

Colossians Series

[Sun. Aug. 30, 2015] Colossians Series, Col. 3.12-17 – Craig A. Thurman

The Colossians were commanded to mortify their members which are upon the earth. This is an interesting way of stating this. It does not read, *Mortify your members which are upon the earth; [to] fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.* They are being commanded to put to death their members of fornication, their members of uncleanness, their members of inordinate affection, their members of evil concupiscence, their members of covetousness, which is idolatry. The focus is on the manner in which we used our present, physical body. And so we have an outward display of sanctification. We need to be reminded of God's wrath against sin. And we read of those without Christ, who continue in sin, that His wrath is coming on the children of disobedience.

The U.S. Military services have banned their chaplains from preaching the truth, that homosexuality is sin. Yet, the Bible, God's Word states that there are acts that are sin against God, and that homosexuality is sin. The next step will be for those in authority in our government to ban churches from preaching the whole counsel of God. Men have always rebelled against the truth of God. They don't like hearing that God hates adulterers and fornicators, thieves and robbers, drunkards and child abusers, liars and even the thought of foolishness. And they certainly take a dislike to the preaching of the gospel of Jesus Christ as the only Savior of the World. But the truth remains the same: the wrath of God is coming on them one day. We have heard it said, 'God hates sin but loves the sinner.' We need to be careful picking up euphemisms. We send the wrong message if we are not careful. Can we really separate the two? God hates the persons of those who live in sin. As long as sinners live in their unrepented rebellion against God they have one thing to expect from Him: wrath. The only hope of deliverance from the wrath of God is to repent and believe the gospel: Jesus Christ come, died, buried, rose again and ascended to the right hand of the Father. It isn't just stopping this or that sin; it is acknowledging before God and man that I'm the sinner Jesus came to save.

The Colossians understood this. It does matter how we live. For Christ's sake they were to put to death their body from that previous manner of life. But in addition to that they were to put off, or set from them, the works of anger,

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wrath, malice, blasphemy, filthy communication out of their mouths, which things being mentioned appear to bring to the forefront an inward sanctification; those things which find their root in the soul and spirit, the affections and the mind. The children of God can put off these things and should. But immediately brings in us a conflict. There is a battle in our hearts. This is the struggle that wages between two principles of life within the one person, the ego.

In this chapter we saw these imperatives:

Verse 5, Mortify: aorist imperative ... you mortify, or you be mortifying ... your bodily members

Verse 8, put off: aorist, imperative, middle ... put off from you ... these deeds of the flesh which are after the old man

Verse 9, Lie [not]: present, **imperative** mid ... Wuest, *Word Studies in the Greek New Testament*, vol.1, "Lie" is present imperative in a prohibition, forbidding the continuance of an action already going on. It is, "Stop lying to one another." These Colossian saints had carried over into the new life, the sin of lying.'

Verse 9, This verse has seemed, to me, to be out of place. But upon giving this more thought *Lie [not]* seems to be saying, don't live deceitful lives with one another. Christians, of all people, should live in sincerity and truth between **themselves**. Let it be our spirit that *God forbid* that we should ever take up these works of the flesh again! That we would not, as it were, have a place where we have cordoned off our lives from the eyes of the church, to commit any of these acts. In essence, that constitutes a Judas Iscariot in the body. None of us should ever justify sin; not in our lives or in the lives of our brethren. 'Well, that is just the way that I am, and you all are going to have to live with it.' If that is what we even so much as think, then we have deceived ourselves, we are deceiving our brethren and that is what this seems to address: *Lie not one to another*. Had the apostles known what Judas was thinking and eventually planning to do they would have certainly removed him from their midst.

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So, they have received instruction about *mortification* and *putting off* ... the negative side of sanctification. Now they need to hear the positive side as well. The life of the child of God is more than 'do not's.' There are the 'dos.'

