

1. Tonight we will continue our study of the Book of Colossians at verse eight of chapter three. Last week I taught Col 3:7. When time expired we were in the process of studying the phrase "all these."
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 3:1-7.

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;

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

4. So far we have translated that portion of verse eight which in the KJV has been translated "*But now ye also put off* ..." noting it might better be translated "**but now that you are a Christian with access to the teaching ministry of God the Holy Spirit, you also must rid yourselves of the coming divine discipline by beginning the process of putting off ...**"
5. The entire verse has been translated.

KJV - Sentence Continues

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

6. How do we put off all these things? by the consistent use of the two power options. Peter in his second epistle made clear how to avoid old sin nature control.

2Pe 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

7. This is the only way we can avoid the absolute control of our old sin natures.



8. Now let's resume where we left off last week with a study of the phrase "all these."

ALL THESE; Ο ΠΑΣ

1. **Ho Pas** is better "the things about to be listed ..."

2. **Pas** is a monadic adjective/noun declined as an accusative plural. The antecedent of **Pas** is phallic reversionism outlined in verse seven. In verse seven the substantival **Pas** was not used but instead we simply had **Houtos** as the object of the preposition **En** thus the phrase "when you walked and lived **in them.**"

3. When we studied that phrase I promised I would give you more information about **Houtos** when we exegeted Col 3:8. So here goes:

4. **En Ho Houtos** in Col 3:7 is better "in the sphere of all these things ..."

4.1 **Houtos** is the near demonstrative pronoun usually translated "this." The far demonstrative pronoun is **Ekeinos** and it is usually translated "that."

4.2 **Houtos** is also used as an adjective or noun. In some cases it is followed by a noun and thus we have the adjectival use. In other cases it is used as a substantive. Several uses found elsewhere in the New Testament are:

4.3 Where **Houtos** is used first as part of an ellipsis as in Mat 3:17. In Matthew there is no "is."

Mat 3:17 And lo a voice from heaven, saying, "**This**" is my beloved Son, in whom I am well pleased.

4.4 In Luk 2:34 we see **Houtos** used as a substantive. In Luke there is no word for "child."

Luk 2:25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

Luk 2:26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

Luk 2:27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

Luk 2:28 Then took he him up in his arms, and blessed God, and said,

Luk 2:29 Lord, now lettest thou thy servant depart in peace, according to thy word:

Luk 2:30 For mine eyes have seen thy salvation,

Luk 2:31 Which thou hast prepared before the face of all people;

Luk 2:32 A light to lighten the Gentiles, and the glory of thy people Israel.

Luk 2:33 And Joseph and his mother marveled at those things which were spoken of him.

Luk 2:34 And Simeon blessed them, and said unto Mary his mother, Behold, "**this**" *child*" is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

In 1Co 5:3 we see **Houtos** is followed by the noun "deed" and thus **Houtos** designates and/or modifies deed as the incestuous relationship which is not judged by the church.

1Co 5:3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done "**this**" deed,

5. And now for a listing of those things in which unbelievers and reversionistic believers sometimes walk and it is these same things that often bring about divine discipline. We cannot mock God.

Gal 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Hos 8:7 For they have sown the wind, and they shall reap the whirlwind: it hath no stalk; the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

6. Now the listing begins; things we must avoid as we rid ourselves of reversionism.

ANGER, WRATH οργη θυμος

1. **Orge Thumos** is well translated "anger as a seething attitude of indignation, and wrath as a display of passion and rage ..."

2. **Orge and Thumos** are nouns declined as accusative singulars. The two are very similar. Let's look first at **Orge**. In the KJV it is translated "wrath, anger, vengeance" and "indignation."

3. Anger can be a mental attitude precluding rational thought. As a sin it will block the intake of doctrine and even the use of doctrine already cycled.

3.1 Anger can also be innocuous, just a fleeting emotion.

3.2 Anger happens to everyone.

3.3 All people are subject to anger.

3.4 Consequently, the believer must maintain an awareness that anger can be a sin, if it keeps hanging around and the Holy Spirit reveals it as sin, then like all sins, it must be rebounded.

3.5 We must not think we have to wait until we stop seething.

4. Anger is defined by Webster as: "A strong feeling of displeasure or hostility ... indignation or ire."

4.1 The Greek **Thumos** is translated in the KJV: "wrath, indignation, rage" and "fierceness." Like **Orge** it is a strong passion of the mind resulting in wrath or anger.

5. I want to give you five other uses of **Orge** and **Thumos**.

5.1 **Orge**:

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.

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.

Eph 4:26 "In your "**anger**" (**Orge**) do not sin:" Do not let the sun go down while you are

still angry (**Parogismos**) i.e. frustrated and exasperated concerning a situation which had earlier evoked anger,

1Ti 2:8 I will therefore that men pray everywhere, lifting up holy hands, without **wrath** and doubting.

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

5.2 **Thumos**:

Gal 5:19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

Gal 5:20 Idolatry, witchcraft, hatred, variance, emulations, **wrath**, strife, seditions, heresies,

2Co 12:20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, **wraths**, strifes, backbitings, whisperings, swellings, tumults:

Eph 4:31 Get rid of all bitterness, rage (**Thumos**) and anger (**Orge**), brawling and slander, along with every form of malice.

Rev 19:15 Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the "**wrath**" of God Almighty.

5.3 Let's see if we can draw a few principles concerning these closely related words:

5.3.1 **Orge** can also mean judicial punishment or discipline as found in Paul's admonishment to submit to the authorities of the land.

5.3.2 With reference to the difference between **Thumos** and **Orge**: **Orge** signifies a panting with rage, passion and heat. **Thumos** can signify indignation which has arisen gradually and has become settled --- **Orge** is used often of the natural "juices which flow and seethe" as an immediate emotional response to a precipitative situation.

5.3.3 Anger results in self-induced misery and failure.

5.3.4 Uncontrolled anger frustrates the function of a believer and is to be avoided.

5.3.5 A Pastor Teacher must be slow to anger.

5.3.6 Anger is ever present in churches full of reversionism.

5.3.7 Anger characterizes the life of a reversionist.

5.3.8 It is not a sin to experience the emotion of anger unless we permit the emotion to continue and thereby prevent proper thinking and/or action.

5.3.9 We are therefore to put off anger and wrath as part of the maturing process.

5.4 There are numerous words translated wrath and anger in the Old Testament, far too many to review here. A point or two about a very common onomatopoetic noun, **Anaph.**

End Lesson Taught 6-10-09