Joh.3:16 reveals His love makes salvation available for all men (unlimited atonement), only those that believe in Christ are truly beloved with eternal existing results (the force of the participle).
40. Paul makes this distinction regarding Jacob and Esau in Rom.9:13 implying it in 1Tim.4:10.
41. The continuous action of the participle indicates a love always bestowed for any that will avail themselves of its benefits.
42. It highlights God’s sacrifice of His Son for man’s salvation and that grace in love is what makes all of salvation possible. Cp.2The.2:16-17; 2Joh.1:3
43. It is a term of endearment from God to the believer for their +V personified in the new man.
44. The “born again” believer is a “love child” of God and therefore should reciprocate in like manner. Cp.Eph.5:1-2
45. The idea of Paul’s comparative manner of “putting on” can be understood as: “**Put on therefore as would be expected of those positive chosen of God possessing +R to serve God as Holy and the benefactors of His plan of grace in sacrifice as beloved**”.
46. The unspoken inference rhetorically embedded in Paul’s words is “What kind of volition otherwise wouldn’t want to reciprocate in thankfulness by utilizing what God has provided?” and harks back to Col.1:9-12 esp.vs.12.
47. Paul then begins the catalogue of virtues that are worn by the new man.
48. The list in our verse is designed to build upon the trust of one another in truth as a body of Christ.
49. The opening accusative noun “**a heart**” (σπλάγχνον – splagchnon) literally refers to the inward parts of the body and is used here figuratively as a seat of affection (Cf.Phi.1:8 *affection*; Phl.1:7,12,20 *heart*).
50. It denotes a strong affinity or care for another (Cp.2Cor.7:15 of Titus to the Corinthians).
51. It highlights the regard of the new man towards those following the course of +V as also beloved.

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52. The method or means for the expression of the **heart** is then seen in the genitive noun that follows “**of compassion**” (οἰκτιρμός – oiktirmos) that literally means mercy.
53. Mercy is grace in action. Cp.Rom.12:1
54. A “**heart of mercy**” is impelled to function under the principle of grace towards others.
55. This is accomplished through the MAJG. 2Pet.3:18
56. The remaining nouns in the list are all in the accusative case and are in apposition to the “**heart**” and point to its attributes operating under grace.
57. “**Kindness**” (χρηστοτης – chrestotes) means that the heart maintains a gracious attitude of goodness and is the opposite of severity. Rom.11:22; Tit.3:4
58. It is used in the sphere of SG₃ of God’s kindness towards believers. Cp.Eph.2:7
59. It is the product of the fruit of the Spirit. Gal.5:22
60. It is an attitude of wanting what is right and best spiritually for others. Rom.2:4
61. “**Humility**” (ταπειοφροσύνη – tapeiophrosune) is the same word used of the religious false teachers in their self-abasement in 2:18,23.
62. The new man projects true humility and does not have to put on a façade of piousness, self-righteousness or asserting some legalistic mandate to be “spiritual”.
63. It is the willingness to submit in obedience to the plan of grace and service towards others. Phi.2:8; 1Pet.5:5
64. “**Gentleness**” (πραΰτης – prautes) denotes a quality of meekness or passivity towards others to accommodate weakness.
65. It strives to “grace out” when possible recognizing believers grow at different rates and each has an STA of their own. Gal.6:1; 2Tim.2:25
66. It is a believer that is able to bridle their own tongue towards others giving believers time to grow up. Cp.Tit.3:2
67. It is application of applying doctrine towards others in FHS. Jam.3:13; 1Pet.3:15 *Christ as Lord in your hearts*
68. The final noun “**patience**” (μακροθυμία – makrothumia) mean patience towards others as used in Col.1:11.
69. It reflects Christ’s grace towards Paul to come to his own manifestation of +V.
70. It too is a fruit of the Spirit. Gal.5:22
71. It is built with orientation to BD enduring testing from others. Heb.6:12; Jam5:10
72. Forbearance or self-control drives this virtue. Cp.2:Tim.4:2

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GRACE ORIENTATION OF THE NEW MAN EXEMPLIFIED

EXEGESIS VERSE 13:

^{GNT} **Colossians 3:13** ἀνεχόμενοι ἀλλήλων καὶ χαριζόμενοι ἑαυτοῖς ἐάν τις πρὸς τινα ἔχη μομφήν· καθὼς καὶ ὁ κύριος ἔχαρίσατο ὑμῖν, οὕτως καὶ ὑμεῖς·

^{NAS} **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.** (ἀνέχω [v/ptc/p/m/nm2p; {circ.ptc. of means; defines the action of "putting on the virtues" of vs.12; used 15x; means to endure, exercise self-constraint and tolerance, to bear with or forbearance; only used in the middle voice}; "while bearing with"] ἀλλήλων [pro./gm2p; "one another" {another of the same kind; same as 3:9; reciprocal interaction}] καὶ [cc] + χαρίζομαι [v/ptc/p/d/nm2p {same as 2:13; circ.ptc. of means; to set free, forgive; has imperatival force; "and forgiving"}] ἑαυτοῦ [pro./dm2p; {reflexive; subject is also the object of the action i.e., all are responsible to forgive} "each other"] ἐάν [cond.conj. 3rd class; "if"] τις [pro./indef./nm-s; "anyone" {hence; "whoever"; nominative case = the prosecutor}] πρὸς [pa] + τις [indef.pro./am-s; "toward anyone" {accusative case = the defendant} ἔχω [vs pa--3s; "may have"] μομφή [n-af-s; {hapax; blame, cause for grievance} "a complaint"] καθὼς [comp.conj. {expresses manner} "just as"] καὶ [adjunct.] + ὁ κύριος [d.a. + n-nm-s; "also the Lord"] χαρίζομαι [viad--3s; "He forgave"] σύ [npr-2p; "you all" {dative case = believers indirectly} οὕτως [ab; "thus/so"] καὶ [ab] + σύ {npr-2p; "also should you all" {nominative case = believers as subject doing the forgiving])