(Read verses 12-17 & this parallel passage in Eph.4.22-32)

12 ¶ Put on *therefore,*

Put on **yourselves** (aor 1, imper, **mid**)

Clothe yourselves

Endue yourselves

put on, ἐνδύσασθε, 2nd p pl, aor 1, **imper**, mid of ἐνδύω; ἐνδύω refers to , Mt. 6.25, *clothing*; Lk.24.49, *endued* with power from on high, being the Spirit of God; Ro.13.12, *spiritual fruit*, *armor of light*, and Ro.13.14, *our Lord Jesus Christ*; 1Co.15.53, *putting on incorruption and immortality*; Eph.6.14, *having on the breastplate of righteousness*; Col. 3.10, *seeing ye have put on the new man*; Col.3.12, *put on bowels of mercies*

ἐνδύσασθε is found in two other N.T. passages:

Ro.13.14 *But **put ye on ενδύσασθε the Lord Jesus Christ**, and make not provision for the flesh, to fulfil the lusts thereof.*

Eph 6:11 ***Put on ενδύσασθε** the whole armour of God, that ye may be able to stand against the wiles of the devil.*

Immediately we find conflict.

Ga 5:17 *For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*

John Owen, *The Works of John Owen*, vol. 3, p.543, 544, 'Let men take never so much pains to mortify, crucify, or subdue their sins, unless they endeavor in the first place to weaken and impair its strength **by the increase of grace and growing therein** ...' ...[W]here the inclinations, motions, and actings of the Spirit, in all acts, duties, and fruits of holy

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obedience, are vigorous, and kept in constant exercise, the contrary motions and actings of the flesh are defeated. ... in this application of grace, in its actings in opposition unto all the actings of sin, consists the mystery of this great duty of mortification.'

...

p.545, 'By the entrance of grace into the soul it [the body of sin, the old nature] loseth its dominion, **but not its being**, – its rule, but not its life.'

...

'[T]hose who have received most grace and power from above against it [the old nature] are of all others the most sensible of its power and guilt, and of the necessity of applying themselves continually unto its destruction.'

'[earlier remark] '... [S]pare it [the old nature], and it heals its wounds, and recovers strength. Hence many who have attained to a great degree in the mortification of sin do by their negligence suffer it, in some instance or other, so to take head again that they never recover their former state whilst they live.' (all bolding added)

So *mortification* of our members and *putting off* the deeds of the old man is of great importance and must be accompanied with the deeds of the new man. The new man is a personification of the deeds that we do. It is renewed unto an extensive knowledge of Christ through application of the Word of God. (vs.10) Knowing Christ theoretically is one thing, but knowing Him experientially is quite another. And this is where Paul moves the Colossian saints. Just how will we accomplish this feat of, not only mortification, but of *putting on Christ*?

Wuest's, *Word Studies in the Greek New Testament*, vol. 1, p.223, 'Thayer, commenting on the use of this verb in 3:10 (put on the new man), defines it as follows: "to become so possessed of the mind of Christ as in thought, feeling, and action to resemble Him and, as it were, reproduce the life He lived.'"

Please let me repeat myself one more time so that we begin to fuller concept of the new birth/regeneration. The new birth is being misunderstood because some apply it to the wrong phase of a natural birth. The new birth is not the delivery of a baby from the

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womb, it is the moment of the conception of the seed. If you'll remember that you'll have less difficulties sorting between the new birth and conversion. The new birth and regeneration are two terms speaking of the same things, as I understand it. I have not been able to prove they differ at all.

The moment the incorruptible seed is *engrafted/implanted* (Ja.1.21) into us we are born again/regenerated. That seed evidently conveys to us a new nature, a divine nature (2Pe.1.4) In the conception of the natural seed was communicated to us, not only a human nature, but with it a fallen nature. (Remember Christ our Lord had a human nature without sin. There is nothing wrong with having a human nature. The great catastrophe is the affect of the fall into sin upon our human nature.) And soon as we come forth from the womb the depravity of our nature manifests. (Ps.58.3) One of the great differences between the natural birth and the new birth is that in our new birth we have functional faculties of the heart and mind, soul and spirit. Unlike the new birth we remember nothing for the first few years of our lives, but in the new birth we become instantly affected by the awareness of a new principle of life. We now hear the gospel of God for the first time and move forward into the Christian life. But moving forward is not something that we find in our own power to do. The incorruptible seed communicated a nature but has no power to accomplish the things it would will to do. That which is born of the Spirit is spirit. The incorruptible seed is spiritual, but the body, the host, is incompatible with spiritual things. The spiritual seed without a spiritual body (1Co.15.44) is incapacitated. It is in so many respects 'a will without a way ...'

