

1. Tonight we will continue our study of the Book of Colossians at verse eight of chapter three. Last week I taught in part Col 3:8. When time expired I had just completed a study of The Doctrine of the Unpardonable Blasphemy.
2. Before we resume our exegesis of verse eight, 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.

Doctrinal Indicatives:

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.

Ethical Imperatives:

Col 3:5 Therefore we must put to death the facets of our old sin natures, such temptations, 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 immediate 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 Lycus 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. How do we put off all these abominable sexual practices? by the consistent use of the two power options. These common sexual practices studied under our doctrine of the phallic cult are first listed. Clearly these sexual sins were pervading the Lycus Valley where Hierapolis, Laodicea and Colossae were located. Just as clearly we see them abounding in our country today.
5. Sexual sins, like all sins, are products of our old sin natures.



5.1 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.

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

7. So far we have translated that portion of verse eight which in the KJV has been rendered "*But now ye also put off all these; anger, wrath, malice, blasphemy, ...*" 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: wrath, indignation and anger, emotional turbulence and the desire to cause harm to another, defaming or maligning others ...**"

8. 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.

9. And now for another prohibition "filthy communication."

FILTHY COMMUNICATION **αισχρολογία**

1. **Aischrologia** is better "obscene speech ..." or "obscene language ..."

2. **Aischrologia** is an adjective/noun declined as an accusative singular.
3. **Aischrologia** means foul speaking, abusive and obscene speech.
4. **Aischrologia** is a compound consisting of **Aischros** meaning "base" or "shame" and **Logia** from **Logos** meaning word or words.
5. Several New Testament uses of **Aischros** are: Tit 1:11, 1Co 11:6, 1Co 14:35 and Eph 5:12.

Tit 1:11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for "**filthy**" lucre's sake.

1Co 11:6 For if the woman be not covered, let her also be shorn: but if it be a "**shame**" for a woman to be shorn or shaven, let her be covered.

1Co 14:35 And if they will learn any thing, let them ask their husbands at home: for it is a "**shame**" for women to speak in the church.

Eph 5:8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:

Eph 5:9 (For the fruit of the Spirit is in all goodness and righteousness and truth;)

Eph 5:10 Proving what is acceptable unto the Lord.

Eph 5:11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

Eph 5:12 For it is a "**shame**" even to speak of those things which are done of them in secret.

6. **Aischrotes** is a related word meaning "baseness." It is used in Eph 5:4, of obscenity or all that is contrary to purity.

KJV

Eph 5:3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

Eph 5:4 Neither "**filthiness**," (NIV translates "obscenity") nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

7. **Aischrologia** is a hapaxlegomenon; it was however used by such second and third century historians: Diodorus, Polybus, Plutarch and Clement. It was used of:

7.1 Evil speech in the sense of obscene speech or abusive speech.

OUT OF YOUR MOUTH ΕΚ Ο ΣΤΟΜΑ

1. **Ek Ho Stoma** is well translated "out of your mouth."

2. **Ek** is a preposition followed by the substantival use of the article **Ho**. **Ho** is used as a genitive of possession and is rightfully translated "your." The object of the preposition is the noun **Stoma** declined as a genitive singular.

3. **Ek** means "out from" and **Stoma** is your common Greek word for mouth. As we will see, it is variously translated in the New Testament. **Stoma** originally meant "the throat" or the "gullet of a fish." Let's see how **Stoma** is elsewhere used in the New Testament.

3.1 **Stoma** is literally used:

3.1.1 of the mouth" of man in Mat 15:11;

Mat 15:11 Not that which goeth into the mouth defileth a man; but that which cometh out of the **mouth**, this defileth a man.

3.1.2 of the mouth of a fish in Mat 17:27;

Mat 17:27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his **mouth**, thou shalt find a piece of money: that take, and give unto them for me and thee.

3.1.3 of the mouth of a lion in Heb 11:33.

Heb 11:33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the **mouths** of lions.

3.2 **Stoma** is used figuratively:

3.2.1 of "inanimate things," like the "edge" of a sword in Heb 11:34;

Heb 11:34 Quenched the violence of fire, escaped the **edge** of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

3.2.2 of the earth in Rev 12:16;

Rev 12:16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his **mouth**.

3.2.3 of the "mouth," as the organ of speech in 1Pe 2:22.

1Pe 2:22 Who did no sin, neither was guile found in his **mouth**:

4. Now let's see how our entire verse looks by way of an expanded translation.

Expanded Translation

Col 3:8 but now that you are a Christian with access to the teaching ministry of God the Holy Spirit, you must rid yourselves of the coming divine

discipline by putting off: anger as a display of indignation, wrath as a display of rage, emotional turbulence leading to acts of evil, the maligning of others, filthy and obscene speech;

5. In verse nine Paul lists lying as another ethical imperative to be put off.

KJV-Sentence Continues

Col 3:9 Lie not one to another, seeing that ye have put off the old man with his deeds;

NIV

Col 3:9 Do not lie to each other, since you have taken off your old self with its practices,

LIE NOT μη ψευδω

1. **Me Pseudo** is better "lie not ..." or "stop lying ..."