ANALYSIS VERSE 13:

1. In vs.12, Paul utilized a list of nouns to catalogue virtues characterizing the new man.
2. The emphasis of vs.12 was on the doctrinal bearing in thought and grace towards others as a result of the new man personified by the believer as a result of the MAJG.
3. Riding that wave of thought, vs.13 exemplifies the posture of grace as it results in the relationship with one another as a body of Christ.
4. Paul utilizes two participles emphasizing the action of application in this vein i.e., **“bearing with and forgiving”**.
5. Both participles are adverbial defining the means by which the action of the main verb *“put on”* (vs.12) is ultimately designed to yield within the royal family.
6. The applications are reciprocal (mutual) and reflexive (self-defining/instinctive).
7. The first participle **“bearing with”** (ἀνέχω – anecho) means to endure and activates the idea of *“patience”* that summed up the preceding virtues (*compassion, kindness, humility, gentleness*) in vs.12.
8. The intended result of the combined virtues is the ability to exercise self-constraint and tolerance revealing continual forbearance (i.e., mercy to patience applied). Cp.Eph.4:2
9. Those that Paul has in mind especially deserving of this kind of relationship are **“one another”** (ἀλλήλων – allelon).

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10. *Allelon* means one another of the same kind and is a reciprocal pronoun indicating a mutual interaction of “give and take” as needed in a stable relationship.
11. While we are to apply the virtues of the new man to all, it is especially important as to the relationship within the local church. Cp.Gal.6:10
12. To bear with one another is to allow the dynamics of BD in grace application to have its designed impact individually and corporately in light of the spiritual level for each believer.
13. It is the attitude towards one another that as long as believers are habitually coming to the light showing +V (cp.Joh.3:20 cf.Heb.10:25) they are to be extended the grace necessary to pursue the MAJG void of intimidation, meddling, antagonism, etc.
14. From the infant believer to the mature, we are to grace one another out fueled by the desire for each of us to be contenders for the prize/wreath.
15. While that is to dominate our attitude in grace towards one another, it is the next participle that explains how that is possible in light of the conflict between the old and new man.
16. “**And forgiving each other**” (και χαρίζομαι ἑαυτοῦ - kai charizomai heautou) is the prescription.
17. The participial phrase itself recognizes the existence of the old man/STA running interference in our goals of comradery as the following phrase “**whoever has a complaint...**” marquee.
18. The pronoun *heautou* (**each other**) as the attendant objects for application is reflexive and thus self-defining.
19. That is forgiveness towards others should be as it would be expected towards one’s self and instinctive of the new man.
20. That concept is illustrated then in the final phrase, “**just as the Lord forgave you, so also should you**”.
21. The reflexive nature of the pronoun has the force of the golden rule, “do unto others as you would have them do unto you”. Mat.7:12; Luk.6:31
22. “**Whoever...against anyone**” is the translation of the Greek conditional and prepositional phrases “ἐάν τις...πρός τις – ean tis...pros tis” that is literally “*if anyone...toward anyone*”.
23. It is a 3rd class condition denoting “maybe or maybe not”.
24. The indefinite pronouns *tis* use both the nominative and accusative case in sequence to point to the accuser and the accused respectively.
25. The situation described, while recognizing its inevitability due to the STA among even +V believers, distinctively states that it doesn’t have to *ipso facto* be this way.
26. In other words, grievances among believers can be largely avoided through mutual grace orientation.
27. The noun “**complaint**” (μομφή - momphe) is a hapax and means to blame, have a cause for grievance or reproach or to censure/criticize.
28. The context implies that the complaint is legitimate as it defers to righteous forgiveness as antidote i.e., “**as the Lord forgave...**”.
29. In the critique of others, we are always to judge in righteousness, not by appearance. Cp.Joh.7:24
30. Joh.7:24 reflects the grace approach as a complaint not simply coming from the STA of the accuser with some knee-jerk reaction as to what might be perceived.
31. So a complaint refers to any real wrong that a believer has inflicted on another believer.

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32. That participle “**forgiving**” (χαριζομαι – charizomai) is a continuous posture the wronged believer is to sustain towards others.
33. It places the onus of grace orientation on the aggrieved.
34. To forgive means to overlook the offense (e.g., 2Cor.2:7,10 of reversion recovery) or forego personal reparation (cp. Luk.7:42,43).
35. It is the same verb used as to Christ forgiving believers overlooking their sins in Col.2:13 and in His model of forgiveness in the last clause of our verse.
36. Paul here uses an alternate term for “forgiveness” compared to ἄφεσις – aphasis (Col.1:14) that has the additional nuance of acquittal or discharge from accountability with retribution.
37. The concept of forgiveness as to dismissing accountability (Grk. *aphesis*) rests in the willingness of the sinner to acknowledge and repent (cp. use of *aphesis* Luk.17:3-4 cf. Mat.18:21-22).
38. In other words, forgiveness of sins in our verse does not dismiss accountability of the wrong doer as demanded by God or doctrinal jurisdiction otherwise.
39. What the wronged believer is to forego is pursuing any revenge tactics against the accused letting God deal with their actions. Cp. Rom.12:19
40. Forgiveness is to not retaliate maintaining faith-rest in the situation avoiding STA counter measures otherwise e.g., MA hate, bitterness, animosity, gossip, slander, holding a grudge, etc.
41. We are to remember that Christ died for the very sin(s) against us and be willing to extend the same grace that Christ has extended us for our own failings (grace before judgment).
42. To release any obligation self-determined on our part for the accused to face consequences for their wrong is how we are to forgive letting BD and God determine these things.
43. Paul’s exhortation to the Colossians is to not “wear their feelings on their shirt sleeves” and have discernment that all believers fail. Jam.3:2
44. Don’t rush into these situations without first gaining control over you own STA, evaluating the situation as to its real impact individually and corporately, and pursuing grace first.
45. Christ’s longsuffering as to our own sinful infractions in the CWL and how much and often He has graced us out is to be our model of application.
46. This orientation to grace is part of the process in the MAJG. 2Pet.3:18
47. *Review Doctrine of Patience.*

