

1. Tonight we will continue our study of the Book of Colossians at verse ten of chapter three. Last week I taught in part Col 3:10.
2. Before we continue 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 ... 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. So far we have exegeted that portion of Col 3:10 which in the KJV has been rendered "*And have put on the new man, which is renewed ...*" noting it might better be translated "**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 ...**"

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

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:

6. 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.

7. 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.



7.1 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.

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

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. 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.

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

5. 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)

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

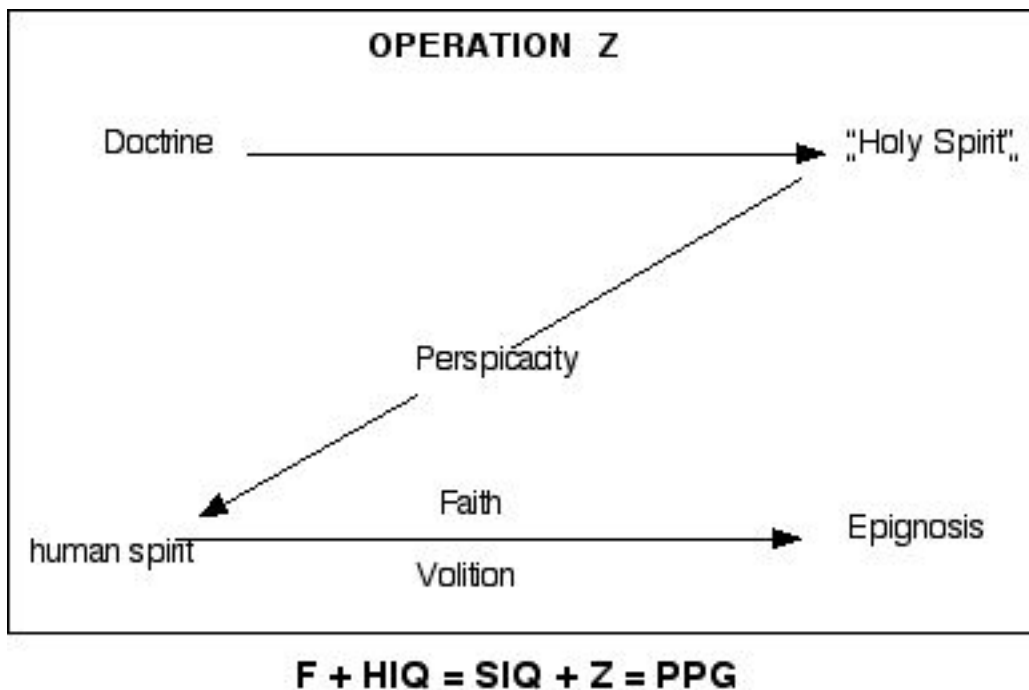
7. Now let's resume our study of Col 3:10 with the phrase "in knowledge."

IN KNOWLEDGE ΕΙΣ ΕΠΙΓΝΩΣΙΣ

1. **Eis Epignosis** "in the sphere of the full knowledge of God ..."

2. **Eis** is a preposition followed by the noun **Epignosis** declined as an accusative singular.

3. From our Operation Z chart we have seen how **Epignosis** doctrine is that doctrine which has been transferred to the right lobe of the soul.



4. **Epignosis** can be found some twenty times in the New Testament where it is translated in the KJV as knowledge, acknowledgment or acknowledging. It does not appear in the Gospels, the Book of Acts or the Book of the Revelation. The word is used

most extensively and exclusively in the epistles to the church.

5. **Epignosis** therefore is a technical term used by Paul after his first imprisonment. Let's review the progression and use of this word in Scripture.

Rom 1:28 And even as they did not like to retain God in their "**knowledge**," God gave them over to a reprobate mind, to do those things which are not convenient;

Rom 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the "**knowledge**" of sin.

Rom 10:2 For I bear them record that they have a zeal of God, but not according to "**knowledge**."

Eph 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the "**knowledge**" of him:

Eph 4:13 Till we all come in the unity of the faith, and of the "**knowledge**" of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

Phi 1:9 And this I pray, that your love may abound yet more and more in "**knowledge**" and in all judgment;

Col 1:9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the "**knowledge**" of his will in all wisdom and spiritual understanding;

Col 1:10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the "**knowledge**" of God;

Col 2:2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the "**acknowledgment**" of the mystery of God, and of the Father, and of Christ;

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

1Ti 2:4 Who will have all men to be saved, and to come unto the "**knowledge**" of the truth.

2Ti 2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the "**acknowledging**" of the truth;

2Ti 3:7 Ever learning, and never able to come to the "**knowledge**" of the truth.

Tit 1:1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the "**acknowledging**" of the truth which is after godliness;

Phm 1:6 That the communication of thy faith may become effectual by the "**acknowledging**" of every good thing which is in you in Christ Jesus.

Heb 10:26 For if we sin willfully after that we have received the "**knowledge**" of the truth, there remaineth no more sacrifice for sins,

2Pe 1:2 Grace and peace be multiplied unto you through the "**knowledge**" of God, and of Jesus our Lord,

2Pe 1:3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the "**knowledge**" of him that hath called us to glory and virtue:

2Pe 1:8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the "**knowledge**" of our Lord Jesus Christ.

2Pe 2:20 For if after they have escaped the pollutions of the world through the "**knowledge**" of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

AFTER THE IMAGE OF HIM ΚΑΤΑ ΕΙΚΩΝ ΤΟΥ

1. **Kata Eikon Tou** is better "according to the image of Jesus Christ ..." or "according to the image of him ..."

2. **Kata** is a preposition, followed by the noun **Eikon**, declined as an accusative singular; next follows the substantival use of the definite article **Ho**, declined, as a genitive singular.

3. **Eikon** means, "an image." The word can be found 23 times in the New Testament where in the KJV it is always translated image. It is used:

3.1 of an "image" on a coin; Mat 22:20

Mat 22:17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

Mat 22:18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

Mat 22:19 Shew me the tribute money. And they brought unto him a penny.

Mat 22:20 And he saith unto them, Whose is this "**image**" and superscription?

Mat 22:21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

3.2 negatively of the Law as being only "a shadow of the good things to come;" the contrast has been likened to the difference between a real image and the shadow cast by it; Heb 10:1

Heb 10:1 For the law having a shadow of good things to come, and not the very "**image**" of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

3.3 of man as he was created as a visible representation of God; 1Co 11:7

1Co 11:7 For a man indeed ought not to cover his head, forasmuch as he is the "**image**" and glory of God: but the woman is the glory of the man.

1Co 11:8 For the man is not of the woman: but the woman of the man.

1Co 11:9 Neither was the man created for the woman; but the woman for the man.

End Lesson Taught 7-29-09