

1. Tonight we will continue our study of the Book of Colossians at verse nine of chapter three. Last week I taught Col 3:8 and when time expired we were in the process of exegeting Col 3:9.
2. Before we resume the exegesis of verse nine, 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 3:5-8.

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;

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;

4. How do we put off all these abominable practices? by the consistent use of the two power options. Clearly these 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. The sins warned against in our ethical imperatives are all products of our old sin natures. Keep in mind however that the old sin nature only tempts, we must choose to yield.

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 nine which in the KJV has been rendered "*Lie not one to another, seeing that ye have put off*, ... noting it might better be translated "**stop lying to one another; in view of the disarming ...**"

8. The entire verse has been translated.

KJV-Sentence Continues

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

9. In verse nine Paul lists lying as another ethical imperative to resist.

10. **Pseudo** the verb translated "Lie" signifies "to deceive by lies" (always in the middle voice in the NT). **Pseudo** with the soft negative adverb **Me** is better "stop lying."

11. Next follows the prepositional phrase **Eis Allos** which is well translated "one to another ..." or "to one another ..."

12. **Allos** 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.

13. And now we are ready for new material and the phrase "seeing that ye have put off."

SEEING THAT YE HAVE PUT OFF ΑΠΕΚΔΥΩ

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)

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.

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 writes, "to strip off clothes or arms." Wuest writes, "to put off." Arnt and Gingrich writes, "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.

4.2 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.

4.3 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.

5. Clearly in our context the spoiling or disarming refers to that "putting off" of the absolute control of our old sin natures. This spoiling can only occur when we consistently use our two power options.

6. That which is spoiled is called in our verse "the old man."

THE OLD MAN Ο παλαιος ανθρωπος

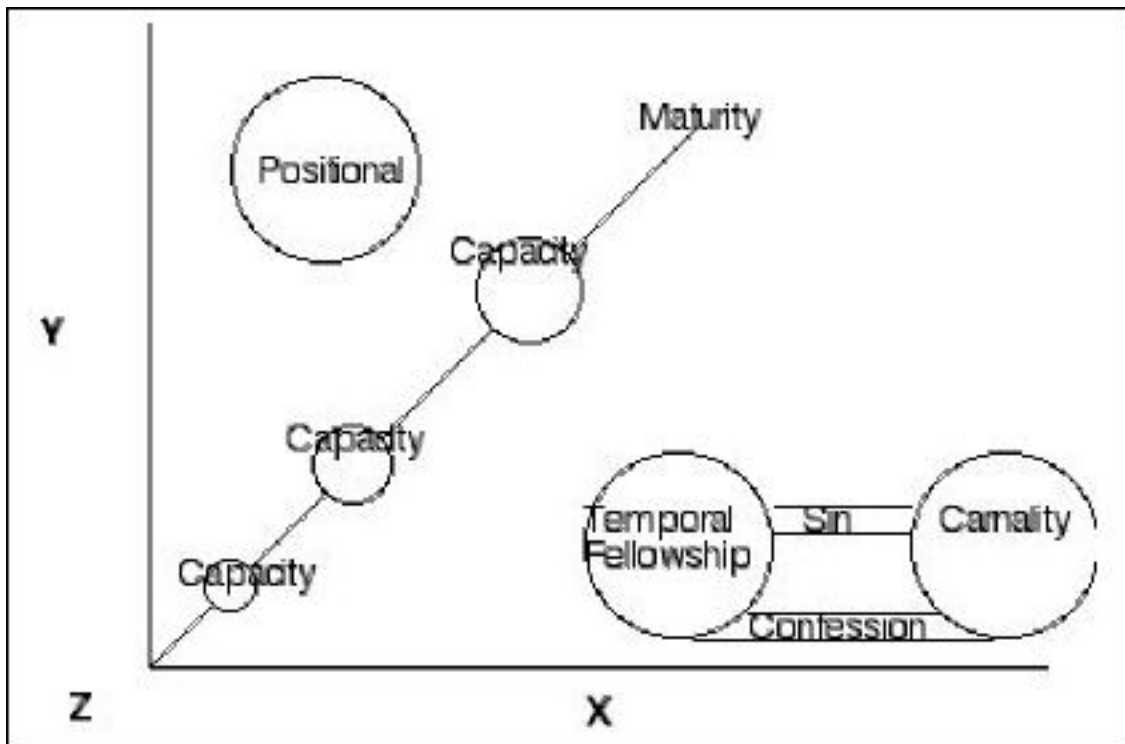
1. **Ho Palaios Anthropos** is well translated "the old man ..." or "unregenerated man ..."

2. **Palaios** is a monadic noun declined as an accusative singular followed by the noun **Anthropos** which is also declined as an accusative singular.

3. These Colossian believers, like many saints today, had carried over into the new life, the sin of lying. Paul orders them to stop lying because they now have the potential for putting off the old man with his abominable practices.

3.1 Clearly there is a message for all of us.

3.2 We will study more later about the disarming which takes place when we use the assets God has provided. Our Trichotomy of The Christian Life chart will help illustrate the technique for using the two power options as problem solving devices.



