

1. Tonight we will continue our study of the Book of Colossians at verse six of chapter three. Last week I taught the Doctrine of The Phallic Cult and when time expired we had just begun the exegesis of Col 3:6.
2. Before we resume our exegesis, you may want to take advantage of God's protocol for fellowship by silently naming your sins to God as we pray.
3. Now that the decks have been cleared for action, let's look at an expanded translation of Col 3:1-5.

Expanded Translation

Col 3:1 Since as a believer you have been raised together with Christ, you must seek after the heavenly things, which are above where Christ sits at the right side of God the Father in the place of honor;

Col 3:2 you must keep on thinking divine viewpoint rather than human viewpoint; your perspective must always be directed toward things on high and not on earthy things.

Col 3:3 For you see, you have died with Christ with reference to sin; your life is now hidden in Him;

Col 3:4 when Christ, who is the source of our life, shall appear at His Second Advent, we also shall appear with Him in His glory.

Col 3:5 Therefore we must die, or put to death, the facets of our old sin natures, such facets, will, if we let them, dominate our thoughts and actions in time; we can only put to death such facets by the use of the two power options. In our context, the specific facets to be destroyed are: illicit sex, be it fornication or adultery, homosexuality and/or bestiality, sexual lust or abnormal passion, licentious desires and the use of illicit sexual lust as part of ones frantic search for happiness. The nature of which can certainly lead to demon possession/control.

4. And now for a very serious admonition of what will happen to those who do not put to death these sexual deviations. In a nation which glorifies adultery and excuses both fornication and homosexuality as something that cannot be resisted, we can only ask, "How long will God let us continue as a client nation?"

KJV-Sentence continues

Col 3:6 For which things' sake the wrath of God cometh on the children of disobedience:

NIV

Col 3:6 Because of these, the wrath of God is coming.

FOR WHICH THINGS SAKE δία ὅσ

1. **Dia Hos** is better "because of the which such things ..." or "because of the existence of these abominable things in the lives of both believer and unbeliever reversionist ..."

2. **Dia** is a preposition followed by the relative pronoun **Hos** declined as an accusative plural. **Dia** with the genitive means "through and by means of" and **Dia** with the accusative means "because of."

3. The antecedent of **Hos** is clearly "illicit sex, be it fornication or adultery, homosexuality and/or bestiality, sexual lust or abnormal passion, licentious desires and the use of illicit sexual lust as part of ones frantic search for happiness."

THE WRATH OF GOD ο οργη ο Θεος

1. **Ho Orge Ho Theos** is well translated "the wrath of God."

2. **Orge** is a monadic noun declined as a nominative singular followed by the monadic proper noun **Theos** declined as a genitive singular.

3. **Orge** is used variously in the New Testament. For example:

3.1 it is used of God's righteous judgment:

Luk 21:23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and "**wrath**" upon Israel.

3.2 it is used of judicial punishment from God's appointed authorities:

Rom 13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute "**wrath**" upon him that doeth evil.

Rom 13:5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

3.3 it is used of the natural "juices which flow and seethe" like as in the immediate emotional response to a precipitative situation:

Eph 4:26 Be ye "**angry**" (**Orge**), and sin not: let not the sun go down upon your wrath; (Wrath in this verse is **Parogismos** meaning "wrath and indignation characterized by frustration and exasperation).

3.4 it is used with bitterness, wrath and anger in speaking to relationships:

Eph 4:31 Let all bitterness, and wrath, and "**anger**," and clamour, and evil speaking, be put away from you, together with all evil:

3.5 it is used in our context of an ethical imperative to be avoided and one of those many ills to be put-off:

Col 3:8 But now you must also put off all these; "**anger**," wrath, malice, blasphemy, filthy communication out of your mouth.

3.6 it is used of that which a pastor must avoid i.e. quick tempered:

Tit 1:7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon "angry," not given to wine, no striker, not given to filthy lucre;

4. Let's look, in part, at what the Book of Proverbs has to say about anger

Pro 21:19 It is better to dwell in the wilderness, than with a contentious and an angry woman.

Pro 22:24 Make no friendship with an angry man; and with a furious man thou shalt not go:

Pro 29:22 An angry man stirreth up strife, and a furious man aboundeth in transgression.

Pro 27:4 Wrath is cruel, and anger is outrageous; but who is able to stand before envy?

COMETH ΕΡΧΟΜΑΙ

1. **Erchomai** is better "will most certainly come."

2. **Erchomai** is a 3rd person singular present active indicative.

3. **Erchomai** actually ends this verse in the better manuscripts. In the inferior manuscripts we have "on the sons of disobedience."