*Ro 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for **to will is present with me; but how to perform that which is good I find not.***

What are we to do? Answer:

Ro 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken

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(ζωοποιήσει, fut. ind. act) *your mortal bodies* (body of death) *by his Spirit that dwelleth in you.* (There is both a will and a way to live for Christ!)

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. (We are not being told that our mortal bodies are going to be quickened to eternal life, but rather that they quickened, enlivened to be subject to the new principle of life, through the working of the Spirit of God; not by what we can do. (cf. Eph.1.17-20) What do we learn from this?

Php 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ ...

...

2:13 For it is God which worketh in you both to will and to do of his good pleasure.

The Lord will work for those who believe.

*13 For if ye live after the flesh, ye shall die: but if ye **through the Spirit** do mortify the deeds of the body, ye shall live* (ζήσεσθε, fut. ind. mid of ζάω) [with Christ.]

Owen, *ibid.*, p.547, Mortification ‘... although it is *our duty*, it is *his grace* and strength whereby it is performed.’

The foundation of the act of mortification [and holiness, added] is the indwelling Spirit. (Owen, p.549: Ro.8.11)

ἅγιοι καὶ ἠγαπημένοι

as the elect of God, holy and beloved,

beloved, ἠγαπημένοι, nom, pl, masc, part, perf, pass of ἀγαπάω to love; *having been loved*; ἠγαπημένοι is found three times in the N.T. and always *tss. beloved* (1Th.1.4; 2Th.2.13)

σπλάγχνα οἰκτιρμῶν χρηστότητα ταπεινοφροσύνην πραότητα, μακροθυμίαν
bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

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bowels, σπλάγχνα, nom and **acc** pl of σπλάγχνον, σπλάγχνα; can refer to the inner organs of the body (Acts 1.18); *Lk. 1.78, tender mercy; 2Co.7.15, inward affections*; this is the response of the soul to the spiritual or Spirit's work of the fruit of ... *mercies*.

mercies, οἰκτιρῶν, gen pl of οἰκτιρμός; KJV, with the English word *mercy* 7); *tender mercy (1)*;

Mercy, where the Lord provides, even in the most severe instances of trial (Job, Ja.5.11) an end which by far exceeds anything suffered. We are to be merciful to all, as our Heavenly Father was merciful to us (Lk.6.36). Not exacting justice, but showing mercy. We are to be a people who treat others with the mercy that the Lord has treated us with.

La 3:22 It is of the LORD'S mercies that we are not consumed, because his compassions fail not.

kindness, χρηστότητα, acc sing of χρηστότης, χράομαι; , KJV, Ro.2.4, despisest thou the riches of his **goodness**; 11.22 [thrice], *goodness, [contrasted with severity] (4)*; Ro.3.12, *there is none that doeth **good** (1)*; 2Co.6.6; Eph.2.7; Col.3.12; Tit.3.4, *kindness (4)*; Gal.5.22, *gentleness (1)*.

*2Co 6:4 But in all things (and we see what those things are) approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,
5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;
6 By pureness, by knowledge, by longsuffering, by **kindness**, by the Holy Ghost, by love unfeigned,
7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,
8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;*

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9 *As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;*

10 *As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.*

Not the same Greek, but certainly shows a distinction:

Ro 5:7 For scarcely for a righteous man will one die: yet peradventure for a good ἀγαθός man some would even dare to die.