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DIVINE LOVE + MAJG UNITES THE BODY

EXEGESIS VERSE 14:

^{GNT} **Colossians 3:14** ἐπὶ πᾶσιν δὲ τούτοις τὴν ἀγάπην, ὃ ἐστὶν σύνδεσμος τῆς τελειότητος.

^{NAS} **Colossians 3:14** **And beyond all these things put on love, which is the perfect bond of unity.** (ἐπὶ [pL; {emphasizes position; one superior to preceding "putting on"}; "upon/over/beyond"] πᾶς [a--Ln-p] + δέ [cc; {mild contrast; ascensive as a final addition}] + οὗτος [near dem.pro/Ln-p; "even all these things"] "put on" [supplied] ἡ ἀγάπη [d.a. + n-af-s; "the love" {same in form as Col.1:4,8}] ὃς [rel.pro./nn-s; {note the neuter gender; Paul here defaults to the natural gender of that which supplies love i.e., the Grk. "pneuma" of the H.S. |Col.1:8| used in polysemy |two meanings| in Col.2:5 incorporating the human spirit in regeneration; both uses agree in number and gender used in Col.1:8; 2:5}; "which"] εἰμί [vipa--3s; "keeps on being"] σύνδεσμος [n-nm-s; "a bond together/bond of unity" {same as Col.2:19; a link, joint that was translated in NAS as ligament}] ἡ τελειότης [d.a. + n-gf-s; {a state of being complete; used 2x; when used of God = perfect; when used of believer = maturity; cp.Heb.6:1; contextually it describes a bond produced by H.S./hm.sp. and hence Divine love} "perfect"])

ANALYSIS VERSE 14:

1. The structure of Paul's thoughts in teaching of putting on the new man now reaches an apex.
2. He has developed layers of the believer figuratively clothing himself putting on the new man (vs.10) and then applying the layer of clothing virtues manifesting the new man (vss.12-13).
3. He now completes the metaphor with a final article of clothing that adorns the new man.
4. In turn, he explicitly reveals the underlying theme implied behind the need to isolate the old man with respect to truth in vs.9 i.e., unity in the faith (vs.10).
5. The opening phrase "**And beyond all these things**" employs the Greek preposition ἐπὶ - epi (**beyond**) that emphasizes position and is visualized as "**over all these things**".
6. It points to the supreme position of the attribute of **love** as applied to the metaphor.
7. "**And all these things**" employs the mild adversative δέ - de (**and**) that is ascensive in use meaning "**Even**" and sits between the words "**all**" and "**these things**" in the Greek text.
8. It contrasts "**all things**" (πᾶς - pas; Ln-p) with the virtuous things listed in vss.12-13 represented with the near demonstrative pronoun "**these things**" (οὗτος - houtos).
9. While awkward in the English mind, it places the attribute of **love** above all attributes/virtues that might otherwise be associated with the new man besides those having been listed.
10. In other words, it should not be argued that any virtue of the new man is in conflict (adversative nuance) with each other and to the superior nature of love.
11. Love is the attribute necessary to comply with the greatest two commandments in the Law exemplifying its superior nature. Mat.22:36-40
12. It is a culmination of all virtues expressed in application of BD.
13. The noun "**love**" (ἡ ἀγάπη - he agape) refers to love that is expressed based on the attributes of the one expressing love not dependent upon the merits of its recipient. Cf. verb Joh.3:16

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14. It is an attribute of God and in that vein Divine in nature. 1Joh.4:8
15. Believers are partakers of God's love and possess His divine nature via the IHS/FHS and regeneration. Cf.Rom.5:5; 15:30; Gal.5:22; 2Tim.1:7 cp. the unbeliever Joh.5:42
16. Divine love does not compromise the veracity of God's word and so stands in truth. Joh.14:23,24
17. It is the foundation for true fellowship with one another. Cp.2Cor.13:14; Phi.2:1-2
18. The apex of divine love is the willingness to sacrifice for the spiritual benefit of others. Cp.Joh.15:12-13
19. Divine love is how one is able to love their enemies. Luk.6:27
20. That the role of the FHS in symmetry with the human spirit is Paul's emphasis to the Colossians is specified with the definite article with the noun: "**the love**".
21. The form of our noun "**love**" (ἀγάπην – agapen) is only used in Colossians in 1:4 (application towards the saints) and 1:8 (contributing that love being "*in the Spirit*") leading to our interpretation.
22. The ellipsis of the verb supplied in the NAS "*put on*" appears intentional.
23. That in recognition that while the application of love is as a result of R_B and application of BD, its character/complexion in expression is supplied not by flesh/works, but by the Spirit/spirit.
24. Paul's succinct requirement of "**love**" that these believers are to adhere is language to define (the use of the d.a.) the FHS empowering the new man in application i.e., FHS + new man + application of BD = divine love.
25. That Paul is absorbing the dynamics of the H.S. into the fold of the new man is then further advanced in the final clause "**which is the perfect bond of unity**".
26. Paul defaults to the neuter gender with the relative pronoun "**which**" (ὅς – hos;) instead of the expected feminine gender of the antecedent noun "*agape*".
27. The Greek neuter noun *Spirit/spirit* (πνεῦμα – pneuma) is only used 2x in Colossians: 1:8 = H.S. and 2:5 used in polysemy uniting the concepts of the H.S. with the hm.sp.
28. Divine love is that which glues the body of Christ together.
29. The "**bond of unity**" (σύνδεσμος – sundesmos) is the same noun used to describe the joints holding the body together in Col.2:19.
30. This to identify that divine love is the believer applying BD holding fast to the head, Christ.
31. Christ said those that love Him hear His words and do them. Joh.14:15
32. The noun "**perfect**" (ἡ τελειότης – he teleiotes) compliments "**the love**" as to the polysemy of the H.S./hm.sp. dynamic.
33. It is a subjective genitive producing the bond.
34. When used of God and the divine nature, perfect is exactly that. Cf.Rom.12:2
35. When applied to the believer engaged in employing the dynamic duo of Spirit/spirit, it points to the MAJG. Cp.Heb.6:1
36. For the spiritually advancing local church under the MAJG, they will enjoy the bond of fellowship made only possible through the uniting of Spirit/spirit in application of BD.
37. Dismiss part or all of the elements of the FHS/putting on the new man, willingness to apply grace towards each other and advancing spiritually, the adhesiveness in bond will suffer.