2. **Me** is a negative adverb followed by the verb **Pseudo** parsed as 2nd person plural present middle indicative.

3. **Pseudo** signifies "to deceive by lies" (always in the middle voice in the NT). It is used:

3.1 as an intransitive i.e. without an object:

Mat 5:11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you "**falsely**," for my sake.

Rom 9:1 I speak the truth in Christ-- "**I am not lying**," my conscience confirms it in the Holy Spirit--

Rom 9:2 I have great sorrow and unceasing anguish in my heart.

Rom 9:3 For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race,

Rom 9:4 the people of Israel. Theirs is the adoption as sons; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises.

Rom 9:5 Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen.

2Co 11:31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I "**lie not**."

2Co 11:32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

2Co 11:33 And through a window in a basket was I let down by the wall, and escaped his hands.

Gal 1:20 Now the things which I write unto you, behold, before God, "**I lie not**."

Gal 1:21 Afterwards I came into the regions of Syria and Cilicia;

Gal 1:22 And was unknown by face unto the churches of Judaea which were in Christ:
Gal 1:23 But they had heard only, That he which persecuted us in times past now
preacheth the faith which once he destroyed.

3.2 As a transitive with an object in Acts 5:3 and Acts 5:4 "thou hast (not) lied (unto men, but unto God)."

Acts 5:3 But Peter said, Ananias, why hath Satan filled thine heart "**to lie**" to the Holy Spirit, and to keep back part of the price of the land?

Act 5:4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? "**thou hast not lied**" unto men, but unto God.

ONE TO ANOTHER, εἰς ἀλλήλους

1. **Eis Allelos** is well translated "one to another ..." or "to one another ..."
2. **Eis** is a preposition followed by the reflexive pronoun **Allelos** declined as an accusative singular.
3. **Allelos** is the reflexive of **Allos** meaning "another of the same kind." The reference would certainly be "stop lying to your fellow believers." It is not to be inferred we therefore can lie to unbelievers, it simply has been noted there is lying among the brethren and it is to be stopped.

SEEING THAT YE HAVE PUT OFF ἀπεκδυω

1. **Apekduo** is better "you have disarmed repeatedly by means of using the two power options ..."
2. **Apekduo** is a verb parsed as an aorist middle participle.
3. **Apekduo** means "to strip off clothes or weapons." It is used in the middle voice in Col 2:15 and our verse Col 3:9.

3.1. **Apekduo** in the middle voice is translated "having spoiled" in Col 2:15 in the KJV.

Col 2:15 And "having **spoiled**" principalities and powers, he made a shew of them openly, triumphing over them in it.

3.2 In the RV it is translated "having put off from Himself (i.e. the principalities and the powers)."

3.3 Lightfoot in his exposition of Col 2:15 writes, "There is no doubt that Satan and his hosts gathered together to attack Christ, while He was enduring, in propitiatory sacrifice, the judgment due each of us. There is an intimation of this in Psa 22:21 where

Christ says: "Save Me from the lion's mouth; yea, from the horns of the wild-oxen." (for the obvious context, compare Psa 22:12-18 with 22:21)

Psa 22:12 Many bulls have compassed me: strong bulls of Bashan have beset me round.

Psa 22:13 They gaped upon me with their mouths, as a ravening and a roaring lion.

Psa 22:14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

Psa 22:15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

Psa 22:16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

Psa 22:17 I may tell all my bones: they look and stare upon me.

Psa 22:18 They part my garments among them, and cast lots upon my vesture.

Psa 22:21 Rescue me from the mouth of the lions; save me from the horns of the wild oxen.

3.4 Doubtless the powers of darkness gathered against the Lord at that time, fiercely assaulting Him to the utmost of their power. He Himself had said, "This is your hour, and the power of darkness" (Luk 22:53-54).

Luk 22:53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

Luk 22:54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

3.5 The metaphor of putting off from Himself is a vivid description of His repulsion of their attack and of the power by which He completely overthrew them and made a spectacle of them. Perhaps the spectacle is that which occurs when Satan and his minions are cast into the lake of fire at the end of the Millennium.

Col 2:13 When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our sins,

Col 2:14 having canceled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross.

Col 2:15 And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.

Col 2:16 Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day.

Col 2:17 These are a shadow of the things that were to come; the reality, however, is found in Christ.

4. Col. R. B. Thieme has done an outstanding word study of this word **Apekduo** which according to Vines, Lightfoot and Arnt and Gingrich has several meanings: Vines: "to strip off clothes or arms." Wuest: "to put off." Arnt and Gingrich: "to take off, to strip off clothes, to disarm."

4.1 Thieme points out how the word was used to describe the procedure followed when Rome conquered a province. The soldiers of the defeated enemy were publicly paraded along with the many captured slaves through the city of Rome. They were humiliated as losers, men who had failed to protect their women and children. Thus they were stripped, often of their clothing, and always their weapons. All Second Amendment rights were abrogated.

4.2 After the parade through Rome the long line of men and women were led to the slave block where they were sold to the highest bidder. Thus will Satan and his fallen angels be humiliated and cast into the Lake of Fire.

End Lesson Taught 7-1-09