*humbleness of mind, ταπεινοφροσύνην, acc sing of ταπεινοφροσύνη; ταπεινός lowly, low degree, low estate, cast down, base, humble + φρήν mind, understanding; KJV, humility (3); humility of mind (1); humbleness of mind (1); lowliness (1); lowliness of mind (1). **Not proud and of a haughty mind, but a spirit of subjection, humbled, abased, lowly in ourselves so that the dictates of the Spirit rules over us.***

Mt 23:12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Pr 18:12 Before destruction the heart of man is haughty, and before honour is humility.

*meekness, πραότητα, acc sing of πραότης; KJV, always meekness (9); to be **mild-mannered** (2Co.10.1, Now I Paul myself beseech you by the meekness and gentleness of Christ ...; Gal.6.1, Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness ...; 2Ti.2.25, **In meekness instructing those that oppose themselves; Tit. 3.2 ... showing all meekness unto all men [context of our behavior before men concerning authorities.] Probably those who have the greatest sense of insufficiency in themselves, and would rather trust and depend on others though the Lord would have it otherwise.***

The LXX, प्रायः:

Nu 12:3 (Now the man Moses was very meek, above all the men which were upon the face of the earth.)

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*Mt 11:29 Take my yoke upon you, and learn of me; for I am **meek** πραῶς and lowly in heart: and ye shall find rest unto your souls.*

Mt 5:5 Blessed are the meek: for they shall inherit the earth.

Mt 21:5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

*longsuffering, μακροθυμίαν, acc sing of μακροθυμία; μακρός KJV long, far + θυμός KJV, wrath, fierceness, indignation; μακροθυμία, KJV, longsuffering (12), patience (2); **distancing ourselves from the display of, perhaps, due wrath;** (Ro.9.22; **Col.1.11**; 1Ti.1.16; Ja.5.10; 1Pe.3.20; 2Pe.3.15);*

Wuest, *Word Studies in the Greek New Testament*, vol.1, p.224, '[S]peaks of "the man, who, having to do with injurious persons, does not suffer himself easily to be provoked by them, or to blaze up in anger." The word expresses patience under the ill-treatment of others.'

OED, 'Patient endurance of provocation or trial; longanimity'
(longanimity: a disposition to bear injuries patiently)

Wycliffe (A.D.1380), long abiding

Tyndale (A.D.1534), long sufferance

By our corrupted nature within we are cold, mean, proud, harsh, and rash. But we want it to be otherwise because of the divine nature. How to accomplish that is through the working of the Spirit of God. Put off the deeds of the former and put on the latter. The fruit of the Spirit works in us faith to apply, as contrary as it stands to our old nature, but as we apply what we know from the Word of God, the Spirit will empower with the results.

How many times that I have felt anger and yet spoke by a gentle word and found that the whole issue resolved into peace. How many times have I

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thought to act rashly, but committing to being slow (Pv.14.29; 15.18; Ja.1.19) was the best and most edifying for everyone concerned. How many times have I thought that it must be my way or no way, but by yielding found all contention ceased. But each time, in order to reach that goal, it was through the battlefield of the heart. We will never be but a hairs-breadth from failure. And when it is accomplished we will praise God for His all-sufficient grace.

You know what, contrary to what we might think, we aren't the only voice in the crowd to be heard. Let us commit ourselves to stop being that proverbial 'bull in the china shop' every time an issue comes along. There are more considerations in this equation than the big 'I.'

Ἐνδύσασθε οὖν ὡς ἐκλεκτοὶ τοῦ θεοῦ ἅγιοι καὶ ἠγαπημένοι σπλάγγνα οἰκτιρμῶν, χρηστότητα ταπεινοφροσύνην πραότητα, μακροθυμίαν

ἀνεχόμενοι ἀλλήλων καὶ χαριζόμενοι ἑαυτοῖς
13 *Forbearing one another, and forgiving one another, if any [man] gracing yourselves meaning, any same as Eph.4.32 of you*

forbearing, ἀνεχόμενοι, nom, pl, masc, part, pres of ἀνέχομαι; KJV, suffer (7); bear, (4); endure (2); forbearing (2); to abstain from enforcing what might be perceived to be proper to another, but it may or may not be at all; but especially keeping carnal responses at bay.

forgiving, χαριζόμενοι, nom, pl, masc, part, pres of χαρίζομαι; the root of this word goes back to χαίρω (joy, gladness), from which we also have χάρις (grace), χάρισμα (gift), χαριτώ to be favored or accepted; Grace yourselves. Show favor among yourselves even when we prove by our contrary actions how truly unworthy we are of grace from our own brothers and sisters in the Lord.

