

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 in knowledge ...*" 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 the sphere of the full knowledge of God ...**"

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.

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 retain, is to be fulfilled in the sons of the second Adam. (compare Gen 1:26; Rom 8:29 and 1Co 15:45-49.

5. This means that believers do not merely put on new attributes, but are undergoing a

transformation. Rom 12:2

6. At the Rapture and later at the Second Advent, we will be seen in our radical and comprehensive character when we will be completely, totally and perfectly changed. (1Co 15:53)

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

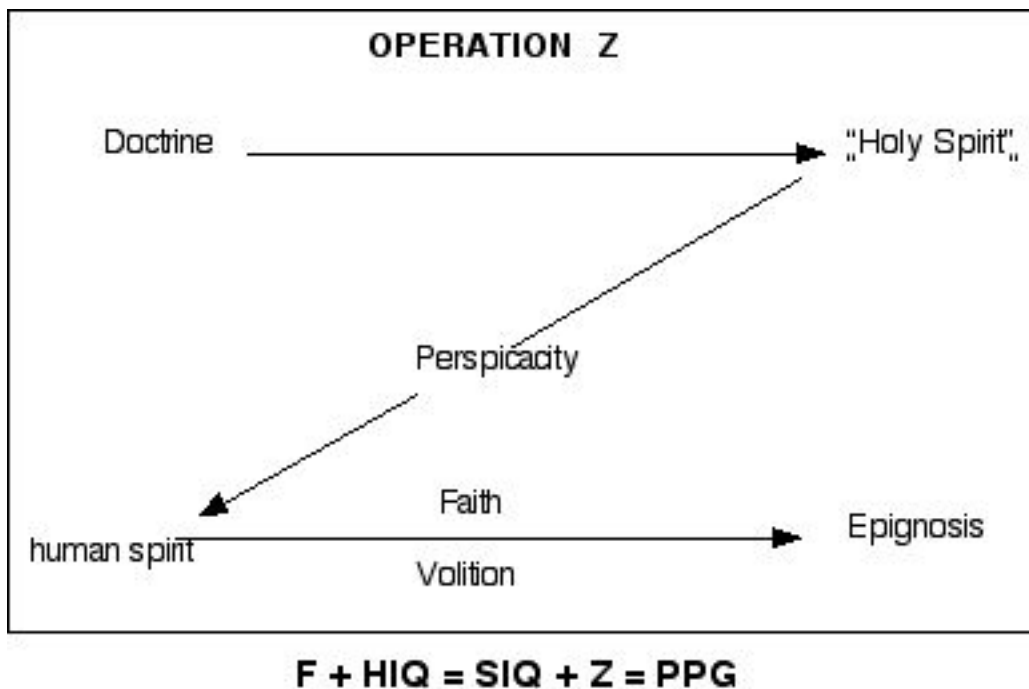
8. Now let's resume our study of Col 3:10 with the phrase "in knowledge."

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 from the left lobe 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.

Last week we reviewed the progression and use of this word **Epignosis** in Scripture. (Rom 1:28, 3:20, 10:20; Eph 1:17, 4:13; Phi 1:9; Col 1:9; 2:2; 3:10; 1Ti 2:4; 2Ti 2:25; 3:7; Tit 1:1; Phm 6; Heb 10:26; 2Pe 1:2-3,8 and 2:20)

6. When time expired last week we were in the process of studying the phrase "after the image of him."

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.

3.4 of believers, in their glorified state, not merely as resembling Christ but

representing Him; Rom 8:29; 1Co 15:49

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

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

3.5 of Christ as the perfect expression and representation of God the Father. (2Co 4:4 and 2Co 3:15-16)

2Co 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the "**image**" of God, should shine unto them.

2Co 3:15 Even to this day when Moses is read, a veil covers their hearts.

2Co 3:16 But whenever anyone turns to the Lord, the veil is taken away.

THAT CREATED HIM: ΚΤΙΖΩ ΑΥΤΟΣ

1. **Ktizo Autos** is better "Who created him ..." or "Who regenerated us, making us Royal Family of God ..."
2. **Ktizo** is a verb, parsed as an aorist active participle followed by the pronoun **Autos** declined, as an accusative singular.
3. That the creation mentioned here refers to the moment of our regeneration is made clear in verse 11 where the verse declares "inside the body of Christ there is neither "Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all."
4. That the Lord Jesus Christ, as an equal member of the trinity, was He Who created all things is without question.

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

Joh 1:2 The same was in the beginning with God.

Joh 1:3 All things were made by him; and without him was not any thing made that was made ...

Joh 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

The Supremacy of Christ

Col 1:15 Who is the image of the invisible God, the firstborn of every creature:

Col 1:16 For by him "**were**" all things "**created**," that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or

powers: all things **"were created"** by him, and for him:
Col 1:17 And he is before all things, and by him all things consist.

4.1 As you can see in Col 1:16, **Ktizo** is used twice to declare that Christ created "all things."

4.2 Let me give you several other uses of **Ktisis** found elsewhere in the New Testament.

Mar 13:18 Pray that this will not take place in winter,

Mar 13:19 because those will be days of distress unequalled from the beginning, when God **"created"** the world, until now-- and never to be equalled again.

Mar 13:20 If the Lord had not cut short those days, no one would survive. But for the sake of the elect, whom he has chosen, he has shortened them.

Mar 13:21 At that time if anyone says to you, 'Look, here is the Christ!' or, 'Look, there he is!' do not believe it.

Mar 13:22 For false Christs and false prophets will appear and perform signs and miracles to deceive the elect-- if that were possible.

Eph 2:10 For we are his workmanship, **"created"** in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

1Ti 4:3 Forbidding to marry, and commanding to abstain from meats, which God **"hath created"** to be received with thanksgiving of them which believe and know the truth.

1Ti 4:4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

1Ti 4:5 For it is sanctified by the word of God and prayer.

5. Let's see how our entire verse looks 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 by means of a full knowledge of God; being conformed to the image of Jesus Christ Who created you,

6. Now for Col 3:11 where our new creation is described as "being one in Christ."

KJV-Sentence Continues

Col 3:11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

End Lesson Taught 8-5-09