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LET PEACE RULE THE BODY

EXEGESIS VERSE 15:

^{GNT} **Colossians 3:15** καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβεύτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἑνὶ σώματι· καὶ εὐχάριστοι γίνεσθε.

^{NAS} **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.** (καὶ [cc] + ἡ εἰρήνη [d.a. + n-nf-s; "and the peace/reconciliation" {same as 1:2}] ὁ Χριστός [d.a. + n-gm-s {gen. of source}; "of the Christ"] βραβεύω [vmpa--3s; {hapax; strictly be judge or umpire in public games; hence preside, direct control; cp. katabrabeueto used in Col.2:18 to umpire in a negative way robbing the believer of the prize}; "let it continue to rule"] ἐν [pL] + ἡ καρδιά [d.a. + n-Lf-p; same as 2:2] + σύ [npg-2p; "in your hearts"; {fig. for their present core of thinking determined by their volition}] εἰς [pa; purpose] + ὅς [rel.pro./af-s {antec. = peace}; "to which"] καὶ [ab; ascensive; "even/indeed" {emphasizes the conclusion of grace applied}] καλέω [viap--2p; {used 148x; aorist looks to gospel Ph1; to call, summon, invite} "you have been called"] ἐν [pL] + εἰς [card.adj./Ln-s; "in one"] σῶμα [n-Ln-s; "body" {same as 1:18,22,24, etc.}] καὶ [cc] + εὐχάριστος {a--nm-p; {hapax; thankful}} + γίνομαι [vmpd--2p; "and you all continue to become thankful"])

ANALYSIS VERSE 15:

1. Vs.15 takes the bond of unity ending vs.14 and concludes the intended impact it is designed to have within the royal family corporately.
2. While the opening conjunction “**And**” (καὶ - kai) acknowledges the continued thought of unity, it would best be translated “**Now**” transitional to a result as an independent effect.
3. “**Now let the peace of Christ rule in your hearts**” is the logical exhortation that would stem from grace orientation avoiding conflict among the saints.
4. The only other time Paul refers to “**peace**” in this epistle is in his opening salutation in Col.1:2 as a blessing uniting it with grace.
5. Whereas Col.1:2 addresses God the Father as the source of peace, Paul now appeals to “**the peace of Christ**” (ἡ εἰρήνη ὁ Χριστός – he eirene ho Christos) as its source.
6. The phrase again alludes back to 2:19 as did vs.14 regarding “**the bond of unity**” (the noun *sundesmos* “**bond/joint**” used in 2:19) as dependent upon holding fast to the Head/**Christ**.
7. Paul’s intentions for deferring back to his polemic in this verse is to contrast the peace that comes from grace orientation with contention and conflict that arises with legalism.
8. Peace comes as a result of occupation with Christ and the POG. Cp.Joh.14:1,27; 16:33
9. It too is a virtue of the FHS/new man. Cf.Gal.5:22
10. The imperative “**rule**” (βραβεύω – brabeuo) means to judge, umpire or referee as in a sport.
11. It finds contrast to its cognate compound noun *katabrabeueto* used in Col.2:18, in a negative sense of “defrauding” by “deception” as a result of false spirituality and worship.
12. True peace versus pseudo-peace comes from orientation to BD under true spirituality via FHS. Rom.15:13; Phi.4:9; 2Pet.1:2