Only other passage where χαριζόμενοι is found:

*Eph 4:32 And be ye kind κρήστοι one to another, tenderhearted (or, εὖσπλαγχνοι, well-affected [boweled], **forgiving** χαριζόμενοι one*

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another (again, ἑαυτοῖς, yourselves), even as God for Christ's sake hath forgiven you.

Showing grace to yourselves as brethren of Christ. None of us are worthy in ourselves of such a grand relationship together with the people of God. And though we should always live holily, we shall have our *fallings out* with one another. A proper comprehension of grace received will result in showing the same to others.

*Lu 7:42 And when they had nothing to pay, he **frankly forgave** ἐχαρίσατο them both. Tell me therefore, which of them will love him most?*

(if any man ...)	πρός	ἐχαρίσατο
have	a quarrel against any: even as Christ forgave you, so also do ye.	
should have	fault toward	graced

have, ἔχη, 3rd ps, pres, **subj** of ἔχω; , ἔχη is used 12 times in the N.T.; perhaps *might* or *should have*;

quarrel, μομφήν, acc sing of μομφή, μέμφομαι, to find fault (**Mk.7.2**, with unwashen, hands, they **found fault**; Ro.9.19, Why **doth** he yet **find fault**?; He.8.8, For **finding fault** with them.)

forgave, ἐχαρίσατο, 3rd ps, aor. 1, ind of χαρίζομαι; cf. to above *forgiving*;

The object of grace is undeserving of grace, else it would not be grace given. When grace is received it is because it is always freely bestowed.

1Jn.3.1 Behold, what manner of love the Father hath bestowed upon us ...

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*Ro 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also **freely** χαρισεται give us all things?*

*1Co 2:12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are **freely given** χαρισθεντα to us of God.*

In the above Scripture reference (Lk. 7.42) the point is, that whether one owes a little or much, it takes that same virtue of grace to set aside the any debt. The distinctions of grace are manifested in the object of grace. (Lk.7.43) As the recipient perceives the debt he perceives the grace. One whose sense of debt is great perceives a greater grace bestowed. But one who has little sense of personal debt has less appreciation for the grace bestowed. (Mk.5.18-20, the man of Gadara)

In think it stands true that the saints who are most thankful were not always comparatively among the worst of sinners, as much as they are convinced of their own unworthiness for the grace bestowed because they had a deep sense of the offense that they had committed against God.

ἀνεχόμενοι ἀλλήλων καὶ χαριζόμενοι ἑαυτοῖς ἕάν τις πρὸς τινα ἔχη μομφήν καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο ὑμῖν οὕτως καὶ ὑμεῖς

ἐπὶ
14 *And above all these things [put on] charity, which is the bond of perfectness.*
upon — —

above all, ἐπὶ πᾶσιν, found ten times in the N.T.; translated over all, for all, above all, beside all, all.

Eph 6:16 Above all ἐπὶ πᾶσιν, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

*bond, σύνδεσμος; Acts 8.23, and in the **bond** of iniquity; Eph. 4.3 unity of the Spirit in the **bond** of peace; Col. 2.19, the body by joints and*

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bands having nourishment ministered; Col.3.14 **bond** of perfectness; it is to be bound to.

perfectness, τελειότητος, gen sing of τελειότης; Only He.6.1

Heb 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection ...

That which is to be perfected in us is *charity* one to another. All the things that we have considered for putting on are to be adorned with the capstone of *love/charity*. What are those things without *charity* but dry religious duty? Without *charity* there is no fruit.

