

1. Tonight we will continue our study of the Book of Colossians at verse seven of chapter three. Last week I taught Col 3:6. When time expired we were in the process of studying the phrase "some time, when ye lived."
2. Before we resume that study, 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 3:1-6.

### **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;**

**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;**

4. So far we have exegeted that portion of Col 3:7 which in the KJV has been rendered "*In the which ye also walked ...*" noting it might better be translated "**in the sphere of which such things you once walked ...**"

5. Paul reminds those in the Lychus Valley how at one time many of them practiced these same sexual sins.

6. The entire verse has been translated in the KJV:

KJV - Sentence Continues

Col 3:7 In the which ye also walked some time, when ye lived in them.

7. Now for the phrase "some time, when ye lived."

SOME TIME, WHEN YE LIVED    ΠΟΤΕ    ΟΤΕ    ΖΩΩ

1. **Pote Hote Zao** is better "when in time past you lived ..."

2. **Pote** is a particle variously used. It is followed by the adverb **Hote**; next follows the verb **Zao** parsed as a 2nd person plural imperfect active indicative.

3. **Pote** is used as an adjective, adverb, conjunction and even a noun. It is translated when, aforetime, at length, in time past, or sometime. Several uses elsewhere are:

Luk 22:32 But I have prayed for thee, that thy faith fail not: and "**when**" thou art converted, strengthen thy brethren.

Luk 22:33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

Luk 22:34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

Joh 9:13 They brought to the Pharisees him that "**aforetime**" was blind.

Joh 9:14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

Rom 1:10 Making request, if by any means now "**at length**" I might have a prosperous journey by the will of God to come unto you.

Eph 2:2 Wherein "**in time past**" *ye walked* according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

Eph 2:3 Among whom also we all had our conversation "**in times past**" in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4. **Hote** is an adverb which can be found more than 100 times where in virtually every case it is translated "when."

5. **Zao** is the verb form of the noun **Zoe**. We get our English word Zoology from these words. **Zao** is used both literally and metaphorically. In our case it is used as part of an idiom describing the lifestyle of those who lived in sin. The pattern of their lives was one of debauchery and extreme sensual indulgences.

5.1 Several uses of **Zao** elsewhere in the New Testament are:

Mat 4:4 But he answered and said, It is written, Man shall not "**live**" by bread alone, but by every word that proceedeth out of the mouth of God.

Acts 1:2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

Acts 1:3 To whom also he shewed himself "**alive**" after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a "**living**" sacrifice, holy, acceptable unto God, which is your reasonable service.

1Co 15:45 And so it is written, The first man Adam was made a "**living**" soul; the last Adam was made a quickening spirit.

1Co 15:46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

1Co 15:47 The first man is of the earth, earthy; the second man is the Lord from heaven.

IN THEM ΕΝ ΟΥΤΟΣ

1. **En Houtos** is well translated "in them ..."
2. **En** is a preposition followed by the demonstrative pronoun **Houtos** declined as a locative plural.
3. The antecedent of **Houtos** is again, "those things declared to be out of line."
4. Now let's see how our entire verse looks by way of an expanded translation.

