

1. Tonight we will continue our study of the Book of Colossians at verse ten of chapter three. Last week I taught Col 3:9.
2. Before we begin the exegesis of verse ten, 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 3:5-9.

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;

Col 3:9 stop lying to one another; after all, the old man has been disarmed together with his evil practices,

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. We will see in Col 3:10 a description of a new genre of people called Christians, who, though positionally perfect, are in the process of being renewed in time by means of knowledge.

KJV - Sentence Continues

Col 3:10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

NIV

Col 3:10 and have put on the new self, which is being renewed in knowledge in the image of its Creator.

Introduction

1. Put off in verse nine conveys the idea of divesting, as of a garment, and of passing judgment upon the old man, i.e., by identification with Christ in his death. Verse ten, in contrast, speaks to putting on a new garment--the new man.

2. In Eph 4:24 we find a similar verse. The phrase in verse 24 "created in righteousness" is translated better in the RSV "is being renewed in righteousness." Col 3:10 and Eph 4:24 both describe our transformation as a process.

Eph 4:24 And that ye put on the **new** man, which after God is created (*is being renewed*) in righteousness and true holiness.

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

3. Our position "in Christ" must increasingly be actualized in the individual Christian as he uses the two power options.

4. Thus the image of God, which the first Adam failed to realize, is to be fulfilled in the sons of the second Adam. (compare Gen 1:26; Rom 8:29 and 1Co 15:45-49.

Gen 1:26 And God said, **Let us make man in our image**, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Rom 8:29 For whom the Father did foreknow, **he also did predestinate us to be conformed to the image of his Son**, that Christ might be the firstborn among many brethren.

1Co 15:45 And so it is written, **The first man Adam was made a living soul; the last Adam was made a life giving 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.
1Co 15:48 As is the earthy, such are they also that are earthy: and as is the heavenly,
such are they also that are heavenly.

1Co 15:49 **And as we have borne the image of the earthy, we shall also bear the image of the heavenly.**

5. This means that believers do not merely put on new attributes, but are undergoing a transformation. Rom 12:2

Rom 12:2 Be you not conformed to this world but be you transformed by the renewing of the mind.

6. At Christ's **Parousia**, i.e., his second coming, we will be seen in our radical and comprehensive character when we will be completely, totally and perfectly changed. (1Co 15:53)

1Co 15:53 For this corruptible must put on incorruption, and this mortal must put on immortality.