1Co 13:4 **Charity suffereth long** (longsuffers, μακροθυμεί), **and is kind** (χρηστεύεται) ...

...

6 ... *rejoiceth in the truth*;

7 *Beareth all things, believeth all things, hopeth all things, endureth all things.*

8 **Charity never faileth** (ἐκπίπτει, falls out or off, or becomes of no effect) ...

...

13 *And now abideth faith, hope, charity, these three; but **the greatest of these is charity.***

Love is the bond of perfectness or perfection.

ἐπὶ πᾶσιν δὲ τούτοις τὴν ἀγάπην ἣτις ἐστὶν σύνδεσμος τῆς τελειότητος

15 *And let the peace of God rule in **your** hearts,
conquor*

let ... rule, βραβεύω, 3rd ps, pres, **imper** of βραβεύω; cf. 2.18, *Let ... **beguile**; Let the peace of God **rule** in your hearts ...* (Let the peace of God **dictate** in your hearts; NIDNTT, vol.1, p.632, 'let the peace of Christ **decide as umpire** in your hearts.' [bolding added])

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LXX: (only once found)

*Wisdom 10.12 She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the **victory** ἐβράβευσεν; that he might know that godliness is strong than all.*

Eph.4.1 ¶ I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2 ¶ With all lowliness and meekness, with longsuffering, forbearing one another in love;

*3 **Endeavouring** (Being eager) **to keep the unity of the Spirit in the bond of peace.***

Our hearts are to be affected by the peace of God.

New heart? Or is it, new affections because of the new principle of life? If a whole new heart implanted we should not have to be commanded to *let rule* the peace of God. It must be true that the references to putting in us a new heart means that we have new affections as a result of the work of the Spirit of God in us.

Wuest, *ibid.*, p.226, 'Lightfoot says: "Wherever there is a conflict of motives or impulses or reasons, the peace of Christ [God, KJV, added] must step in and decide which is to prevail." Vincent comments: "Literally, *be umpire*. The previous reference to occasions for meekness, long-suffering, forbearance, forgiveness, etc., indicates a conflict of passions and motives in the heart. Christ [God, KJV, added] is the one who adjusts all these, so that the metaphorical sense [of a umpire, added] is appropriate.'"

εἰς

to the which *also ye are called in one body;*
peace

As a part of this church every member is called into this relationship and should always contribute to her welfare. We should strive for peace, not at any cost, but certainly we can sacrifice our personal preferences for the good and peace of the body.

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and be ye thankful.

be ye, γίνεσθε, 2nd p pl, pres, imper of γίνομαι to be; ;

*thankful, εὐχάριστοι, nom, pl, masc of εὐχάριστος; εὖ well + χάριστος
KJV, favor, grace, pleasure.*

All the children of God should be known as a grateful people. Unlike government give-away programs, which produce a very unthankful crowd, the Lord gives and the takes, and we are to *bless the name of the Lord*. That is what He works in us. We are to be content with such things as we have.

Job 1:21 ... the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

Heb 13:5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

1Th 5:18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

καὶ ἡ εἰρήνη τοῦ Θεοῦ βραβεύετω ἐν ταῖς καρδίαις ὑμῶν εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι καὶ εὐχάριστοι γίνεσθε

16 Let the word of Christ dwell in you richly in all wisdom;

ALL

Let ... dwell, ἐνοικεῖτω, 3rd p pl, pres, imper of ἐνοικέω; literally, in-house.

richly, πλουσίως, adverb of πλοῦτος; is translated, KJV, Col.3.16; 1Ti.6.17, richly (2); Tit.3.6; 2Pe.1.11, abundantly (2).

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in all wisdom, ἐν πάσῃ σοφίᾳ; this phrase is found 4 times; this is the ‘know how’ of the Word of God; knowing how to best apply the Word of God. Taking these four places in the order that they are found in the N.T.:

God the Father has caused His grace to abound unto us in all wisdom and prudence: There is an order, a true scheme, a veracity in all that God does, and we can know what that is through the Word of God:

Eph. 1.7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

*8 Wherein he hath abounded toward us **in all wisdom ἐν πάσῃ σοφίᾳ** and prudence;*

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ.