3.1 **Erchomai** is the most frequent verb denoting either "to come," or "to go." It signifies the act of coming or going. Compounds of this verb with various prefixes provide subtle changes in meaning. For example:

3.1.1 **Eiserchomai** means "to come into," or "to go into," Luk 17:7. Enter is often used to translate this verb.

Luk 17:7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is "**come**" from the field, Go and sit down to meat?

3.1.2 **Exerchomai** means "to come out," or "go out," Mat 2:6. It is often translated depart or escape.

Mat 2:6 And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee "**shall come**" a Governor, that shall rule my people Israel.

Mat 2:7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

3.1.3 **Panerchomai** means "to come back again" or "to return." Luk 10:35.

Luk 10:35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I "**come**" again, I will repay thee.

3.1.4 **Dierchomai** means "to come or go through." It is often translated depart, go,

pass, travel or walk.

3.1.5 **Eperchomai** means "to come or to go upon." It is often used of "coming" events, suggesting their certainty as in Eph 2:7.

Eph 2:7 That in the ages "**to come**" he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

3.1.6 **Katerchomai** means "to come down." Luk 9:37. It is often translated depart, descend or go.

The Healing of a Boy With an Evil Spirit

Luk 9:37 And it came to pass, that on the next day, when they "**were come down**" from the hill, much people met him.

Luk 9:38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

Luk 9:39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

Luk 9:40 And I besought thy disciples to cast him out; and they could not.

Luk 9:41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

Luk 9:42 And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

3.1.7 **Pareiserchomai** means "to come in, to come along side," or "come from the side." In Gal 2:4 it is used of false brethren, suggesting their coming in by stealth.

Gal 2:4 And that because of false brethren unawares brought in, who "**came in**" privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

Gal 2:5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

3.1.8 **Parerchomai** means "to come" or "to arrive," Luk 12:37. It is often translated pass or transgress.

Luk 12:36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

Luk 12:37 Blessed are those servants, whom the lord when he "**cometh**" shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

3.1.9 **Proserchomai** means "to come or go near," Mat 4:3. It is often translated consent, draw or go.

Mat 4:3 And when the tempter "**came**" to him, he said, If thou be the Son of God, command that these stones be made bread.

3.1.10 **Sunerchomai** means "to come together," Joh 18:20. It is often translated by the verb assemble.

Joh 18:20 Jesus answered him, I spake openly to the world; I ever taught in the

synagogue, and in the temple, whither the Jews always "resort;" and in secret have I said nothing.

Joh 18:21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

ON THE SONS OF DISOBEDIENCE *ΕΠΙ Ο ΥΙΟΣ Ο ΑΠΕΙΘΕΙΑ;*

1. **Epi Ho Uios Ho Apeitheia** is well translated "of the sons of disobedience."
2. **Epi** is a preposition followed by the monadic noun **Uios** declined as an accusative singular; next follows the monadic noun **Apeitheia** declined as a genitive singular.
3. Given the fact the phrase "on the sons of disobedience" is not in the better manuscripts I will only briefly describe the meaning of the Greek. **Uios** means an adult natural son; the noun **Apeitheia** means a person without faith thus a reference in this context to an unbeliever and/or a carnal believer.
4. Now let's see how our entire verse looks by way of an expanded translation.

Expanded Translation

Col 3:6 because of the existence of these abominable things in the life of many in the Lychus Valley, divine discipline will soon come upon them;

5. Let's review the Doctrine of Divine Discipline

Doctrine of Divine Discipline

1. Divine Discipline (DD) is the sum total of punitive measures by which God judges and corrects the believer in time.
2. DD is the alternative to blessing in time.
3. There are two areas of DD in time:
 - 3.1 For the believer who refuses to rebound.
 - 3.2 For the reversionistic believer who refuses to metabolize Bible Doctrine.
4. DD for the believer who refuses to rebound is usually short lived and terminated when the rebound occurs.
5. DD for reversionism often is longer in duration terminating with either reversion recovery or the sin-unto-death.
6. No matter how lengthy, severe or extreme, DD never implies loss of salvation.
7. Since there is no DD in heaven all DD is confined to time.
8. The purpose of DD is to correct by motivating rebound, reversion recovery or both.
9. Heb 12:5-6 gives us the principle of DD. This verse applies to the believer only. It is based on God's infinite and perfect love of the believer.

Heb 12:5 And ye have forgotten the exhortation which speaketh unto you as unto

children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

10. The purpose of DD is stated in Rev 3:19-20 where reversionism seems to be the subject. Believers are said to receive first warning discipline and then intensive discipline to motivate their getting hot for doctrine.

Rev 3:19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Rev 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

11. The Doctrine of Eternal Security certainly teaches that DD does not mean loss of salvation.

End Lesson Taught 5-21-09