### Expanded Translation

**Col 3:7 in the sphere of which such things you once walked, even when at length you once lived;**

5. Now for a number of other things you are to avoid.

KJV - Sentence Continues

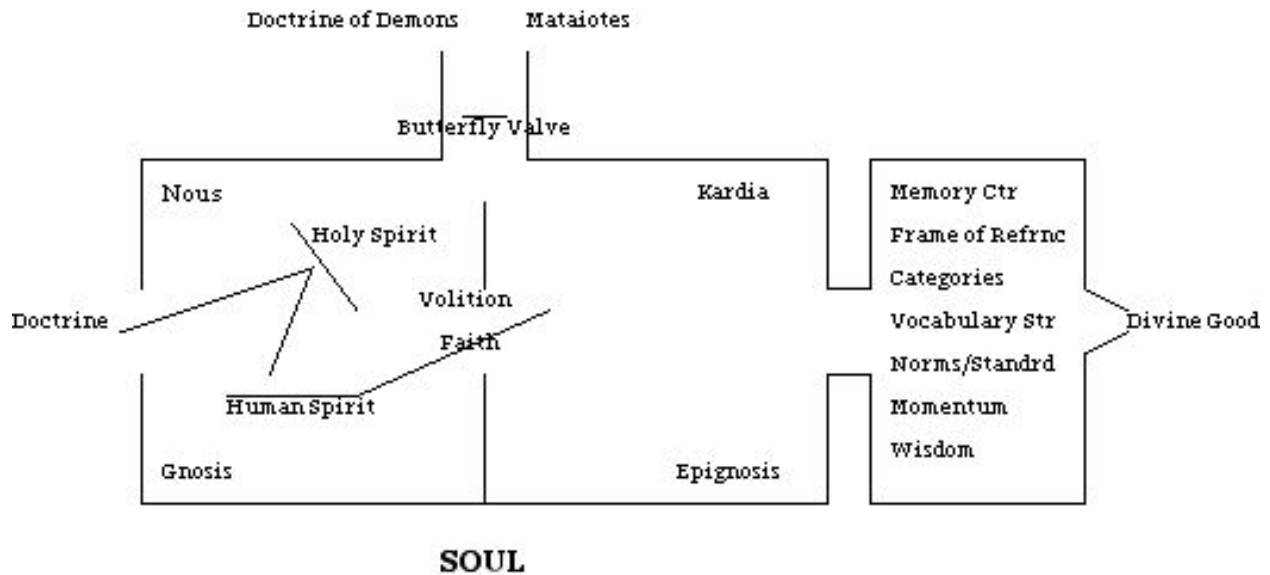
Col 3:8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

NIV

Col 3:8 But now you must rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips.

BUT NOW ΔΕ ΝΥΝ

1. **De Nun** is better translated "but now that you are a Christian with access to the teaching ministry of God the Holy Spirit ..."
2. **De** is a conjunction used here as an adversative followed by the adverb **Nun**.
3. **De** contrasts a former condition with an expected present condition and **Nun** makes clear, now is the time to begin the reclamation process. A process which can only be completed when a believer consistently uses the two power options.



YE ALSO PUT OFF **ΣΥ ΚΑΙ ΑΠΟΤΙΘΗΜΙ**

1. **Su Kai Apotithemi** is better "you also must rid yourselves of that coming divine discipline by beginning the process of putting off ..."

. **Su** is a second person pronoun declined as a nominative plural followed by the conjunction **Kai** used as an attributive; next follows the verb **Apotithemi** parsed as a 2nd person plural ingressive aorist middle imperative.

3. **Apotithemi** is a compound consisting of **Apo** meaning out from and **Tithemi** meaning to place, to lay, to set or to put. It is always found in the middle voice in the New Testament. The compound means to put off from oneself.

3.1 The syntax of the verb has special meaning because:

3.1.1 It is an imperative and thus a command.

3.1.2 It is in the middle voice meaning not only does the subject, you all, produce the action of the verb; but the subject must also participate in the action of that verb. Thus, this is the strongest voice, in the Greek emphasizing action on the part of the subject.

3.1.3 The aorist is an ingressive aorist meaning the subject is to begin the action of laying aside those things just discussed.

3.2 Several other uses of the verb elsewhere in the New Testament are:

Eph 4:25 Wherefore "**putting away**" lying, speak every man truth with his neighbour: for we are members one of another.

Jam 1:21 Wherefore "**lay apart**" all filthiness and superfluity of naughtiness, and

receive with meekness the engrafted word, which is able to save your souls.

1Pe 2:1 Wherefore "**laying aside**" all malice, and all guile, and hypocrisies, and envies, all evil speakings,

ALL THESE:   Ο   ΟΥΤΟΣ

1. **Ho Houtos** is better "all these things ..."
2. **Houtos** is the near demonstrative pronoun usually translated "this." The far demonstrative pronoun is **Ekeinos** and it is usually translated "that."

End Lesson Taught 6-3-09