We should be filled with the knowledge of His will in all wisdom: There is a wise way to know or hold the truth. (in righteousness, not in unrighteousness, Ro.1.18)

*Col 1:9 ¶ For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will **in all wisdom ἐν πάσῃ σοφίᾳ** and spiritual understanding ...*

There is a proper manner to preach and teach Christ and there is a proper message of the gospel itself which can only be derived from a personal and diligent study of the Word of God, which far surpasses what other men may say. We can't preach the wisdom of God and be ignorant of His Word.

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Col 1:28 [W]e preach [Christ], warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus ...

The Word of Christ cannot dwell in us if we aren't willing to apply it, live in it. Is there a greater purpose for a personal knowledge of the Scriptures than to live as a witness for Christ? *Col 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*

This should not be meant to say that we haven't the Spirit of God at any time. Christ must be in His children.

*Ro 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God **dwell in you** οικει εν υμιν. Now if any man have not the Spirit of Christ, he is none of his.*

This teaches us the need for personal knowledge and application of the Word of Christ.

*Heb 6:1 Therefore leaving the principles of the **doctrine of Christ**, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God ...*

*2Jo 1:9 ... He that abideth in the **doctrine of Christ**, he hath both the Father and the Son.*

There can be no greater proof or assurance for us than when we live for Christ. Those who will not walk are doubtful professors of religion. Let the Word dwell in us. Let it dwell richly. Let us dwell in all wisdom. This is a commandment.

teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

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The reference to Psalms could mean that it would be good to sing the Psalms of David. But whatever device we use music should be a good means for instruction and warnings. But how this has been turned around today. The word *hymn* is found only four times in the Bible. Psalms in the N.T. with reference to music is found three; spiritual songs twice. Music has become the focus of the services. This function of worship must be guarded against corruption just as any other part of our service should be. The words are important. They have to be sound, biblical songs that support and teach the truth of God's Word. And as far as the music is concerned, there is a lot of opinion about this. Personally, I prefer leaving as much of the world out of it as we can. Admitted, much of what churches have for music anymore is heavily influenced by country music and rock music. At least for the corporate worship services we need to keep our times together holy, separated to the Lord. I know that there are occasions for special music in the Scriptures. Let us not ignore that.

1Co 14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

But the service in our gatherings is not to become a spectator event. But when and if you who would deny that we ought to do our best as to the Lord?

To sing with grace must be to sing with the spirit of unworthiness and benevolence, and thankfulness to the Lord. How can such singing, kept in this framework be wrong?

ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως ἐν πάσῃ σοφίᾳ
διδάσκοντες καὶ νοουθετοῦντες ἑαυτοὺς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς
πνευματικαῖς ἐν χάριτι ᾄδοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ

17 And whatsoever ye do in word or deed,
everything whatever you should do

do, ποιῆτε, 2nd p pl, pres, **subj**, act of ποιέω; ; cf. 23

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[do] all in the name of the Lord Jesus, giving thanks to God and the Father by him.

How can we go wrong when we keep ourselves to the simplicity of this Scripture? This is our life's calling. All that we do, in word or deed, do with respect to the Lord Jesus Christ, giving thanks to the Father through His Son.

We have just been instructed about how this is accomplished, not by our own strength, but by the strength of the Spirit of the Lord. Born again, regenerated, mortifying the body to the former manner of life; seeing that we have put off the old man with his deeds, and seeing that we have the new man and his deeds, by the power of the Spirit of God in all that we say and do, do all in the name of Christ giving thanks to God by Him.

The Lord willing, next time we enter into very practical, personal matters. Conduct for wives, husbands, father, children, servants, and lords.

God bless.

καὶ πᾶν ὃ τι ἂν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ πάντα ἐν ὀνόματι κυρίου Ἰησοῦ
εὐχαριστοῦντες τῷ θεῷ καὶ πατρὶ δι' αὐτοῦ