

1. Tonight we will continue our study of the Book of Colossians at verse twelve of chapter three. Last week I completed the exegesis of Col 3:11 and our study of The Doctrine of Election.
2. When time expired we were ready to resume the exegesis of Col 3:12.
3. Before we continue that analysis you may want to take advantage of God's protocol for fellowship by silently naming your sins to God as we pray.
4. So far we have exegeted that portion of Col 3:12 which in the KJV has been rendered "Put on therefore, as the elect of God ..." noting it might better be translated "**Therefore in view of what we have just learned you must clothe, adorn and invest yourselves like what you are, elected ones of God, members of His forever family ...**"
5. The entire verse has been translated in the KJV.

KJV-New Sentence

Col 3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

6. And now for the phrase "holy and beloved."

HOLY AND BELOVED, ἅγιος καὶ ἀγαπᾶω

1. The phrase **Hagios Kai Agapao** is better translated "set-apart and loved of God ..."
2. **Hagios** is an adjective declined as a nominative plural. It is followed by the conjunction **Kai** and the verb **Agapao**, parsed as perfect passive participle.
3. **Hagios** can be found more than 225 times in the New Testament where it is translated "holy" or "saint." It is often used in the title of the Third Person of the Trinity, the "Holy Spirit" or "Holy Ghost." It is used to describe the "Holy Child Jesus" and the "Holy Father." It is used to describe the holy prophets, the holy ground and the holy place.

3.1 **Hagios** is very often translated "saint" or "saints" when describing believers. Let me give you six uses of **Hagios** as found elsewhere in the New Testament.

Mat 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the "**Holy**" Ghost (translated Holy Spirit in the NIV).

Mat 7:6 Give not that which is "**holy**" (translated "sacred in the NIV) unto the dogs,

neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Mat 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the "**holy**" place, (whoso readeth, let him understand:)
Mat 24:16 Then let them which be in Judaea flee into the mountains:

Mat 25:31 "When the Son of Man comes in his glory, and all the "**Holy**" angels with him, he will sit on his throne in heavenly glory.

Mat 25:32 All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats.

Mat 27:52 And the graves were opened; and many bodies of the "**saints**" which slept arose,

Mat 27:53 And came out of the graves after his resurrection, and went into the "holy" city, and appeared unto many.

1Co 1:2 Unto the church of God which is at Corinth, to them that are sanctified (**Hagiazos**) in Christ Jesus, called to be "**saints**," with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

1Co 1:3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

3.2 Strong in his dictionary of New Testament terms defines **Hagios** as "those who are blameless, sacred" or "consecrated." Col. R. B. Thieme often translated **Hagios** as "set-apart" especially in referring to believers, thus, "set-apart ones."

3.3 In our verse we are called to be "set-apart ones."

4. Additionally, we are called "beloved" in our verse, a translation from **Agapao**.

4.1 Clearly all believers are loved of God. There is for each believer, the universal and perpetual imputation of God's love because of Christ's perfect life and work on the cross.

Rom 1:7 To all that be in Rome, "**beloved**" of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who "**loved**" me, and gave himself for me.

Gal 2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

2Th 2:13 But we are bound to give thanks always to God for you, brethren "**beloved**" of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

2Th 2:14 Whereunto he called you by our gospel, to the obtaining of the glory of our

Lord Jesus Christ.

4.2 Keep in mind our parsing of **Agapao**; it was a perfect participle. As such it communicates action performed in the past with the continuing result; we were loved with the result we are still loved.

4.3 Wuest writes of the use of **Agapao** in our verse, "This is the Greek word for God's love, the love shown at Calvary, a love that denies self for the benefit of the object loved. The perfect tense is used to show the far reaching and the abiding character of that love. The saints are those who have been loved by God with the present result that they are the objects of His love."

5. Now for the phrase "bowels of mercies."

BOWELS OF MERCIES, **σπλαγχνα οίκτιρμος**

1. The phrase **Splagchna Oiktirmos** is better translated "manifesting an emotional stability and control consistent with your holy and beloved status as a member of God's forever family ..."

2. **Splagchna** is a noun declined as a nominative plural; followed by the noun **Oiktirmos** declined as a genitive singular.

3. **Splagchna** or **Splagchnon** in the New Testament is always in the plural and literally denotes "the physical organs of the intestines." It is, however, only once so used. (Acts 1:18)

Acts 1:18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his "**bowels**" gushed out.

3.1 In five other uses we find it used metaphorically to describe an emotional response. The Revised Version substitutes therefore the following for the word "bowels":

"**Affection/s**," 2Co 6:12 and 2Co 7:15

2Co 6:11 We have spoken freely to you, Corinthians, and opened wide our hearts to you.

2Co 6:12 We are not withholding our "**affection**" from you, but you are withholding yours from us.

2Co 6:13 As a fair exchange-- I speak as to my children--open wide your hearts also.

2Co 7:12 So even though I wrote to you, it was not on account of the one who did the wrong or of the injured party, but rather that before God you could see for yourselves how devoted to us you are.

2Co 7:13 By all this we are encouraged. In addition to our own encouragement, we were especially delighted to see how happy Titus was, because his spirit has been refreshed by all of you.

2Co 7:14 I had boasted to him about you, and you have not embarrassed me. But just as everything we said to you was true, so our boasting about you to Titus has proved to be true as well.

2Co 7:15 And his "**affection**" for you is all the greater when he remembers that you were all obedient, receiving him with fear and trembling.