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13. This peace is to adjudicate over the believer's attitude governing one's interaction with others. Psal.34:14; Rom.14:19; 2Tim.2:22; Heb.12:14; 1Pet.3:11
14. The phrase **"in your hearts"** (ἐν ἡ καρδίᾳ σύ - en he kardia su) views peace two-fold:
 - A. It points to inner peace facilitating the application towards others (the preposition **"in"**).
 - B. It is to be applied corporately (the plural of **"your hearts"**).
15. Peace with others begins with peace within the believer as a result of spiritual orientation i.e., FHS + application of BD.
16. Each believer is to pursue this spiritual inner peace and when applied in a like-minded manner corporately, the body resides in grace void of conflict.
17. Inner STA turmoil and agitation eventually spills over affecting others. Cf.Jam.4:1ff
18. Harmony with God promotes harmony with one another. Cp.1Pet.3:8-9
19. The believer's heart is figurative for their current +V demonstrating the nature and knowledge of the new man as embedded in grace. Cp.Col.2:2
20. Peace in the heart is a gratefulness that is displayed towards others (3:15c,16c).
21. This in contrast to self-righteousness, cynicism and general display of doctrinal instability.
22. Paul then correlates Ph₂ peace with the purpose for their Ph₁ salvation, **"to which indeed you were called in one body"**.
23. The application of +V to the gospel message is for the purpose of establishing peace with God for all believers universally via positional truth.
24. Ph₁ peace is known as reconciliation recognizing that man's sins constituted the enmity between God and man. Eph.2:1-3; Col.2:13-14
25. The blood/sp.death of Christ removed that enmity. Eph.2:13-16; Col.1:19-20
26. So peace is provided through Christ (Rom.5:1) and just as we depend upon His work on the cross for positional peace, so it is experientially for inner peace (R_BAJG sustained w/MAJG).
27. Salvation is designed to unite the body universally and so it should unite the local body experientially.
28. Just as there is one calling and one body, there is one true peace.
29. Paul finishes his thoughts on peace with the attitude that would be expected of someone oriented to the grace of God, **"and be thankful"**.
30. Literally the Greek would be translated **"and you all continue to become thankful"** (καὶ εὐχάριστος γίνομαι – kai eucharistos ginomai).
31. The present imperative *ginomai* (**continue to become**) demands an ongoing pursuit in orientation to true spirituality in the POG producing the proper attitude.
32. More the spiritual advance; more the appreciation for the POG is to be grasped.
33. Thankfulness is the appreciation for all that God has provided for +V centered on grace (cf.Col.1:2).
34. It is opposite the STA minded believer dissatisfied with what God has provided in terms of an adjusted ministry and the brotherhood (cp.1Pet.2:17).
35. The counterpart to the grateful believer is the believer that is constantly complaining, unappreciative, thankless, dispirited, joyless, sour and petty in matters with others.
36. The contented believer is the one that still pursues peace even with the maladjusted types if at all possible. Cp.Rom.12:18
37. Peace is not at the expense of BD, but in conformity and like-mindedness to it. 2Cor.13:11
38. Being thankful becomes a subtheme in vss.15-17.
39. *Review the Doctrine of Love.*

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UNITY IN SONG

EXEGESIS VERSE 16:

^{GNT} **Colossians 3:16** Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς, ψαλμοῖς ὕμνοις ᾠδαῖς πνευματικαῖς ἐν [τῇ] χάριτι ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ θεῷ·

^{NAS} **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. (ὁ λόγος [d.a. + n-nm-s; "the word" {same as 1:5,25; 2:23}] ὁ Χριστός [d.a. + n-gm-s; "of the Christ" {gen. of apposition/epexegetical gen.; Christ defines a specific example of the word i.e., one and the same}] ἐνοικέω [vmpa--3s; {to dwell, reside, live in, inhabit; used 5x; Rom.8:11; 2Cor.6:16; 2Tim.1:5,14}; "Let it/Him keep on dwelling"] ἐν [pL; loc. of loc.] + σύ [npL-2p; "in you all"] πλουσίως [adv.; "richly/abundantly" {used 4x; 1Tim.6:17; Tit.3:6; 2Pet.1:11}] ἐν [pL; loc. of sphere; defines parameters] + πᾶς [a--Lf-s] + σοφία [n-Lf-s; "in all wisdom" {same as 1:9,28; 2:3,23}] διδάσκω [v/ptc/p/a/nm2p; {circ. of means; same as 1:28; 2:7}; "by means of teaching"] καί [cc] + νουθετέω [v/ptc/p/a/nm2p; {circ. of means; same as 1:28; to intensely instruct; exhort; warn}; "and by means of admonishing"] ἑαυτοῦ [reflex/pro/am2p; {same as 3:13; instinctive, self-defining}; "one another"] ψαλμός [n-Im-p; {a psalm, song of praise; instrumental of manner; how the action of the participles teaching and admonishing are carried out; used 7x; Luk.20:42; 24:44; Act.1:20; 13:33; 1Cor.14:26; Eph.5:19}; "with/by psalms"] ὕμνος [n-Im-p; {instr. manner; used 2x; Eph.5:19; sacred songs, hymns}; "with/by hymns"] ᾠδή [n-If-p {instr. manner; used 7x; songs} + πνευματικός [a--If-p; {attrib. adj.; the adj. is to receive more emphasis than its antec.; same as 1:9}; "with/by spiritual songs"] ἐν [pL] + ἡ χάρις [d.a. + n-Lf-s; "in the grace/thankfulness" {same as 1:2,6}] ᾄδω [v/ptc/p/a/nm2p; {used 5x; Eph.5:19; Rev.5:9; 14:3; 15:3; temp.ptc.}; "while singing"] ἐν [pL] + ἡ καρδία [d.a. + n-Lf-p; "in the hearts"] σύ [npg-2p; "of you all"] ὁ θεός [d.a. + n-dm-s; "to the God"])

ANALYSIS VERSE 16:

1. With the theme of unity still in mind (vss.12-15), Paul now fills in a remaining ingredient solidifying the harmony established.
2. While pursuing fellowship with one another wearing the virtues of the new man in grace orientation and maintaining peace with God is foundational, unity is only sustained in BD.
3. That is to say that perfect harmony cannot afford schisms in the truth. Cf.2Cor.6:14c,15a,16a
4. Where dissent exists in the truth of the WOG, the cohesiveness and harmony of unity is fractured (see Act.23:7). Cp.Rom.16:17 cf.1Tim.2:8
5. It was Paul's desire for his churches to be like-minded to ensure the peace afforded in the unity of the truth. Cp.2Cor.13:11 cf.Rom.12:16; 15:5-6; 1Cor.1:10; Phi.2:1-2