7. Christians must always be involved in a renewing process.

8. Now let's see what we can learn from the Greek of Col 3:10.

KJV - Sentence Continues

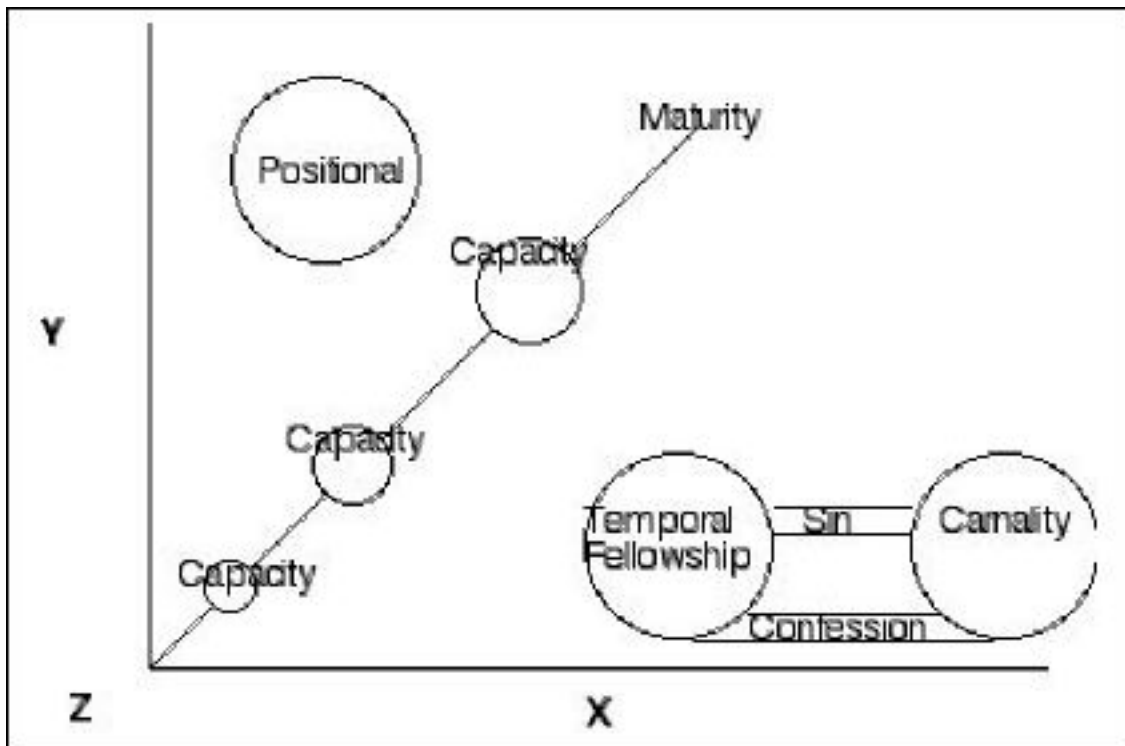
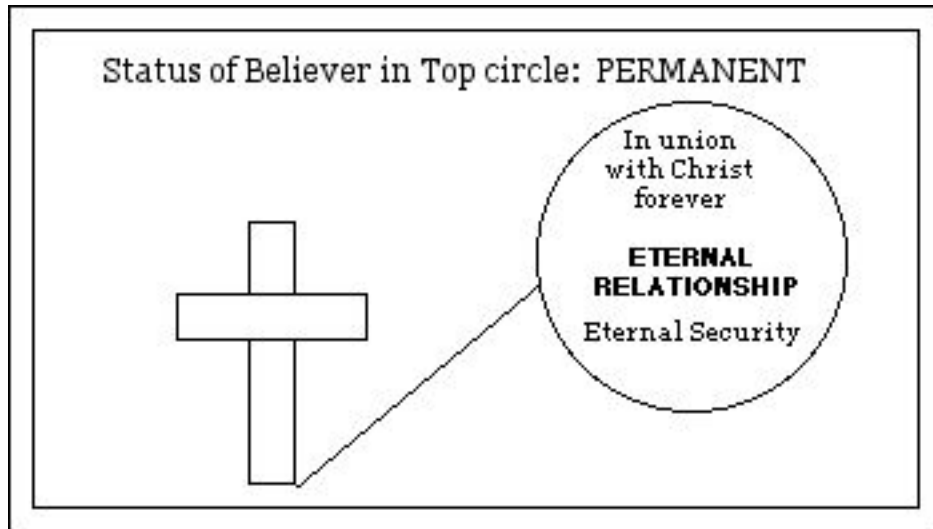
Col 3:10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

AND HAVE PUT ON ΚΑΙ ΕΝΔΥΩ

1. **Kai Enduo** is better "and have positionally acquired the virtues of God Himself ..."

2. **Kai** is a conjunction followed by the verb **Enduo** parsed as an aorist middle participle.

3. **Enduo** means to "dress yourself" or "to take on virtues of another." Our union with Christ must now be parlayed into temporal sanctification.



3.2 We must produce and participate in the action of the verb.

4. **Enduo** is virtually always translated, "put, clothe" or "put on." It is used in connection with the crucifixion of Christ in Mat 27:31 and in Mat 6:25 it is used in connection with the watchcare of God.

Mat 6:25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall **put on.** Is not life more than meat, and the body than raiment?

Mat 27:31 After they had mocked him, they took off the robe and "**put**" his own clothes on him. Then they led him away to crucify him.