"Tender mercies," Phi 1:8;

Phi 1:4 In all my prayers for all of you, I always pray with joy

Phi 1:5 because of your partnership in the gospel from the first day until now,

Phi 1:6 being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus.

Phi 1:7 It is right for me to feel this way about all of you, since I have you in my heart; for whether I am in chains or defending and confirming the gospel, all of you share in God's grace with me.

Phi 1:8 God can testify how I long for all of you with the "**tender mercies**" of Christ Jesus.

Phi 1:9 And this is my prayer: that your love may abound more and more in knowledge and depth of insight,

Phi 1:10 so that you may be able to discern what is best and may be pure and blameless until the day of Christ,

"Heart," Phm 1:12 and 20;

Phm 1:12 I am sending him-- who is my very "**heart**"--back to you.

Phm 1:13 I would have liked to keep him with me so that he could take your place in helping me while I am in chains for the gospel.

Phm 1:20 I do wish, brother, that I may have some benefit from you in the Lord; refresh my "**heart**" in Christ.

"Hearts," Phm 1:7;

Phm 1:7 Your love has given me great joy and encouragement, because you, brother, have refreshed the "**hearts**" of the saints.

"Compassion," 1Jo 3:17

1Jo 3:17 If anyone has material possessions and sees his brother in need but has no "**compassion**" on him, how can the love of God be in him?

4. In our verse the NIV translates "clothe yourselves." I want to later review the Doctrine of The Emotions of the Soul but first let's complete a word study of **Oiktirmos**.

4.1 With the exception of our verse, **Oiktirmos** can be found four other places in the New Testament where it is translated "mercy/mercies" in the KJV:

Rom 12:1 I beseech you therefore, brethren, by the "**mercies**" of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2Co 1:3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of "**mercies**," and the God of all comfort;

2Co 1:4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

Phi 2:1 If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and "**mercies**,"

Phi 2:2 Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.

Phi 2:3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

Heb 10:28 He that despised Moses' law died without "**mercy**" under two or three witnesses:

Heb 10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

4.2 **Oiktirmos** means "pity" or "compassion or concern for the misfortune of others." It is used as follows and variously translated in the NIV:

- of God, Who is "the Father of compassion," 2Co 1:3;

2Co 1:3 Praise be to the God and Father of our Lord Jesus Christ, the Father of "**compassion**" and the God of all comfort,

2Co 1:4 who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God.

- of His "**mercies**" as the ground upon which all believers are to present their bodies a living sacrifice, holy, acceptable to God, as their reasonable service, Rom 12:1;

Rom 12:1 Therefore, I urge you, brothers, in view of God's "**mercy**," to offer your bodies as living sacrifices, holy and pleasing to God-- this is your spiritual act of worship.

Rom 12:2 Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is-- his good, pleasing and perfect will.

- of those under the Law who died without compassion, Heb 10:28;

Heb 10:28 Anyone who rejected the law of Moses died without "**mercy**" on the testimony of two or three witnesses.

Heb 10:29 How much more severely do you think a man deserves to be punished who has trampled the Son of God under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the Spirit of grace?

- of believers who are expected to feel and exhibit compassions one toward another, Phi 2:1,

Phi 2:1 If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and "**compassion**," Phi 2:2 then make my joy complete by being like-minded, having the same love, being one in spirit and purpose.

Phi 2:3 Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves.

- and in our verse, Col 3:12, we are to have "a heart of compassion."

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

Col 3:13 Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you.

5. From our analysis of **Splagchna** and **Oiktirmos** we can see Paul desires those in the Lychus Valley, and by tertiary application, all believers, to develop attitudes of compassion for others. Emotions are to be a responder to what we have in our souls.

6. Let's see what we can learn from a review of the Doctrine of The Emotions of the Soul.

Doctrine of The Emotions of The Soul

1. Introduction:

1.1 In the Bible there are many metonyms used for the emotions of the soul.

1.1.1 In most cases responding body parts are used to describe our emotions.

1.2 In the ancient world there was no word for emotion therefore metaphors developed.

1.3 In the Bible the emotions are always taught as responders; they must never lead.

1.3.1 Responding body parts like the womb, kidney, bowel and/or intestine became excellent metonyms.

1.4 Many Christians believe a real spiritual experience must be an emotional one and herein lies a significant problem.

1.5 False doctrine seems to thrive on emotion. The more a person or group of persons are led by their emotions, the more false doctrines abound.

1.5.1 We can therefore see why the Bible speaks of the need to beware of hyper emotional types who are led by their emotions and not their intellects.

1.5.2 There are denominations where emotion dominates worship. Often these denominations grow in numbers of bodies attending. It would seem people like to feel good emotionally.

1.5.3 Common errors emanate from statements like: "I must feel saved if I am saved"; "my sin was so bad I must do some penance for forgiveness" or "if I do not feel sorry for what I did surely God will not forgive me just by naming it back." Then there are other equally inappropriate thoughts like "if I really worship, I cry and rejoice with tears lifting my hands toward God, I sway back and forth when I sing or pray and quite often roll my eyes back in my head."

1.5.4 People in these types of situations often think tears of joy or tears of sorrow publicly displayed make for true worship and will often equate this phenomena with "the working of the Spirit of God" ... and the one who does it is a "man of God" a "real spiritual person."

2. It is absolutely necessary for every believer to keep his or her emotions under control. For to do otherwise can result in demon control. In the KJV such old English words as reins, bowels, womb, and bellies are used to describe emotions. These are all responder body parts.

End Lesson Taught 10-21-09