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6. As Rom.15:6 makes clear, it should be the goal of a local church to be of one accord with one voice glorifying God the Father in conforming to Christ.
7. Paul now takes that concept and puts it to practical application with an image of one voice authorized for a local church corporately i.e., worshiping God in song.
8. In this authorized decorum for assembly, the local church with one voice gives witness to the truth of the POG.
9. Whereas believers may individually be at different levels of spiritual growth within a congregation (and may even have opposing human viewpoint to the teaching otherwise), singing is one area of application that all can participate in together that is united in voice.
10. The doctrinal integrity of this voice obviously assumes that the songs are doctrinally sound.
11. The burden of responsibility in that vein rests with the under-shepherd or authoritative teachers (as in prep school) otherwise.
12. This is exhibited in our verse with the opening clause, **“Let the Word of Christ richly dwell within you”**.
13. The reality of Paul’s words harks back to his validation of Epaphras’ teaching in chapter one indicating he was adequate for the saints at Colossae to maximize their inheritance.
14. So the word of Christ richly dwelling is as a result of the doctrine imparted to them by their communicator.
15. The phrase **“the word of the Christ”** (ὁ λόγος ὁ Χριστός – ho logos ho Christos) utilizes a genitive of apposition for **“the Christ”** to define **“the word”** (nominative case).
16. Paul utilizes the Greek to explain that Christ and BD are One and the same. Joh.1,14,17-18
17. The Person of Jesus Christ is the very personification of the POG and the truth of BD. Cf.1Cor.2:16
18. BD is the thinking of Christ of which believers are to reprogram their own mind.
19. The inspiration of the NT canon of Scripture by the H.S. (cp.2Pet.1:20-21) consists of exactly what Jesus would say (cp.Joh.16:12-15) as Paul recognized in his ministry earlier stated with the phrase **“Christ in you”** in Col.1:25-27.
20. Believers (and churches) that advocate any separation between the importance of BD and Christ in relationship(s) are those that sponsor pseudo fellowship (e.g., 2Cor.6:14c).
21. Denominationalism is the Church Universal’s mark today of this principle of unity experientially going down the toilet.
22. The present imperatival phrase **“richly dwell within you”** (ἐνοικέω ἐν σύ πλουσίως – enoikeo en su plousios) further alludes back to these believers maximizing BD for inheritance through sound teaching (1:2-12 cf.25-27).
23. To **“dwell”** looks to resident doctrine in the soul via the H.S./new man. Cf.2Tim.1:14 cp.Col.3:10
24. The present tense of the imperative is exhortation to “keep on/continue” in pursuit of doctrine in this fashion.
25. **“Richly”** means abundantly and gives attention to pursuing the entire counsel of doctrine to facilitate their eternal positions as prize winners per Paul’s prayer in 1:9-12.
26. It points to a unified desire of an adjusted local church to be able to present themselves without shame corporately as a local body. Cf.1Joh.2:28 cp.Rev.2:8-11; 3:7-13
27. The entire counsel of doctrine is the foundation for the remainder of the verse.
28. The next prepositional phrase **“with all wisdom”** (ἐν πάς σοφία – en pas Sophia) appeals to the resident doctrine within.

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29. Further, it sets the parameters for applying the doctrine and governs the actions to follow.
30. Wisdom is the discernment of doctrine applied appropriately.
31. Paul has already described this wisdom as being spiritual in nature (1:9), essential in teaching (1:28) and is Christ centered (2:3).
32. True wisdom in application was further contrasted to the pseudo-wisdom promoted through religiosity (2:23).
33. In other words, songs that misrepresent (misapplied) or distort sound doctrine (celebrating traditions of men, hm/vwpt and STA agendas) are not to be in a hymnal portfolio.
34. The two following participles “**teaching and admonishing**” (διδάσκω καὶ νοουθετέω – didasko kai noutheteo) are the means by which the wisdom is designed to be applied.
35. The application of song in worship is designed to execute both actions.
36. Teaching alludes once again to the teaching from the pulpit both by Paul (1:28) and Ephaphras (2:7).
37. In the course of songs utilized, they should be in harmony with the teaching.
38. Admonishing means to intensely instruct for the purpose to rally the hearer(s) as warning to stay alert spiritually. Cp.2The.3:15
39. It does not demand that the hearer is necessarily heading down the wrong path and can have the nuance of exhorting to stay the course (1:28). Cp.Act.20:31; Rom.15:14; 1The.5:12 *instruction*
40. The worship in song provides all members of the congregation an opportunity to engage in instructing and exhorting others apart from possessing particular spiritual gifts and/or having officiating authority.
41. In fact, corporate song worship authorizes and expects the entire congregation to engage in both actions emulating a shepherding role over “**one another**” (ἑαυτοῦ - heautou).
42. In conformity with the authority structure of teaching in the R/COC, the leader of song worship should be a male (cf.1Tim.2:12) but gives all parties concerned otherwise authority to reciprocate as to the purpose for singing corporately.
43. Paul utilizes the same reflexive pronoun used in vs.13 to denote actions that are self-defining and instinctive.
44. Contextually it assumes that the singing is a mutual and formal application by the corporate assembly maintaining its focus on corporate unity.
45. Here the emphasis is that the songs sung are to edify the singer him/herself instinctively edifying all other participants (instinct derived from their +V to BD).
46. This means that the contents of the songs should harmonize with the content of BD resident in the adjusted believers at hand.
47. Paul then uses the instrumental case with 3 examples to highlight the manner in which doctrinal accuracy is accomplished harmonizing with the teaching, “**psalms, hymns and spiritual songs**” (ψαλμός ὕμνος ᾠδὴ πνευματικός - psalmos humnos ode pneumatikos).
48. Psalms is obvious reference to the O.T. book of psalms (used 5x explicitly cp.Luk.20:42; 24:44; Act.1:20; 13:33; 1Cor.14:26) and means “The Book of Praises” (Hebrew תְּהִלִּים – tehillim).
49. As 1Cor.14:26 notes, the implementation of a psalm was included in the formal setting of the assembly correlating with Paul’s instructions to Colossae and Ephesus (Eph.5:19).
50. The inspired book of Psalms was a collective hymnal for the Jews being songs sung to accompaniment of stringed instruments (harp).