4.1 It is used of "putting" on the armor of light in Rom 13:12.

Rom 13:12 The night is nearly over; the day is almost here. So let us put aside the deeds of darkness and "**put on**" the armor of light.

4.2 It is used of putting on the Lord Jesus Christ in Rom 13:14. As you can see it is translated in the NIV "clothe yourselves."

Rom 13:14 Rather, "**clothe yourselves**" with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature.

4.3 It is used of putting on a body of incorruption and immortality in 1Co 15:53 and 54. The NIV translates **Enduo** "has been clothed" in verse 54.

1Co 15:53 For this corruptible must "**put on**" incorruption, and this mortal must "**put on**" immortality.

1Co 15:54 When the perishable "**has been clothed**" with the imperishable, and the mortal with immortality, then the saying that is written will come true: "Death has been swallowed up in victory."

4.4 It is used of putting on the whole armor of God in Eph 6:11.

Eph 6:11 "**Put on**" the full armor of God so that you can take your stand against the devil's schemes.

Eph 6:12 For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.

4.5 It is used of putting on the new man in Eph 4:24. Clearly this use is similar with our verse, Col 3:9

Eph 4:24 And that ye "**put on**" the new man," which after God is created in righteousness and true holiness.

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

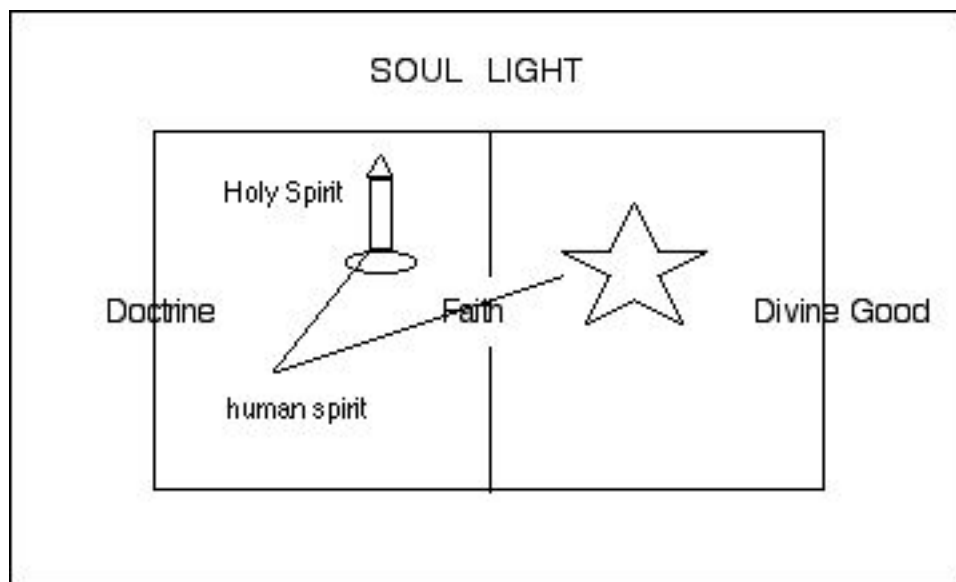
4.6 And we will see the verb **Enduo** will be used later in Col 3:12 where we are told to put on various Christian qualities or as the NIV translates "clothe yourselves with compassion, kindness, humility, gentleness and patience."

Col 3:12 Therefore, as God's chosen people, holy and dearly loved, "**clothe yourselves**" with compassion, kindness, humility, gentleness and patience.