4. **Palaios** means that which is of long duration or old in years."

4.1 It is used of an old garment in Mat 9:16.

Mat 9:16 No man putteth a piece of new cloth unto an "**old**" garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

4.2 It is used of wine being poured into old wine skins in Mat 9:17.

Mat 9:17 Neither do men put new wine into "**old bottles**:" else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

4.3 It is used of divine truth in Mat 13:52.

Mat 13:52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and "**old**."

4.4 **Palaios** denotes old, without a reference to an origin; whereas the noun **Archaios**" in the papyri virtually always describes a "beginning."

Joh 1:1 In the "**beginning**" was the Word, and the Word was with God, and the Word was God.

4.5 While sometimes any difference between **Archaios** and **Palaios** seems almost indistinguishable. It is evident that when there is need to describe a reaching back to a distant beginning, **Archaios** is preferred, e.g., of Satan in Rev 12:9 and 20:2.

Rev 12:9 And the great dragon was cast out, that "**old**" serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Rev 20:2 And he laid hold on the dragon, that "**old serpent**," which is the Devil, and Satan, and bound him a thousand years,

Rev 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4.6 Trench writes "That which ... is old in the sense of more or less worn out ... is always **Palaios**."

4.7 The verb form of **Palaios** is **Palaioo**. In the active voice it means "to make or declare old" and in the passive voice it means "to become old."

4.8 Clearly our English word "paleontology" is derived from **Palaios/Palaioo**.

5. **Anthropos** is used:

5.1 generally, of "an unregenerate human being, male or female," without reference to sex or nationality, Joh 2:25;

Joh 2:20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

Joh 2:21 But he spake of the temple of his body.

Joh 2:22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

Joh 2:23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

Joh 2:24 But Jesus did not commit himself unto them, because he knew all men,

Joh 2:25 And needed not that any should testify of "**man**:" for he knew what was in "**man**."

5.2 of man in distinction of God. e.g., Gal 1:11;

Gal 1:11 But I certify you, brethren, that the gospel which was preached of me is not after "**man**."

Gal 1:12 For I neither received it of "**man**," neither was I taught it, but by the revelation of Jesus Christ.

5.3 in distinction of man from animals, Luk 5:10;

Luk 5:10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch "**men**."

Luk 5:11 And when they had brought their ships to land, they forsook all, and followed him.

5.4 sometimes, in the plural, of regenerate "men and women," e.g., 1Ti 6:16;

1Ti 6:13 In the sight of God, who gives life to everything, and of Christ Jesus, who while testifying before Pontius Pilate made the good confession, I charge you

1Ti 6:14 to keep this command without spot or blame until the appearing of our Lord Jesus Christ,

1Ti 6:15 which God will bring about in his own time-- God, the blessed and only Ruler, the King of kings and Lord of lords,

1Ti 6:16 who alone is immortal and who lives in unapproachable light, whom no "**man**" has seen or can see. To him be honor and might forever. Amen.

5.5 in some instances with a suggestion of human frailty and imperfection, e.g., 1Co 2:5;

1Co 2:4 And my speech and my preaching was not with enticing words of "**man's**"

wisdom, but in demonstration of the Spirit and of power:

1Co 2:5 That your faith should not stand in the wisdom of "**men**," but in the power of God.

5.6 of "the inward man," the regenerate person's spiritual nature or the inner self, be it man or woman, performing the protocol of God; 1Pe 3:4.

1Pe 3:4 But let it be the hidden "**man**" of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

5.7 often with another noun, e.g., Mat 11:19, literally, "a man, a glutton";

Mat 11:19 The Son of "**man**" came eating and drinking, and they say, Behold a "**man**" gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

5.8 in the phrase "the man of God," in 2Ti 3:17; but not as an official designation denoting a special class of believer. It specifies what every believer should be, namely, a person whose life and conduct represent the mind of God fulfilling His will.

2Ti 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2Ti 3:17 That the "**man**" of God may be perfect, thoroughly furnished unto all good works.

5.9 In our verse similarly, the expressions "the old man" versus "the new man," describes our former standing with an unregenerate nature which was crucified with Christ.

Rom 6:6 Knowing this, that our old "**man**" is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

5.9.1 This new positional status is to be apprehended practically and manifested in time as "the new man." We are to be "renewed after the image of Him that created us." It is to be "put on" in practical apprehension of these facts.

6. Let's see what we have so far by way of an expanded translation.

Expanded Translation

Col 3:9 stop lying to one another; after all, the old man has been disarmed ..."

7. We put on the new man positionally when we were saved. We became positionally secure in the top circle. But that battle for temporal salvation has just begun.

8. We must now fight moment by moment against the forces of evil resident in every cell of our body.

8.1 The subsequent life of a believer must be a gradual manifestation of the positional image stamped on every saint as a picture of what we can be if we so choose.

9. Divine good is the ultimate product that glorifies God.

Psa 23:3 He restoreth my soul: he leadeth me in the paths of righteousness **for his name's sake.**

End Lesson Taught 7-8-09