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51. The writers of the book are contributed to David, Solomon, the sons of Korah, Asaph, Heman, Ethan and one to Moses with most written in the 10th century BC. Introduction to Psalms; Ballinger
52. At the time of Paul's epistle to Colossae (61-63 AD), the written canon of the NT was not yet completed (i.e., 95-96 AD) and assembled in its book form (i.e., The Council of Carthage 397 AD confirming all 27 books).
53. New Church Age doctrine was being prophesied disseminated by various communicative gifts and being progressively preserved in the written form we have today as attended by the H.S. (cf. 2Pet.1:20-21).
54. With that said, in the early Church there was no established resource of inspired written material of the NT immediately available having been converted to song.
55. Hence, Paul's reference to the Psalms as an established resource for musical interaction for the saints.
56. Most importantly contextually as to why Psalms is listed is that it is an exact reading of the Scriptures (albeit put to music).
57. To narrate portions (verses) of the Bible (OT) in the assembly was a practice overseen by the under-shepherd in the early Church (cp. 1Tim.4:13).
58. This practice presented an exact rendition of what the Bible literally says in its teaching and exhortative form apart from human scrutiny otherwise (emulated in the parsing process of exegesis to ensure an accurate translation).
59. **"Psalms"** has a two-fold emphasis intended by Paul as to the concept of unity in voice:
 - A. Singing a psalm congregationally represented a witness of the same mind as one body.
 - B. It is representative of the harmony between OT and NT doctrine exemplifying unity in the faith of Judeo-Christianity.
60. **"Hymns"** means a song of praise to God.
61. It is only used here and Eph.5:19.
62. It is song that exalts Deity and honors God.
63. This would be verse that could easily be extracted from doctrinal teaching in Theology and Christology set to music.
64. It would mean to compartmentalize the attributes and nature of God and our Creator in a way to extol them as such pertaining to the POG and Salvation.
65. Any doctrinally oriented church could easily put to music lyrics to correctly represent God and salvation.
66. **"Spiritual songs"** has emphasis on the spiritual message intended in the doctrinal songs.
67. This combination of words is also only used here and in Eph.5:19.
68. The noun **"songs"** (*ode*) is used in Revelation with respect to "new songs" (Rev.5:9; 14:3) and the song of Moses (Rev.15:3).
69. Paul's thoughts here are on any new music made available appropriate for the assembly that has lyrics representing the spiritual realities of doctrine at any level applicable dispensationally and universally.
70. It would be songs also conforming with the virtues of the new man/FHS accurately representing the spiritual insights to BD prophetic and otherwise.
71. All 3 genres of doctrinal songs represent a witness to the truth of BD as taught from an adjusted communicator of the truth i.e., accurately representing the WOG, doctrinally oriented and spiritually inspired with insight.

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72. The next phrase in the Greek text “**singing with thankfulness**” is literally “*in the grace while singing*” (ἐν ἡ χάρις ᾄδω – en he charis ado).
73. The phrase bridges the manner of teaching and admonishing with psalms, hymns and spiritual songs with the simultaneous action of singing.
74. Further, Paul chooses to use the term for grace rather than the common family of words for “thankfulness” (cp. vs. 15, 17 εὐχάριστος – eucharistos/εὐχαριστέω – eucharisteo).
75. This to emphasize that the singing is to always be tempered in gratitude by the corporate choir for the POG being underwritten by grace.
76. This in the provision of reconciliation/salvation (grace orientation and unity exemplified; Col. 1:2; 3:15) and the acquisition and perception of the truth of doctrine (Col. 1:6).
77. “**In your hearts**” mandates that this grace orientation is to be derived from the +V of the believers corporately saturating their very thoughts in their dissemination of BD in song (always looking for the tone of grace as seekers in the words of the songs).
78. In other words, the singing is not just going through the motions or for entertainment.
79. Doctrinally adjusted singing is to be a product of the doctrine in the soul/new man applied with understanding to oneself and desire to express that doctrine to other seekers.
80. It is not a matter of musical ability (in tune or out), it is the verbal expression of the POG in unison with others.
81. “**To God**” looks to the Father as an indirect recipient in song worship.
82. Obviously, God needs no instruction or exhorting as to His word.
83. The indirect nature of the language points to a reciprocal action between the corporate body and God in likeness to the truth.
84. God is honored by those that sing praises to Him as the Book of Psalms is example par excellence. Psalms 7:17; 9:2,22; 18:49; 21:13; 27:6; 30:4,12; 33:1,2; 47:6,7; 57:7,9; 59:17; 61:8; 66:2,4; 68:4,32; 71:22,23; 75:9; 92:1; 98:4,5; 101:1; 104:33; 105:2; 108:1,3; 135:3; 138:1; 144:9; 146:2; 147:1,7; 149:1,3

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BE THANKFUL IN ALL THINGS AS UNTO THE LORD

EXEGESIS VERSE 17:

^{GNT} **Colossians 3:17** καὶ πᾶν ὃ τι ἐὰν ποιῇτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ πατρὶ δι' αὐτοῦ.