5. And now for the phrase "the new man."

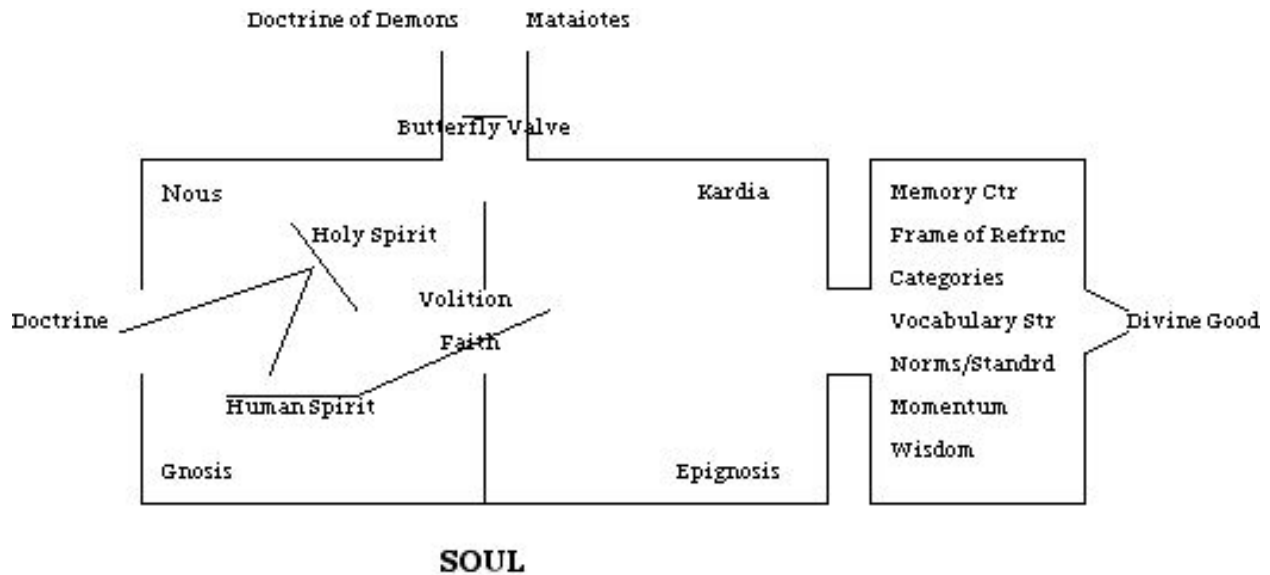
THE NEW MAN, Ο ΝΕΟΣ

1. **Ho Neos** is better "the new persona ..." or "the new you ..."
2. **Neos** is a monadic noun declined as an accusative singular.
3. **Neos** is used substantively to describe the new man made alive by the work of God the Holy Spirit. The new man has been "quickenened" says the KJV because we now have the indwelling of the Father, Son and Holy Spirit and we have a human spirit that can be taught Bible Doctrine.
4. This can best be explained by a review of the Soul Light and Soul Schematic charts.



WHICH IS RENEWED Ο ΑΝΑΚΑΙΝΩ

1. **Ho Anakainoo** is better "which such new man is being renewed ..." or "being renewed ..." or "which such new man must again and again be renewed ..."
2. **Anakainoo** is a monadic present passive participle.
3. **Anakainoo** means, "to again and again make new." It is a compound word consisting of **Ana** meaning, "again," and **Kainoo** meaning, "new, as in not recent but different."
 - 3.1 **Anakainoo** therefore means, "to renew." It is used in the passive voice in 2Co 4:16 where it speaks of the daily renewal of the inward man versus the outward man which is wasting away.



2Co 4:16 For which cause we faint not; but though our outward man perish, yet the inward man **"is renewed"** day by day.

2Co 4:17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

2Co 4:18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

3.2 **Anakainoo** is used in Eph 4:23 in a manner similar to our verse Col 3:10. Paul says the believers of Ephesus had been taught to put off their old selves and be renewed in their minds.

Eph 4:22 You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires;

Eph 4:23 **"be renewed"** in the spirit of your mind; "or in the attitude of your minds;"

Eph 4:24 and to put on the new self, created to be like God in true righteousness and holiness.

Eph 4:25 Therefore each of you must put off falsehood and speak truthfully to his neighbor, for we are all members of one body.

4. Let's see how our verse looks so far by way of an expanded translation.

Expanded Translation

Col 3:10 having positionally received the virtues of God Himself, you must again and again put on the new man which must repeatedly be renewed in time ...

End Lesson Taught 7-22-09