^{NAS} **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. (καί [cc] + πᾶς [a-an-s] + ὅς [apran-s] + τις [ind.adj-an-s; "and everything concerning whatever"] ἐὰν [cond.conj.; 3rd class] + ποιέω [vs pa--2p; lit. "maybe you all might do" {inclusive of the corporate body} ἐν [pL] + λόγος [n-Lm-s; "in word" {same as vs.16 = BD}] ἢ [cc] + ἐν [pL] ἔργον [n-Ln-s; "or in work/deed" {same as 1:10,21}] πᾶς [ap-an-p] + ἐν [pL] + ὄνομα [n-Ln-s; "all in the name"] κύριος [n-gm-s; "of the Lord" {poss.gen.}] Ἰησοῦς [proper n-gm-s; "Jesus" {gen. of appos.}] εὐχαριστέω [circ.ptc./p/a/nm2p; "while giving thanks" {temp.ptc.}] ὁ θεός [d.a. + n-dm-s; "to God"] πατήρ [n-dm-s; "the Father" {appos.}] διὰ [pAbl; {denotes agency}] + αὐτός [npAblm3s; "Him" {ref. the Lord Jesus}])

ANALYSIS VERSE 17:

1. Paul closes the section of corporate unity with a general exhortation of application.
2. That the corporate body remains in mind is established with the connective conjunction beginning the first phrase, "**And whatever you do in word or deed**".
3. While putting on the new man, grace orientation in application and like-mindedness in doctrine describes the spiritual and overt mechanics for unity, all of this is designed to point to something greater.
4. That is their witness, designed to reflect being part of the body with Christ as its Head (cp.1:18, 22,24; 2:19; 3:15).
5. This in contrast to all other bodies that have abandoned the Head at any level (cf.2:18,19a).
6. Paul's exhortation is all inclusive of the corporate body's actions covering all contingencies of possible applications.
7. That the local body corporately is to be responsible as a unit in this matter is made clear with the 2nd person plural of the main verb "**you all might do**" (ποιέω – poieo).
8. That every contingency for application is held accountable as to its execution is stated in the strongest of terms with the single English term used pronominally, "**whatever**".
9. Literally the Greek states the universality in no uncertain terms as "**everything**" (πᾶς – pas) "**which/that**" (ὅς – hos) "**is anything**" (τίς – tis).
10. The singular neuter gender is used across the board to hold liable each and every action.
11. The 3rd class conjunction used with the subjunctive mood of the verb "**do**" then covers every iota of possible applications they could make within the mechanics of unity.
12. Paul then breaks down the applications in a common form of collective expression with the prepositional phrase "**in word or deed**" (ἐν λόγῳ ἢ ἐν ἔργῳ – en logos e en ergon).
13. He addresses the two ways that witness is generally expressed: Verbally and overt actions.

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14. So all that is said and done overtly falls under the umbrella of accountability.
15. The standard for application is then expressed in the next phrase “**do all in the name of the Lord Jesus**” (πᾶς ἐν ὀνόματι κυρίου Ἰησοῦς – pas en onoma kurios Iasous).
16. The English provided imperative “**do**” acknowledges the force of Paul’s expectations.
17. Paul then comprehensively puts the applications into one ball of wax with the plural use of *pas* - “**all things**”.
18. The noun “**name**” points to the reputation of Christ of whom all Christians bear His name.
19. His name reflects upon all that Christ is and has done to bring salvation to mankind and to facilitate the new birth and spiritual renewal to afford the unity of Divine love.
20. The title “**Lord**” points to His authority as Deity and hence the Head of the body (1:15-19).
21. His cognomen “**Jesus**” points to His humanity that provided the vehicle for our so great salvation through redemption making regeneration possible (1:13-14,20,22).
22. The standard for application of the body is not to simply speak His name, but to subject ourselves to His authority and to speak and act in a manner compatible with His nature (new man), behavior (lay aside the old man), veracity (true knowledge), patience and grace orientation (bearing and forgiving), exhibiting divine love and like-mindedness of body.
23. All of this can be consolidated into a decree to “perform His directive will”.
24. This again in contrast to religiosity insisting on legalism and human viewpoint as incumbent upon the CWL (cp.2:20-23).
25. While interpreters generally focus on this verse in application of the Christian life in general, this approach alone weakens the context.
26. Not to be overlooked is that Paul is directing this exhortation to the local church corporately.
27. This in their responsibility in witness to each other and others that may observe the assembly.
28. What believers do outside the assembly has impact of witness, yet it is when all are together that the unified body reflects its most formidable witness.
29. In other words; how Bible classes are conducted, saints engage in interaction with one another, the words and applications otherwise being a part of corporate sponsorship of the church (teaching, singing, functions of sp.gifts, etc.,) most accurately represents what the ministry stands for with respect to holding fast to the Head.
30. All believers should provide a proper witness of doctrine, but even if individuals may stray, the function of the assembly corporately sets the record straight as to *pro forma* of the body.
31. That burden of maintaining the proper doctrinal protocol and standards for application rests on the shoulders of the P-T and deacons to officiate in harmony with Christ. Cp.1Pet.5:1-4 cp.1Tim.3:9
32. Paul then finishes with one final exhortation of maintaining the proper mental attitude to accompany the church function, “**giving thanks through Him to God the Father**”
33. The thanksgiving harks back to the prayer life found in adjusted believers (cp.1:3,12).
34. Paramount to maintaining a properly functioning local church is that effective prayers are constantly bombarding the throne of grace on behalf of the body (cp.3:15).
35. Prayer is essential for exposure to the realm of BD. Cp.Jam.1:5-6
36. “**Through Him**” recognizes that the Lord Jesus is the agent making access to the **Father** possible as our sole Mediator. Cp.1Tim.1:5
37. “**God the Father**” determines the criteria of the POG (1:2) and to whom the prayer is addressed being the Father of the Son (1:3).
38. Vs.17 serves to bridge the context from corporate witness to individual witness following.